

S U M M A R Y
O F
GEOGRAPHY AND HISTORY,
BOTH ANCIENT AND MODERN;

CONTAINING,

An Account of the **POLITICAL STATE**, and Principal **REVOLUTIONS** of the most **ILLUSTRIOUS NATIONS** in Ancient and Modern Times; their **MANNERS** and **CUSTOMS**; the Local Situation of **CITIES**, especially of such as have been distinguished by **Memorable Events**:

WITH

An Abridgement of the **FABULOUS HISTORY** or **MYTHOLOGY** of the **GREEKS**,

TO WHICH IS PREFIXED,

An Historical Account of the Progress and Improvements of **ASTRONOMY** and **GEOGRAPHY**, from the Earliest Periods to the time of **SIR ISAAC NEWTON**: Also, a brief Account of the Principles of the **NEWTONIAN PHILOSOPHY**, occasionally compared with the Opinions of the Ancients, concerning the **GENERAL** and **PARTICULAR PROPERTIES** of **MATTER**; the **AIR**, **HEAT** and **COLD**, **LIGHT**, and its effects; the **LAWS** of **MOTION**; the **PLANETARY SYSTEM**, &c.—With a Short Description of the **COMPONENT PARTS** of the **TERRAQUEOUS GLOBE**, according to the Notions of the Ancients, and the more accurate discoveries of Modern Chemists.

Designed chiefly to connect the Study of **CLASSICAL LEARNING** with that of **GENERAL KNOWLEDGE**.

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EDINBURGH:

Printed for **A. STRAHAN** and **T. CADELL**, **LONDON**; And
BELL & BRADFUTE and **W. CREECH**, **EDINBURGH**.

1794.

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P R E F A C E

THE
MUSEUM
BRITANNICUM

It is acknowledged, that it has been alleged, that the time requisite for acquiring it prevents a sufficient attention from being paid to General Knowledge. The most effectual method, however, of securing the study of both, seems to be to join them together. The classic authors, particularly the poets, may be thoroughly understood, without a considerable acquaintance with those branches of history, philosophy, astronomy, and above all, mythology. To connect, therefore, the study of the classical learning with that of general knowledge, is the design of the following work.

On a subject so important, it was impossible to be minute. The compiler has endeavored to select such particulars as appeared most important, and it is hoped, that few things of consequence, which are requisite to illustrate the classics, will be found omitted. Throughout the whole work, he has borrowed with freedom from every author from whom he could derive information; and where books failed him, he has had recourse to such persons as were best able to give him assistance. He owes, on this account, obligations to several gentlemen, particularly to one, to whose assistance he is indebted for the historical account of the various sciences, from the elegant work of the learned M.

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M. Bailly; the observations on Modern Italy, from *Dr Moore*, and particularly from *Mr Swinburne*, to whom every classical scholar is obliged for his accurate account of the South of Italy and of Sicily. In the account of the manners of the Germans; which is almost entirely taken from *Tacitus*, he has availed himself of the elegant translation of that author by *Mr Murphy*: the description of Modern Syria and Egypt is mostly copied from the travels of *M. Volney* and *Savary*; the geography of India, from the excellent Memoir of *Major Rennell*; the account of the trade to India and to the New World, of the manners of the Hindoos, and of the native inhabitants of America, from the admired works of *Dr Robertson*. The ancient history, geography, and mythology, have been carefully collected from the Classics, whose very expressions have, as nearly as possible, been faithfully transcribed, and the passages referred to correctly quoted. When the fact is curious or important, the quotations are more numerous. The greatest care has been used to omit nothing which might serve to illustrate any passage in a classic author; and in this part of the work in particular, the compiler has frequently had his labour repaid, by accidentally meeting with explanations or illustrations of many passages, which he never before understood. For a more ample account of several particulars in ancient mythology, on which he has been very short, he refers the reader to *Lempriere's Classical Dictionary*, to *Natalis Comes*, and other larger works on that subject; for a fuller description of the antiquities of Greece, to the *Travels of Anacharsis*, by the *Abbé Barthelemi*, and to *Potter's Greek Antiquities*; concerning ancient geography in general, to *Cellarius*, *Chuverius*, and *D'Anville*.

It was originally intended to insert proper maps, both ancient and modern, which are highly requisite in a work of this kind; but the book has swelled to so great a size, that this has been found impracticable. It is therefore

P R E F A C E.

therefore proposed to print the maps separately, in such a form, that they may serve as a small Atlas, at a moderate price. But as they are not yet ready, it must in the mean time be left to the bookseller to furnish the best he can procure.

That the work might be included in one volume, it has been judged proper to print a great deal of important matter in the manner of notes; which, it is hoped, will be found no less accurately compiled than if they had been to appear in the most splendid form. The great object has been, to condense as much useful information as possible within moderate bounds. The compiler imagines, that in another volume a pretty accurate though brief account might be given of all the most important facts of ancient and modern history, and of every thing most curious in every country of the globe. A small abridgement, containing merely what is requisite for the learner to commit to memory, may perhaps by some be deemed necessary: if so, it may be easily accomplished; and if any number of teachers signify their desire, the compiler will execute it to the best of his ability. But with regard to the additional volume, it must be a work of time. And he now means, if the public approve of his present attempt, to direct his attention to another undertaking, in which he has already made considerable progress, the compiling of a short but comprehensive Latin and English Dictionary, upon a new plan. He was led to think of this, by his having found cause, in compiling both the present work and the Roman Antiquities, to depart in many words from the interpretation given of them by Ainsworth, and all the other Latin and English dictionaries he has met with. He has a further inducement to prosecute this undertaking, that the researches to which it must naturally lead him, will afford the best means of improving both this and his former works.

He again begs leave to entreat the encouragers of learning, that, if they discover any mistake, or can suggest

gest any improvement, they will have the goodness to communicate it to him. He hopes the industry he has bestowed, and the evident intention of his labours, will dispose every one who wishes to promote the improvement of youth, to favour him with advice and assistance. The testimonies of approbation he has received from several of the first literary characters in the kingdom, and the favourable reception which the *Roman Antiquities* have met with from the public in general, have encouraged him to enlarge the plan of the present work, and to exert his utmost diligence in improving it, that he might at least shew how highly he values the honour they have done him. He will consider himself happy, if his efforts shall be thought to merit the continuance of their esteem.

The editions of the classics, which have been consulted in this work, are mostly the same with those mentioned in the *Roman Antiquities*; *Cæsar*, by *Clarke*, or in *usum Delphini*; *Pliny*, by *Brotier*; *Quintilian*, and the writers on husbandry, by *Gesner*; *Quintus Curtius*, by *Pitiscus*; *Dionysius of Halicarnassus*, by *Reiske*; *Diodorus Siculus*, by *Wesselingius*; *Plutarch's Morals*, by *Xylander*; *Dio Cassius*, by *Reimar*; *Apollodorus*, by *Heyne*; *Pausanias*, by *Kuhn*; *Strabo*, (who has most of all been consulted), by *Walters*, where the divisions referred to are marked on the margin of the page; *Ælian*, by *Perizonius*; *Scriptores Mythographi Latini*, by *Augustinus van Staveren*, &c. It is needless to mention the editions of such authors as are always divided in the same manner.

EDINBURGH, }

15th May 1794. }

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SUMMARY

OF

GEOGRAPHY and HISTORY,

Both ANCIENT and MODERN.

Of the FIGURE and MOTION of the EARTH,

GEOGRAPHY is a description of the earth.

The figure of the earth is round.

This might have always been known, from the shadow of the earth in an eclipse of the moon; but it was first completely ascertained by Magellan, a native of Portugal, in the service of Spain, who sailed round it. Magellan left Seville with five vessels, 10th August 1519. He himself was killed by the savages in Luconia or Manila, one of the Philippine islands; but his ship returned to Spain after a voyage of 1124 days, or three years and twenty-nine days. The next who sailed round the world was Sir Francis Drake, anno 1577, in 1056 days; and the third, Sir Thomas Cavendish, anno 1586, in 777 days.

The round figure of the earth may be also inferred from the appearance of objects at a distance, as we approach or lose sight of them, especially at sea; from the observation of the stars, especially of the polar star, which rises as we go north, and sinks as we go south; and from the level, necessary to be observed in making a long canal, for conveying water from one place to another, which slopes about 8 inches in a mile, 4 times 8 or 32 inches in 2 miles, 9 times 8 or 72 inches in three miles, 16

A

times

times 8 or 128 inches in 4 miles, and so on, always encreasing as the square of the distance.

The roundness of the earth is occasioned by every thing on it being attracted to its centre, which is called *gravitation* or *attraction*. Mountains bear no sensible proportion to the bulk of the earth, no more than a particle of dust to an artificial globe, and therefore are to be considered as trifling inequalities on its surface, *Senec. Nat. Quæst.* iv. 11. the highest of them not much exceeding three miles in perpendicular height.

The earth has two motions; the one round the sun in the space of a year, which occasions the diversity of seasons; and the other round its own axis, from west to east, in the space of 24 hours, which produces day and night. This last motion makes it to be flat at the ends of the axis, and to swell out in the middle in the shape of an orange. We may form some idea of these two motions of the earth, by observing the motion of a ball on a billiard-table or bowling green.

The diurnal motion of the earth makes us imagine that the sun and stars, which are fixed, move round it. Hence we speak as if this were the case. Thus the sun is said to *rise*, to *set*, and to *culminate*, that is, to be in the meridian or at his greatest height.

The ancients in general, as the vulgar do still, conceived the earth to be an extended plain, remaining at rest, while the sun and stars moved round it. In allusion to which opinion the poets, and sometimes prose writers, speak of the sun as plunging in the ocean, when he sets, *Virgil. G.* i. 438. ii. 481.; *Æn.* i. 745.; *Florus*, ii. 17. 2.; and emerging from the ocean when he rises. They represent the parts of the torrid zone as more elevated than the rest, and therefore nearer to the sun, *Horat.* od. i. 22. 21.; or to the heavens, *Lucan.* ix. 351.; *Plin.* ii. 78. f. 80. so that, scorched by the excessive heat, they were rendered uninhabitable, *Sallust.* Jug. 19.; *Ovid. Met.* i. 49. On the same principle, the Greeks supposed Delphi, the capital of Phocis, to be the centre of the surface of the earth, (*medium orbis vel umbilicus terræ*.) *Liv.* xxxviii. 48.; *Ovid. Met.* x. 168.; xv. 630. To determine this matter, Jupiter is said to have let fly two eagles at the same time, the one from the east and the other from the west, which met at Delphi; *Strabo* ix. p. 419.; or on the top of Parnassus, *Claudian. de consulatu Theodori. prol.* The Jews had a similar notion concerning Jerusalem, from *Ezek.* v. 5.; *Psal.* lxxiv. 12.

The fathers of the Christian church in particular maintained that the earth was a plain, extending an immense way downwards,

wards, and established on foundations, *Lactant.* iii. 24; *Augustin. de Civ. Dei*, xvi. 9. an opinion, as they thought, favoured by scripture, *Psal.* xxiv. 2. & xxxvi. 6. Lactantius therefore speaks of those who entertained contrary sentiments, as supporting the grossest absurdities, (*portenta, mendacia, &c.*) *ibid.* But most of the learned believed the earth to be round, as its very name (*ORBIS terra vel terrarum, globus vel sphaera,*) indicates, *Plin.* ii. 64. & 65. Ovid describes it as a globe suspended in the air, and poised by its own weight, (*ponderibus librata suis,*) *Met.* i. 12. & 35. the parts of which, as Cicero says, are kept together by being all drawn to the centre, (*omnibus ejus partibus in medium vergentibus: id autem medium infimum in sphaera est.*) *de Nat. D.* ii. 45. ORBIS, however, is sometimes put for a part of the earth, thus, *Europa atque Asia orbis*, *Virg. Aen.* vii. 224.; *ORBIS CRETÆ*, *Ovid. Met.* viii. 100.; particularly for the Roman empire, or, as we say, the Roman world, *Nep.* xxv. 20. *Ab orbe nostro*, from our part of the world, *Tacit. Germ.* 2. 1. *Toto divisos orbe Britannos*, i. e. from the continent, or from the Roman empire, *Virg. Ecl.* i. 67. Hence Britain was called *alter orbis*, another world, *Serv. in Virg. ibid.* as we call America, the new world, and the other three quarters, the old world. But the various opinions both of the ancients and moderns concerning the figure and motion of the earth shall be hereafter enumerated.

Of the PLANETS.

THERE are other bodies which move round the sun in the same manner with the earth. These are, MERCURY, VENUS, MARS, JUPITER, and SATURN; and are called *planets*, or *wanderers*, from the apparent irregularity of their motion, which the ancients could not explain, *Horat. Ep.* i. 12. 17. There is another planet lately discovered, which has got the name of *Georgium Sidus*, the GEORGIAN STAR.

The path which a planet describes in moving round the sun, is called its ORBIT, which is not exactly circular, but in the form of what is termed an *ellipse*, an oval figure, longer than it is broad. The earth and the other planets are retained in their orbits, by being always attracted towards the sun as their centre, and having a constant inclination to fly off from him. These two powers are called the *centripetal* and *centrifugal* force. Mercury and Venus move nearer the sun than the earth; and are therefore called *inferior*, *interior*, or *inner* planets: the other three are called *superior*, *exterior*, or *outer* planets.

planets, because they move at a greater distance from the sun; or, as it is expressed, without the orbit of the earth.

Jupiter and Saturn have other bodies, which move round them as the moon does round the earth, which are therefore called their *SATELLITES*, *moons*, or *secondary planets* to the *primary*. Jupiter has four, and Saturn seven. Saturn is also surrounded by a thin, broad, opaque circle, called his *ring*. The *Georgium Sidus* has two satellites.

All these bodies are warmed and enlightened by the sun; and therefore, in conjunction with him, are called the *solar system*. Their magnitude, their distance from one another, and the velocity of their motion, are almost beyond our conception, as may be seen from the following table.

Planets.	Diameter in English miles.	Distance from the sun.	Annual periods round the sun.	Diurnal rotation on its axis.	Hourly motion in its orbit.	Hourly motion of its equator.
Sun	890,000		y. d. h. m.	d. b. m.		
Mercury	3,000	36,241,468	0 87 23	unknown	109,699	unknown
Venus	9,330	68,891,486	0 224 17	24 8 0	80,295	43
Earth	7,970	95,173,000	1 0 0	1 0 0	68,243	1,043
Moon	2,180	ditto	1 0 0	29 12 44	22,290	94
Mars	5,400	145,014,148	1 321 17	0 24 40	55,287	556
Jupiter	94,000	494,990,976	11 314 18	0 9 36	29,083	25,920
Saturn	78,000	907,956,130	29 167 6	unknown	22,101	unknown

The proportional bulk of the sun, compared with the earth, is 877,650; of Jupiter 1,049; of Saturn 586, &c.

There are likewise other bodies which move round the sun, in very long elliptic curves. These are called *COMETS*, or popularly *blazing stars*, suddenly appearing and again disappearing; distinguished from other stars by a long train or trail of light, always opposite to the sun. When the sun and the comet are diametrically opposite, the earth being between them, this train is hid behind the body of the comet, excepting a little that appears around it in the form of a border of hair; whence the Romans called comets *CRINITÆ*, *sc. stelle*, *Plin. ii. 25. l. 22.* or *CINCINNATÆ*, *Cic. de Nat. D. iii. 5.* Aristotle imagined comets to be only meteors, generated in the upper regions of the atmosphere; but others, particularly Seneca, thought them to be real stars, *Nat. Quæst. vii. 22.* They were supposed to portend some signal calamity to nations, *Cic. ib.* *Lucan.*

Lucan. i. 529; *Tibull.* ii. 5. 71. hence called *DIAM.* *Virg. G. i.* 488; *ARGENTIN.* *Ann.* x. 272.

The fixed stars are so called, because they always keep the same place with regard to one another. They have a *twinkling* appearance, and thus are distinguished from the planets, which shine with a steady light.

The fixed stars, being at too great a distance from the sun to be affected by his rays, are supposed to shine by their own brightness; and each of them to enlighten other systems; an opinion entertained by some of the ancients; *Plutarch. de O-rac. defectu* 42.; *de placit. Phil.* i. 5; ii. 13.; *Lucret. ii.* 1069.—1080. v. 529. 1348. which gives the grandest idea of the perfections and works of the Supreme Being.

OF THE TERRESTRIAL GLOBE.

THE earth is represented by an artificial globe, supported by a frame, on which are marked various lines and circles. The *circumference* of the globe, as of every other circle, is divided into 360 parts, called DEGREES, each of which is supposed equal to 60 miles. A straight line passing through the centre of the globe to any two points of its surface, is called its DIAMETER. The wire on which the globe turns, is called its AXIS. The ends of the axis are called the POLES; the one called the *north* or *arctic* pole, because it always points to a star in the constellation *Arctos*, or the Bear; and the other, the *south* or *antarctic* pole.

EQUATOR.] The line which goes round the globe at an equal distance from the poles, is called the *equator*, and divides it into two parts or *hemispheres*, the northern and southern hemisphere. It is likewise called the *equinoctial* line, or, by way of eminence, the LINE, because when the sun appears to move over it, the days and nights all over the earth are of an equal length. This happens twice a year, about the 21st March, which is therefore called the VERNAL EQUINOX; and about the 23d September, called the AUTUMNAL EQUINOX.

The lines which are marked round the globe in the same direction with the equator, are called PARALLELS of latitude. The chief of these are the two tropics and polar circles.

MERIDIAN.] The brass ring which cuts the equator straight over, is called the *meridian*, and divides the globe into the eastern and western hemispheres. This circle measures the height of the sun at mid-day. The circles marked in the same direction with the meridian are called *meridional* lines. Of these circles there

there are commonly marked 12, or 24 semicircles, at 15 degrees distance from each other; because the sun is supposed to go 15 degrees in an hour, or because a place at the distance of 15 degrees eastward of us has the sun, or mid-day, an hour sooner; a place at the distance of 30 degrees, two hours sooner, &c.; and so on the contrary, *Manil.* 1. 639. &c.

ECLIPTIC.] The line which crosses the equator obliquely, is called the *ecliptic*, and marks the path of the sun. It passes through the middle of a broad circle or belt in the heavens, which is called the *Zodiac*, because the constellations, or clusters of stars, through which the sun passes at the different seasons of the year, were supposed by the ancients to resemble certain *animals*. The names of these constellations, with their marks, are, 1. Aries ♈; 2. Taurus ♉; 3. Gemini ♊; 4. Cancer ♋; 5. Leo ♌; 6. Virgo ♍; 7. Libra ♎; 8. Scorpio ♏; 9. Sagittarius ♐; 10. Capricorn ♑; 11. Aquarius ♒; 12. Pisces ♓.

The sun enters Aries about the 21st March, and so on through the rest.

The ecliptic has its name, because it *declines* so far north and south of the equator, namely $23\frac{1}{2}$ degrees. This obliquity of the ecliptic, and the axis of the earth being always directed the same way, or, as it is expressed, continuing always parallel to itself, occasions the diversity of seasons, and the different length of the days and nights in the different parts of the earth.

TROPICS.] The parallels which mark how far the sun goes north or south of the equator, are called *Tropics*, because when the sun arrives at either of them, he *turns* back to the other. That on the north is called the *tropic of Cancer*, and that on the south the *tropic of Capricorn*. The sun arrives at the tropic of Cancer on the 21st June, which is called by us the *summer solstice*; when those who live north of this tropic have the longest day and shortest night, and those south of the equator, the contrary. The sun arrives at the tropic of Capricorn on the 21st December, which is our *winter solstice*.

The length of the day at the equator is always 12 hours. From thence the length of the longest day gradually increases to 24 hours. The lines which mark the places where the sun is visible for 24 hours, are called *polar circles*; the one the *north* or *arctic* polar circle, the other the *south* or *antartic* circle; each of them $23\frac{1}{2}$ degrees from the poles.

CLIMATES.] That space comprehended between two supposed parallels, where the length of the longest day in the one exceeds that in the other half an hour, is called a *climate*. There are 24 climates between the equator and the polar circles; and only 6
between

between the polar circles and the poles, the climates there being computed by months.—Exactly at the poles the sun is visible for one half-year together, and not visible the other. He becomes visible at the north pole about the 21st March, at mid-day, and continues so till about the 23^d September. The south pole in like manner enjoys the sight of him for the other six months.

HORIZON.] The wooden circle which surrounds the globe is called the *horizon*, because it represents that line which *terminates* our view. It divides the globe into the upper and lower hemispheres. The upper is supposed to be enlightened by the sun, the other not. The point in the heavens directly over our heads is called by an Arabic word, the ZENITH; and that diametrically opposite below, the NADIR.

The horizon is commonly distinguished into *sensible* and *rational* or *real*. The *sensible* is the circular line which limits our view; the *rational* or *real*, is that which would bound it, if we could see at once the one half of the globe; but when both these are supposed to be extended to the heavens the difference between them is trifling, and therefore this distinction is justly neglected by astronomers, who always understand by the *horizon*, (FINIENS, Cic. divin. ii. 44. vel FINITOR, Senec. Nat. 2. v. 17.), that circle which separates the visible hemisphere of the heavens from that which is not visible, and which to us is continually changing. It is the *rational horizon* which is represented by the broad wooden circle on the terrestrial globe.

On the horizon are marked the SIGNS, as they are called, or the constellations of the zodiac; and opposite to them the months and days of the year which answer to them. On the ecliptic are correspondent marks, by which the sun's place at any time of the year, and the length of the day and night in any part of the earth, may be found.—But this, with the use of the *horary circle*, *quadrant of altitude*, &c. and other geographical problems, as they are called, can best be shown on the globe itself.

LATITUDE.] The distance of any place, north or south from the equator to either of the poles, is called *latitude*. It never exceeds 90 degrees; and these are marked on the brazen meridian. All places under the same parallel are in the same degree of latitude, and have the same seasons, and the same length of days and nights.

LONGITUDE.] The distance of any place from another east or west, is called *longitude*, and is marked on the equator. It never exceeds 180 degrees, which is half the circumference of the globe; because if a place be more than that east of us, we compute

compute westwards.—Those under the same meridian have the same longitude, and mid-day at the same time. The extent of a degree of longitude gradually diminishes as we advance from the equator to the poles.

In computing longitude, geographers formerly used to begin at *Ferro*, one of the *Canary* islands, which they called the *first meridian*; but now they commonly begin at the capital of their own country.

Several commercial states have proposed considerable rewards for the discovery of a certain method of computing the longitude at sea, which has not yet been discovered.

ZONES.] The earth is divided into five zones or belts, *Virg. G. i. 233. Æn. vii. 226.; Ovid. Met. i. 45.* The space round the globe between the two tropics is called the *torrid zone*, 47° broad, which, on account of its heat, was, by most of the ancients, thought to be uninhabitable, *Ovid. ib. 49.*; between the tropics and the polar circles, the two *temperate zones*, each 43° broad; and between the polar circles and the poles, the two *frigid zones*.

Those who inhabit the torrid zone, are called by a Greek word *AMPHISCI*, because at mid-day their shadow points either north or south, according to the place of the sun. When the sun at mid-day is vertical to them, they are called *ASCI*, because they have no shadow at all; (*LOCA ASCIA*, *Plin. ii. 73. f. 75.*)

Those who inhabit the other parts of the earth are called *HETEROSCI*, because at mid-day their shadow always points one way north or south. Those within the polar circles, to whom the sun never sets, are called *PERISCI*, because their shadow points every way round.

Those who live under the same meridian, but in opposite parallels, are called *ANTIÆCI*; those who live in the same parallel, but under opposite meridians, are called *PERIÆCI*; and those who live under opposite parallels and opposite meridians, are called *ANTIPODES*, *Cic. Somn. Scip. 6.; Acad. iv. 39.; Senec. Ep. 122.* All these distinctions between the inhabitants of the earth with respect to their shadow, (*σκια, umbra*;) and habitation, (*οικος, domus, vel οικονοια, habitatio*;) were known to the ancient geographers. Pliny names only the *Asci*, but mentions one place in India, where the shadows at noon in summer pointed to the south, and in winter to the north; and another place, where the sun appeared to rise on their right hand, and the shadows fell towards the south, *Plin. ii. 73. f. 75.* Thus Lucan speaks of Arabians in the army of Pompey, who wondered that their shadows never

ver moved to the left, (*umbras mirati nemorum non ire sinistras*.) iii. 248. So Pliny, vi. 22. Strabo recounts from Posidonius and others, the *Amphiscii*, *Heteroscii*, and *Periscii*; but the last, he thought, did not pertain to geography, as the places within the polar circles were uninhabitable on account of the cold; iii. *sub fin.* Achilles Tatius, a mathematician of Alexandria, in his introduction to Aratus, having enumerated all these, adds the *Ascii*, i. e. those who have no shadow. *Brachyscii*, i. e. those who have short shadows, *Macrosii*, having long shadows, and *Antiscii*, having their shadows opposite to one another, as those in the north and south of the tropics, c. 31. To the *Antaci*, *Periaci*, and *Antipodes*, he adds the *Syneci*, who live in the neighbourhood of one another; c. 30. So Cleomed. i. The *Pariaci* are called by Cicero *Obliqui*; the *Antaci*, *Aversci*; and the *Antipodes*, *Adversci*; Somn. Scip. 6.

When the poles coincide with the horizon, it is called a RIGHT SPHERE; when they are in the zenith and nadir, a PARALLEL SPHERE; when the globe is in any other position, an OBLIQUE SPHERE.

The Manner of finding the Latitude and Longitude of Places.

THE latitude of a place is found by bringing it to the brazen meridian, and observing what degree is marked over it. All places which pass under the same point of the meridian, in turning round the globe, have the same latitude, the same length of day, and the same seasons. The longitude will be found marked on the equator, where the meridian of the place crosses it; and all the places, which come under the same meridian, will have noon and midnight, and all the other hours of the day and night, at the same time. When any place is brought under the brazen meridian, and it is supposed to be noon at that place, all places 15 degrees east of it will have 1 o'clock afternoon, and 15 degrees west 11 o'clock forenoon: 30° east 2 o'clock afternoon, 30° west, 10 o'clock forenoon, and so on round the globe. Thus the hour is easily found in any part of the earth.

If a person sail round the earth eastward, he will gain a day; that is, when he returns to the place he has left, he will reckon the second day of any month, when the people of the place reckon the first. On the contrary, if he sail west he will lose a day. Thus some of our navigators found Europeans keeping Sunday in certain islands, to which the first inhabitants of those islands had sailed eastwards, while the inhabitants of other

islands at no great distance, to which they had sailed westwards, reckoned the same day Saturday. *Dampier's Voyages.*

The longitude is commonly marked eastward from the first meridian, round the whole globe; but it is usually reckoned one half eastward and the other half westward; hence on most globes it is marked both ways, the one number above the other.

The *bearing* or situation of places with respect to one another is determined by a kind of spiral lines, called *rhomb* or *rhumb* lines, marked on the globe, and passing from one place to another, so as to make equal angles with all the meridians they cut.

The terrestrial globe is said to be *rectified*, when it is placed in the same position in which our earth stands with respect to the sun. This is always varying according to the different declination of the sun, or his distance north or south from the equator, which on some globes is so marked on the brazen meridian, on each side of the north pole, that by bringing that part of the graduated side of the meridian, on which the day is marked, to coincide with the broad paper circle, which represents the horizon, the globe will be *rectified*, or in the position required. If there are no such marks, find the day of the month on which the position of the globe is required on the broad paper circle; then find the same day, or, in other words, the sun's place in the ecliptic, and bring it to the graduated side of the meridian; and raise the north or south pole according to the latitude of the sun's place for that day, so that the point of the meridian which coincides with the sun's place may be in the zenith, then the globe is *rectified*, or in the position required. Thus we may see at one view what places of the earth see the sun, and how long; the places which, in turning round the globe, do not rise above the broad paper circle, or the horizon, never see the sun, and those which do not sink under it never lose sight of the sun; the height of the sun to each place at mid-day is exactly according to the height of that point of the meridian under which it passes in turning round the globe. If we bring the place at which we are to the graduated side of the meridian, and suppose it mid-day at that place, the part exactly under that point of the meridian over which the sun passes for that day, will then have the sun vertical to it, and all the other parts under the meridian will then have noon, and the sun will appear either north or south, higher or lower, according to their respective latitudes; all the places on the west side of the broad paper circle or horizon will have the sun rising, and on the east, setting; places

18 degrees below the western semicircle of the horizon will have the twilight in the morning just beginning, and 18 degrees under the eastern semicircle the twilight just ending, and total darkness beginning.

The length of the day at any place is found by bringing that place to the west side of the horizon, and then turning the globe till it reach the east side, and marking the hours on the hour-index or hororary circle, or by counting the meridional lines between one side of the horizon to the other.

The terrestrial globe is used for solving various other problems, as they are called, the most useful of which may be understood from what has been said, and for the rest the learner is referred to larger works on the subject.

Historical Account of the Progress and Improvements of ASTRONOMY and GEOGRAPHY.

THE motion of the heavenly bodies has in all ages and nations attracted the attention of mankind. Astronomy is said to have been first cultivated by the Chaldeans, the Phenicians, and Egyptians. From them the Greeks derived their first knowledge of this science, as of various other things, *Herodot. Euterp. 32.* To astronomy is ascribed the origin of several fables in their mythology, as of *Prometheus, Phaeton, &c.*

The first of the Greeks who laid the foundations of astronomy was THALES, born at Miletus in Asia Minor, *b. C. 641*, who explained the cause of eclipses and predicted one, *Herodot. i. 7.; Plin. ii. 12. l. 9.; Plutarch. de placit. phil. ii. 24.* He taught that the earth was round, and divided it into five zones; he discovered the solstices and equinoxes, and divided the year into 365 days. Having travelled into Egypt in quest of knowledge, he measured the height of the pyramids from their shadow, *D. Laert. i. 27.* He looked upon water as the principle of all things, *Cic. Acad. iv. 37.; Nat. D. i. 10.* From him that sect of philosophers called the IONIC, derived its origin.

The opinions of Thales were maintained and propagated by his scholar ANAXIMANDER, born *b. C. 610*, who is said to have invented maps and dials, and also to have constructed a sphere; *D. Laert. ii. 1.; Plin. vii. 56.* He taught, that the sun was a circle of fire, like a wheel, 28 times bigger than the earth. *Plutarch. pl. phil. ii. 20.*

ANAXIMENES was the scholar of Anaximander, born *b. C. 554.* He taught that air is the origin of all things, *Cic. Acad.*

ii. 57.; *Nat. D.* i. 10. He supposed the earth to be a plain, and the heavens a solid concave sphere, with the stars fixed to it like nails, *Plutarch. placit. phil.* ii. 14. This seems to have been the vulgar opinion at that time; whence the Greek proverb, *τί ἂν ἔρανος ἐμπέσας;* *What if the heavens should fall?* to which Horace alludes, *Od.* iii. 3. 7.

ANAXAGORAS of Clazomene was the scholar and successor of Anaximenes, born b. C. 500. In his doctrines we find important truths, mixed with absurdities. He taught, that the world was made by a being of infinite power, *Cic. Nat. D.* i. 11.; that mind was the origin of motion; that the upper regions, which he called *æther*, were filled with fire; that the rapid revolution of this æther had raised large masses of stones from the earth, which being inflamed had formed the stars; that the stars were kept in their place and prevented from falling by the velocity of their motion, *Plutarch. plac. phil.* ii. 13. Pliny relates that a stone was shewn in his time which had fallen from the sun in the days of Anaxagoras, ii. 58.

This philosopher said, that the sun was a mass of fire, larger than Peloponnesus; of red hot iron, according to Diogenes Laertes, ii. 8.; of stone, according to Plutarch, *ibid.* ii. 20.; that comets were composed of an assemblage of planets; that winds were produced by the air being rarified by the sun; thunder and lightning from a collision of the clouds; earthquakes, by subterraneous air forcing its passage upwards; that the moon was inhabited, &c. Anaxagoras transported his school from Miletus to Athens, which thenceforth became the seat of philosophy.

After teaching there for thirty years, he was prosecuted for his philosophical opinions, particularly for teaching the existence of one God. When sentence of death was pronounced on him, he said, *It is long since nature has condemned me to that.* Pericles, his scholar, defended him, and saved his life. He was only banished. While in prison, he is said to have been the first who attempted to square the circle, i. e. to determine exactly the proportion of its diameter to its circumference; (*τὴν τῆ κυκλῆς τετραγωνισμὸν ἐργάσατο Plutarch.*) He died at Lampsacus, *Cic. Tusc.* i. 4. Archelaus, his scholar, was the master of Socrates, *Id.* v. 4.

PYTHAGORAS was another of the scholars of Thales, or rather of PHERECYDES; *Cic. Tusc.* i. 16. and the place of his birth is uncertain; but having settled in the island Samos, he is commonly reckoned a native of that place. He travelled in quest

quest of knowledge through Phoenicia, Chaldaea, India, and Egypt. Meeting with small encouragement upon his return to Samos, he passed over into Italy, about the time of Tarquin the Proud, and opened a school at Croto or Croton, a city on the gulf of Tarentum, where he had a number of students, and gained great reputation. His scholars were obliged to listen in silence at least for two years, and if talkative, longer, sometimes for five years, before they were allowed to ask him any questions; during which time they were named *μαθηματικοί*, because they were set to study geometry, dialling, (*gnomonica*,) music, and the other higher sciences, (*disciplina altiores*,) called by the ancient Greeks *μαθηματα*. GELL. i. 9. But the name of *mathematici* was commonly applied to those who predicted the fortunes of men by observing the stars under which they were born, (*genethliaci vel Chaldaei*;) *Ibid*.

Pythagoras first assumed the name of *philosopher*, or lover of wisdom; those before him who applied to the study of knowledge, were called sophists (*sophoi*, sages, or wise men.) He was the founder of that sect of philosophers called the *Italic*. His memory was held in such veneration by the Romans, that they ascribed to him the learning of Numa, although many years prior to him, *Liv. i. 18. xl. 29.*; and about the year of the city 411, being ordered by the oracle of Delphi to erect a statue to the bravest and wisest of the Greeks, they conferred that honour on Alcibiades and Pythagoras, *Plin. xxxiv. 6*.

Pythagoras taught publicly the vulgar doctrine, that the earth was the centre of the universe; but to his scholars, he communicated his real opinions, which were similar to those afterwards adopted by Copernicus; that the earth, and all the planets move round the sun, as their centre: which doctrine he is supposed to have derived from the Indians. He thought that the earth is round, and every where inhabited: hence he admitted, that there might be people whose feet were opposite to one another, whom Plato is said first to have called *ANTIPODES*; *Diog. Laert. iii. 24*.

Pythagoras was distinguished for his skill in music, which he first reduced to certain principles; and for his discoveries in geometry. He first proved, that in a right angled triangle, the square of the hypotenuse, or side subtending the right angle, is equal to the squares of the two other sides; also, that of all plain figures having equal circumferences, the circle is the largest, and of all solids having equal surfaces, the sphere is the largest. Upon making any of these discoveries, he is said

said to have sacrificed an ox to the muses, *Cic. Nat. D.* iii. 36. *Vitruv.* ix. 2. Diogenes says, that he was so overjoyed at discovering the proportions between the sides of the right-angled triangle, that he offered a hecatomb, or 100 oxen, viii. 12. But this can hardly be reconciled to the principles of Pythagoras, who taught the *metempsychosis*, or transmigration of souls, which he borrowed from the Indians; and therefore forbade the slaying of animals, and the eating of flesh, *Quid. Met.* xv. 72. 116. 127. &c. The same Diogenes, with more probability, ascribes this expression of joy to Thales, upon having, as he says, described a rectangled triangle in a semicircle, i. 25. or rather upon having proved that the angles in a semicircle are all right angles.

Pythagoras likewise taught, that all things were made of fire *Plutarch, placit. phil.* ii. 6; that the Deity animated the universe, as a soul does the body, *Cic. Nat. D.* which doctrine, together with that concerning the transmigration of souls, was adopted by Plato, and is beautifully expressed by Virgil, *Æn.* vi. 724. &c. *G.* iv. 221.—that the sun and moon, the planets, and fixed stars, being all actuated by some divinity, move each in a transparent solid sphere, in the following order; next to the Earth the Moon, then Mercury, Venus, the Sun, Mars, Jupiter, Saturn, and last of all the sphere of the fixed stars; *Censorin. Nat. D.* xiii.; *Macrob. in Somn. Scip.* ii. 4. with a harmony of sound inconceivably beautiful, which our ears cannot comprehend; these eight spheres forming, by their different distances, the seven notes of music, Mercury and Venus making only one note, *Cic. Somn. Scip.* 5. and *Macrob. in loc.*

EMPEDOCLES, the chief scholar of Pythagoras, entertained the same sentiments with his master concerning astronomy. He is said to have thrown himself into the mouth of mount *Ætna*, either because he could not explain the nature of that volcano, or to make himself pass for a god; *Horat. art. poet.* 464.; *De Laert.* viii. 69. One of his iron sandals being thrown up by the volcano, discovered the manner in which he had perished.

PHILOLAUS, the scholar of Pythagoras, and Archytas of Tarentum, *Cic. Or.* iii. 34. first taught publicly the diurnal motion of the earth round its axis, and its annual motion round the sun. This opinion Cicero ascribes to Nicetas of Syracuse, and to Plato, *Acad.* iv. 39.; which passage is said to have suggested to Copernicus the first idea of that system which he established.

METON, born at Leuconæ, a village near Athens, is said to have invented the LUNAR CYCLE, consisting of nineteen solar years,

years, or nineteen lunar years, and seven intercalary months; and to have published it at the Olympic games. It was received with so great applause, that it was universally adopted through the Grecian states and their colonies, and got the name of the cycle of the *golden number*, to mark its excellence; a name which it still retains.

It was also called the great year, (*magnus annus vel orbis*;) *Ælian.* x. 7. which name was applied to different spaces of time by different authors; by Virgil to the solar year, to distinguish it from the monthly revolution of the moon, *Serv. in Virg. Æn.* i. 273. iii. 284.; by Cicero and others, to the revolution of several ages, when all the stars shall come to be in the same position, with respect to one another, as they were at a certain time before; called also ANNUS MUNDANUS OF VER-TENS, *Macrob. in Somn. Scip.* ii. 11. *Censorin.* 18. which was supposed to contain 12,954 years, *Serv. ibid.* or 15,000 years *Macrob. ib.* The beginning of this or of any other period was called an EPOCH.

The lunar cycle began 432 years before the commencement of our æra, *Ælian.* xiii. 2.; and according to it the Greek calendars, which determined the celebration of their annual feasts, &c. were adjusted. Meton is thought to have derived his knowledge on this subject from Egypt and Chaldæa.

XENOPHANES, the founder of what is called the *Eleatic* sect of philosophers, who lived 630 b. C. entertained strange notions concerning astronomy; that the stars were extinguished every morning, and illuminated in the evening, *Plut. ib.* ii. 13.; that the sun is an inflamed cloud, *ib.* c. 20.; that eclipses happen by the extinction of the sun, who is afterwards lighted up, c. 24.; that the moon is inhabited, and 18 times bigger than the earth; and there are several suns, and several moons, to enlighten the different climates of the earth, &c. *Plutarch. ibid.*; *Lactan. Divin. Instit.* iii. 23.

The Eleatic school was chiefly distinguished for the study of logic, (*logica, v. dialectica*;) or the art of reasoning, first introduced by Zeno of Elea, *Cic. Orat.* 32. The philosophers of this sect paid but little attention to the sciences, or the study of nature. Philosophy by the ancients was usually divided into three parts, natural, moral, and the art of reasoning, (*DIALECTICA, v. LOGICA.*) *Plutarch. plac. phil. proæm.*

PARMENIDES, the scholar of Xenophanes, was the author of the opinion, that the earth was habitable only in the two temperate zones, (*Plutarch. de placit. philosoph.* iii. 11. He taught, however, that it was suspended in the middle of the universe,

in

in a fluid lighter than air, so that all bodies left to themselves fall on its surface, *Ibid.* 15. This had some resemblance to the doctrine of Newton concerning attraction

DEMOCRITUS of Abdera, the scholar of Leucippus, who flourished 456 years b. C. was the author of the doctrine of atoms, or at least the publisher of it, for it is said to have been invented by his master Leucippus. Both of them admitted a plurality of worlds. Democritus was the first who taught that the milky way is occasioned by the confused light of an infinity of stars, *Plutarch. in placit. phil.* iii. 1.; *Manil.* i. 9. 753.; which is the doctrine still maintained by the best philosophers. He extended that idea to comets, which he conceived to be produced by the concurrence of two or more planets, *Plutarch. ib.* ii. the number of which, Seneca says, the Greek philosophers did not know, *Senec. 2. Nat.* vii. 2. and that Democritus suspected there were more planets than we could see, *ibid.* 3.; which was also the opinion of others, *Gell.* xiv. 1.

Democritus may be considered as the parent of experimental philosophy; the greatest part of his time was devoted to it, (*at-tem inter experimenta consumpsit, et qua esset expertus, annulo signabat*, *Pet. Arbitr.* 88. and *Vitruv.* ix. 3.); and he is said to have made many important discoveries, *Senec. Ep.* 90. He maintained the existence of a vacuum, which Thales had denied; and that the sea was constantly diminishing, *Diog. Laert.* He declared that he would prefer the discovery of one cause in the works of nature, to the possession of the Persian monarchy, *Euseb.* xiv. 27. Often laughing at the follies of mankind, he was thought by the vulgar to be disordered in his mind; but Hippocrates being sent to cure him, soon found him to be the wisest man of the age, *Diog. Laert.*; and Seneca reckons him the most acute and ingenious of the ancients, on account of his many useful inventions; of making artificial emeralds, and tinging them with any colour; of softening ivory, dissolving stones, &c. *Ep.* 41.

PLATO and ARISTOTLE, the chief of the Greek philosophers, although their principal attention was directed to other objects, yet contributed much to the improvement of astronomy. But the most famous in this respect was EUDOXUS, the scholar of Plato, who was also remarkable for his skill in astrology, or foretelling future events by the knowledge of the stars, *Cic. divin.* ii. 42. an art which prevailed for many ages, but is now justly exploded. Astrology was of two kinds, natural and artificial; the one foretold the changes of the seasons, rain, wind, cold, heat, famine, diseases, &c. from a knowledge of the

the causes which were supposed to act on the earth and its atmosphere: the other foretold the characters and fortunes of men, from the particular star or planet under which each individual was born.

Eudoxus is said to have spent a great part of his time on the top of a high mountain to observe the motion of the stars, *Pavron*. 88. He regulated the year among the Greeks, as Caesar afterwards did among the Romans, *Lucan*. x. 187.

ARATUS, born at Soli, a city of Cilicia, about 276 years b. C. at the desire of Antigonus Gonatas, King of Macedonia, as it is said, put into Greek verse the astronomical sentiments of Eudoxus; which poem was much admired by the ancients, *Quintilian*. x. 1. and is still extant. Cicero, when a young man, translated it into Latin verse, *Cic. Nat. D.* ii. 41. as did afterwards Germanicus, the grandnephew of Augustus.

The ancient Greek philosophers formed their opinions concerning astronomy rather from conjecture than from the observation of facts. Hence Strabo and Polybius treated as fabulous the assertion of one Pytheas, a famous navigator to the north, who had sailed to a country supposed to be Iceland, where, he said, in the middle of summer the sun never sets, *Strab.* ii. p. 104. 114. & 115.

But the greatest improvements in astronomy were made by the school of Alexandria, which was first founded by Ptolemy Philadelphus, and subsisted near ten ages, till the invasion of the Saracens. Those who flourished here were chiefly of Greek extraction, the most learned men being invited to Alexandria by the liberality of the Ptolemies. The first who distinguished themselves were TIMOCHARIS and ARISTILLUS, about 300 years b. C. who tried to determine the place of the different stars in the heavens, and thus to trace the course of the planets. The next was ARISTARCHUS, about 264 years b. C. who taught that the sun was about 19 times farther distant from the earth than the moon, (which, however, was not the 20th part of its real distance); but Pythagoras and his followers made it only three times, or one time and a half farther distant. Aristarchus also taught that the moon was 56 semi-diameters of our globe from the earth, and little more than one third of its size, (which is nearly the truth); but he was not so exact in making the diameter of the sun only 6 or 7 times more than that of the earth.

Aristarchus, according to the doctrine of Pythagoras and Philolaus, supposed the sun to be in the centre, and the earth to move round it; on which account he is said to have been ac-

cused of impiety, as having disturbed the repose of Vesta and of the Lares, *Plutarch. de Luna*. This opinion, however, was not retained by his successors in the school of Alexandria. Contrary to the doctrine of the Greek philosophers, he taught that the stars were at different distances, and that the orbit of the earth round the sun is but an insensible point in comparison of the immense distance of the stars. The only work of Aristarchus, which remains, is on the magnitude and distance of the sun and moon.

Nearly contemporary with Aristarchus was EUCLID of Alexandria, the geometrician; MANETHO, an astrologer and historian; *Aratus*, and *Cleanthes* the disciple of Zeno, the stoic philosopher.

The successor of Aristarchus was ERATOSTHENES, born at Cyrène 276 years b. C, invited to Alexandria by Ptolemy Evergètes, said to have been the author of the *armillary sphere*, an instrument or machine composed of several moveable circles representing the equator, the two colures, and the meridian; all of which turned round on an axis directed to the two poles of the world; each of these circles was anciently called *armilla*, and the whole machine *astrolabus*. But this appears to have been known long before Eratosthenes, *D. Laert.* i. 119.; he probably perfected it. Every instrument which could be contrived to facilitate the study of astronomy was furnished at the public expence, and placed in the observatory of Alexandria. With these instruments Eratosthenes first undertook to measure the obliquity of the ecliptic, or rather the double of that obliquity, that is, the distance of the tropics, which he made to be about 47 degrees; the obliquity, or the half of this distance, $23\frac{1}{2}^{\circ}$. But his greatest attempt was that of measuring a degree of the meridian, and thus determining the circumference of the earth; which he did with wonderful exactness for the time, and by the same method which the moderns have followed. He is also said to have discovered the true distance of the sun and moon from the earth, *Plutarch. placit. phil.* iii. 31.

Contemporary with Eratosthenes were ARCHIMEDES, the celebrated geometrician of Syracuse, whose engines were so terrible to the Romans while besieging that city; CONON of Samos, who composed an account of all the eclipses observed by the Egyptians, *Senec.* 2. *Nat.* vii. 3.; and APOLLONIUS of Perga, who wrote a treatise on conic sections, or the properties of curve lines arising from the section of a cone by a plane, and is said first to have tried to explain the causes of the apparent stopping and retrogradation of the planets by cycles and epicycles, as they

were

were called, that is, circles within circles, *Ptolemai Almagest*. xii. 1.; which opinion took its rise from the absurd idea of Eudoxus ascribing to each planet as many solid spheres as it appeared to have different motions. Afterwards lesser circles were supposed to attend each of the planets and to direct their motion.

The most illustrious astronomer of the School of Alexandria, and indeed of all antiquity, was HIPPARCHUS, who flourished between 160 and 125 years b. C. He first reduced the science of astronomy to a system. He discovered that the interval between the vernal and the autumnal equinox is 186 days, about 7 days longer than that between the autumnal and vernal equinox, which proceeds from what is called the *eccentricity* of the earth's orbit. By observing the inequality of the sun's motion he framed tables for calculating what we call the *equation of time*, or the difference between time marked by the sun or a sun-dial, and that marked by a well regulated clock. He made considerable progress in explaining the motion and *phases* of the moon, but was not so successful with respect to the planets. His greatest work was counting the stars, marking their distances, and ascertaining their places in the heavens; having attempted a thing, says Pliny, difficult even to a divinity, (*ausus rem etiam Deo improbam*, Plin. ii. 26.). He was not, however, the first who did so; for Pliny says that the ancients had marked 1600 stars in the 72 signs, into which they divided the heavens, ii. 41.

Hipparchus is said to have been induced, by the appearance of a new star, to compose his catalogue of stars, for the instruction of future observers.

It is remarkable that Hipparchus says nothing of comets; whether he never saw any, or confounded them with meteors, which are not an object of astronomy, is uncertain. He divided the heavens into 49 constellations, 12 in the ecliptic, 21 in the north, and 16 in the south. To one of these he gave the name of *Berenice's hair*, in honour of the wife of Ptolemy Soter, who, having consecrated her hair, which was very beautiful, to Venus, if her husband should return victorious from a war in Asia in which he was engaged, hung it up in the temple of that goddess. As it soon after disappeared, it was said to have been carried off by the gods; but Catullus, *Ep.* 64. makes Canon the author of this name.

Hipparchus constructed a sphere or celestial globe on which all the stars visible at Alexandria were marked, which was doubtless deposited in the *museum* of Alexandria, and probably

similar to the Farnese celestial globe, which is still extant at Rome.

Hipparchus, in observing the stars, found them to appear always at an equal distance from one another, but perceived the distance of the moon to be different in different parts of the heavens; for instance, in the horizon and zenith. This he conceived to be owing to the extent of the globe of the earth, and he contrived a method of reducing appearances of this kind to what they would be, if viewed from the centre of the earth: This distance between the *apparent* place of a planet in the heavens, and its *real* place, or what it would be, if viewed from the centre of the earth, is called *parallax*; and the discovery of it was of the greatest importance in astronomy. He took this idea from observing that a tree in the middle of a plain appeared in different parts of the horizon when viewed from different places. So a star answers to different points of the heaven, when viewed by observers placed on different parts of the globe.

Hipparchus connected geography with astronomy, and thus fixed that science on certain principles. He determined the longitude and latitude of places, by observing the stars. He fixed the first degree of longitude at one of the Canaries, from which, till lately, longitude has ever since been generally computed.

The distance from east to west was called *longitude*, and from north to south *latitude*, because the ancients were acquainted with the globe of the earth to a greater extent in the former direction, than in the latter.

The knowledge of geography, was in ancient times very limited. It was indeed greatly extended by the conquests of Alexander, who carried with him two geographers, Diogenes and Beton, to measure and delineate his journeys, *Plin.* vi. 17. j. 21.; and afterwards still more by the conquests of the Romans, who were always careful to procure the best information concerning the countries in which they carried on war; and when they subdued any country, they used to exhibit in their triumphs, a geographical description of it delineated on a table, and flourished round with pictures. The Roman *Itineraries*, still extant, particularly the book called *Notitia Imperii*, abundantly shew how attentively that people surveyed the different provinces of their empire; but still their knowledge of geography was very confined. It is only in modern times that the most distant seas and regions have been explored; in many places, however, that has been the case only along the sea-coast;

most : for concerning the internal state of various countries, we are as ignorant as the ancients were, and of several countries, more so.

Hipparchus, by the numerous calculations in which he was engaged, laid the foundations of TRIGONOMETRY, both *rectilinear* and *spherical*, or the science of measuring and calculating triangles. A triangle consists of three angles, and of three sides; in general, if three of these things be known, one may calculate the other three, with this exception, that if the sides are right lines, among these three things requisite to be known, there must be at least one side. But if the sides are arcs of a circle, as those which form the mutual distances of the stars in the vault of heaven, it is not necessary that one of the sides be known, the three angles are sufficient for calculating any of the sides one chuses, or all the three. The rules of these calculations are comprehended in what is called *trigonometry*, a science highly essential to astronomy.

None of the works of Hipparchus remain, but his commentary or criticism on Aratus and Eudoxus.

No astronomer of reputation appeared at Alexandria during the interval between Hipparchus and Ptolemy.

Most authors place *Geminus* in this period, who wrote a commentary on Aratus, and was the first who treated astronomy in a methodical or elementary manner.

At Rome, towards the end of the republic, astronomy was taught by several philosophers; particularly by POSIDONIUS, the Stoic, a native of Apamea in Syria, the scholar of Panetius, and friend of Cicero and Pompey; who commonly resided at Rhodes, *Cic. Att.* ii. 1. *Tusc.* ii. 25. where he attempted, next after Eratosthenes, to measure the circumference of the earth. He constructed a very ingenious moveable sphere, *Cic. Tusc.* v. 37. *Nat. D.* ii. 34. He thought that the stars were formed of ethereal fire, and animated bodies, always moving in circles. He attributed the extraordinary bulk of the sun and moon, when near the horizon, to the vapours of the atmosphere; which breaking the rays, and turning them from their direct line, amplified the images of objects, which we call *refraction*, *Strab.* iii. 138. He explained the tides from the motion of the moon, *ib.* 173; and estimated the height of the atmosphere at 400 *stadia*, or furlongs, each stadium consisting of 125 paces or 625 feet, nearly the same with what it is reckoned by the moderns; *Plin.* ii. 21. *f.* 23. He thought that from the region of the clouds to the moon, was two millions of *stadia*, and from the moon to the sun, five hundred millions, *Ibid.* and *Cleomed.* ii. 4.; *Strabo*,

to, *ibid.* Posidonius was a Stoic in practice, as well as principle, *Cic. Tusc.* ii. 25. We are indebted for the knowledge of his opinions to Cleomedes, who lived soon after him. In his book on the theory of celestial bodies, he affirms, that the earth seen from the sun, would appear only like a point; but from the stars, it would not be visible, even when enlightened by the sun; whence he concludes, that the stars are much bigger than the earth.

The science of astronomy seems to have been studied at Rome at a more early period. For Sulpicius Gallus foretold an eclipse, which happened the night before the battle in which Perseus, king of Macedonia, was conquered by Paulus Æmilius; and by warning the soldiers that such an appearance was to happen, prevented their being frightened, and thus contributed to the victory, *Liv.* xlv. 37.; *Plin.* ii. 12.

But the person among the Romans who contributed most to the advancement of astronomy, was JULIUS CÆSAR, not only by the reformation of the Roman calendar, but also by his knowledge of the principles of that science. Hence he is extolled by *Lucan.* x. 184.

VARRO was the first who made use of eclipses to regulate chronology. *Censorin. de die Nat.* 2. He is said, in his book *de astrologia*, to have likened the figure of the earth to an egg, *Cassiodor.* Others, according to Pliny, resembled it to a pine-nut, ii. 55. Seneca compared it to a ball, *Nat.* 2. iv. 11.

Under Augustus flourished HYGINUS, who wrote a description of the constellations; MANILIUS, who composed a poem called *Astronomicon*, containing an account of ancient astronomy and astrology; GERMANICUS CÆSAR, who translated Aratus; and VITRUVIUS, who has preserved to us much valuable information concerning astronomy. SENECA, in his natural questions, has many curious and useful observations on this subject, particularly concerning comets. But the Romans in general paid but little attention to astronomy, and the sciences connected with it. Astrology, although ridiculed by philosophers, *Cic. divin.* ii. 42. *Geminus in Uranologion.* 14. had more credit among the people.

The last illustrious astronomer and geographer of the Alexandrian school was PTOLEMY, born at Ptolemæis, in Egypt. He flourished under Adrian, and the Antonines. His works, particularly that called the great *Syntaxis*, by the Arabs ALMAGESTUM, or the *grand composition*, served for many ages as a directory to such as applied to astronomical studies. He sup-

posed

posed the earth to be in the centre, and the heavenly bodies to move round it. The diversity of their motions he ingeniously explained by cycles and epicycles, but in a manner not easily understood.

The school of Alexandria subsisted for about 500 years after Ptolemy, till that city was taken by the Arabs, and its famous library destroyed, anno 642. Amrou, general of the Arabs, being conjured by the philosopher *Philoponus* to preserve it, consulted the Calif Omar, who returned for answer, *If these books are conformable to the Alcoran, they are useless; if they are contrary to it, they are detestable.* That precious collection served as fuel for six months to heat the baths of Alexandria. The sciences and learning perished along with it.

But the Arabs, in less than a century after they had burnt the library, and dispersed the learned men of Alexandria, began to have a taste for literature, and lamented the loss of what their fathers had destroyed. They collected with care the manuscripts which had escaped the flames and their barbarity. During the reigns of *Almanzor*, *Haroun al Raschid*, and his son *Almamon*, Bagdad, their capital city, became the seat of learning, as Alexandria had been under the Ptolemies. It is recorded to the honour of *ALMAMON*, that in granting peace to Michael III. Emperor of Constantinople, he made it an express condition, that he should have liberty to collect all the books on philosophy which could be found in Greece, that he might cause them to be translated into Arabic.

HAROUN AL RASCHID is said to have sent, as a present to Charles the Great, a clock of curious workmanship, which was put in motion by a *Clepsydra*, an instrument used by the ancients to measure time by water running out of a vessel. The invention of clocks, such as we have, is ascribed to *Pacificus*, archdeacon of Verona, who died 846; first known in England a. 1368; improved by the application of pendulums by Huygens, a Dutch mathematician and astronomer, a. 1657.

But the Arabs merit praise rather for having preserved the light of knowledge, than for having improved it. They transmitted the sciences nearly as they received them, without making almost any memorable discovery. That kind of arithmetic called *ALGEBRA*, in which numbers, lines, and quantities are represented by signs and symbols, commonly by letters, was derived from the Arabs, who are supposed to have borrowed it from the Persians, and they from the Indians; also the numerical characters or figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 0; the first nine called *significant figures*, and the last a *cypher*,
or

or zero; any number below ten is called a digit, from counting on the fingers, (*digiti*.) The Arabs were exceedingly addicted to judicial astrology.

Astronomy, and particularly astrology, have long been, and still are in great estimation among the Persians. They were in former times cultivated also by the Tartars. The descendants both of Zengiskan and Tamerlane invited to their courts such as were distinguished for this kind of knowledge, furnished them with instruments, and supported them with royal munificence.

But the Indians and Chinese were most remarkable for their knowledge in astronomy. They appear to have been long acquainted with the most celebrated discoveries of the Europeans; the motion of the earth round the sun, the obliquity of the ecliptic, the calculation of eclipses, the equation of time, the lunar period of nineteen years, which we call the *lunar cycle* or *golden number*, &c.

Even the savages of America were found to have paid attention to astronomy; and, what is surprising, are said to have given the same names to several of the stars that we do.

Among the barbarous nations of Europe astronomy was studied, particularly by the Druids in Britain, *Cæs. B. G. vi. 13.*

After the overthrow of the Roman empire, the first encourager of learning was CHARLES the Great. But little could be done in his time; and after his death the former ignorance and barbarism returned.

BEDA or *Bede*, called *Venerabilis* from his modesty and the sanctity of his life, and his scholar ALCUINUS, the preceptor of Charles the Great, both natives of England, to their other immense learning, joined the knowledge of astronomy, such at least as could be procured in that age. To Alcuinus is ascribed the institution of academies or universities. He suggested the plan of them to Charlemagne, or Charles the Great, who established two, one at Paris, and another at Pavia.

The first step towards the revival of knowledge was the translation of the astronomical elements of ALFERGAN the Arab, by order of FREDERIC II. chosen Emperor of Germany in 1212; who established and endowed several universities about the year 1230. Much about the same time ALPHONSO X. King of Castile, assembled from all parts the most able astronomers, who, at his desire, composed what were called the *Alphonstine tables*, founded on the same hypothesis with those of Ptolemy.

About the same time also JOHN SACROBOSCO, or *Holywood*, a native of Halifax, in Yorkshire, and educated at Oxford, who taught

taught philosophy and mathematics at Paris, made an abridgement of the *Almagest* of Ptolemy, and of the commentaries of the Arabs, which was long famous as an elementary book under the title of *De Sphæra mundi*. He died at Paris, an. 1235.

In the same age ROGER BACON, an English Franciscan friar, made astonishing discoveries in science, for the time in which he lived. He perceived the error in the calendar of Julius Cæsar, and proposed a plan for the correction of it to Pope Clement IV. a. 1267. He is supposed, from his writings, to have known the use of optical glasses, and the composition and effects of gun-powder. He believed, however, in astrology, and the transmutation of metals, or the *philosopher's stone*, which, by its touch, was supposed to convert base metals into gold. On account of his vast knowledge in astronomy, mathematics, and chemistry, he was called *Doctor Mirabilis*; but for the same reason he was suspected of magic, or of holding communication with invisible spirits, and performing his operations by their assistance. Under this pretext, while at Paris, he was put in prison by order of the Pope's Legate. After a long and severe confinement, he was at last, by the interest of several noble persons, set at liberty, returned to England, and died at Oxford, a. 1292, aged 78.

In the 15th century two events happened which changed the face of the sciences; the invention of printing, about the year 1440, and the taking of Constantinople by the Turks, in 1453. The learned men of that city having escaped from the cruelty of the victors, fled into Italy, and introduced into that country a taste for classical literature, which was greatly promoted by the munificence of the Emperor Frederic III. Pope Nicolas V. and particularly of COSMO de MEDICIS, who justly merited the name of *Father of his country*, and *Patron of the muses*.

The most distinguished Greeks, who fled from Constantinople into Italy, were *George of Trebizond*, *Demetrius Chalcandylus*, *Theodore Gaza*, *John Argyropbilus*, *John* and *Constantine Lascaris*, and the famous Cardinal *Bessarion*.

The restoration of astronomy began in Germany. The first who distinguished himself was *George PURBACH*, born at Purbach, a small village on the confines of Austria and Bavaria, a. 1423. who was cut off in the flower of his age, only thirty-eight years old. He was succeeded by a scholar more skilful than himself. *JOHN MULLER*, born at Königsberg, in 1436, called from the Latin name of that place, *Regiomontanus*,

nus, who taught mathematics and astronomy with great reputation at Vienna. In February 1471, appeared a comet, on which he published his observations. Being called to Rome by Pope Sixtus IV. to assist in correcting the calendar, he was cut off by the plague, a. 1476. BERNARD WALTHERUS, a rich citizen of Muremberg, his friend and associate, succeeded him, who is said first to have made use of clocks in his astronomical observations, a. 1484, and to have been the first of the moderns, who perceived the effects of the refraction of light.

FRACASTORIUS, born at Verona in 1483, was a celebrated poet, and eminent philosopher. He made considerable discoveries in astronomy; and, with all his absurdities, may be considered as the forerunner of Copernicus.

NICOLAS COPERNICUS, the restorer of the Pythagorean doctrine, and the author of the rational or true system of astronomy now universally received, under the title of the COPERNICAN SYSTEM, was born at Thorn, a city of Royal Prussia, 19th February 1473. Having learned the Latin and Greek languages in his father's house, he was sent to Cracow to be instructed in philosophy and physic, where he was honoured with the degree of Doctor. But he always shewed a greater fondness for mathematical studies than for medicine. His uncle by the mother's side was a bishop, who gave him a canonry, upon his return from Italy, whither he had gone to study astronomy under Dominic Maria at Bologna, and had afterwards taught mathematics with success at Rome. In the repose and solitude of an ecclesiastical life, he bent his chief attention to the study of astronomy. Dissatisfied with the system of Ptolemy, which had prevailed for fourteen centuries, he laboured to form a juster one. What chiefly led him to discover the mistakes of Ptolemy, was his observations on the motion of Venus. He is said to have derived his first notions on this subject from certain passages of the classics, which mention the opinion of Pythagoras and his followers, particularly *Cic. Acad. iv. 39. Plutarch. vit. Numa, & Placit. philos.*; as indeed he himself acknowledges in his address to Pope Paul III. He established the rotation of the earth round its axis, and its motion round the sun; but to explain certain irregularities in the motion of the planets, he retained the epicycles and eccentrics of Ptolemy. His work was first printed at Nuremberg in 1543, a short time before his death.

The doctrine of Copernicus was not at first generally adopted.

ed. The most eminent professors in Europe adhered to the old opinions.

Among the astronomers of this period, the Langrave of Hesse deserves particular praise, who erected a magnificent observatory on the top of the castle of Cassel, and made many observations himself, in conjunction with Christopher Rothman and Justus Byrge, concerning the place of the sun, of the planets and stars.

But the person who enriched astronomy with the greatest number of facts of any modern who had yet appeared was TYCHO BRAHE, a Dane of noble extraction, born in 1546, designed by his parents for the study of the law, but attracted to the study of astronomy upon seeing an eclipse of the sun in 1560, at Copenhagen, whither he had been sent to learn philosophy. He was struck with astonishment in remarking that the phenomenon happened at the very moment it had been predicted. He admired this art of predicting eclipses, and wished to acquire it. At first, for want of proper instruments, he fell into several mistakes, which, however, he afterwards corrected. Having early perceived that his future improvements depended on instruments, he caused some to be constructed larger than usual, and thus rendered them more exact. On the 11th November 1572, before supper, he perceived a new star in Cassiopeia, which continued without changing its place till spring 1574, equal in splendor to Jupiter or Venus. At last it changed colours, and entirely disappeared. Nothing similar to this had been observed from the time of Hipparchus.

Tycho, in imitation of that illustrious ancient astronomer, conceived the design of forming a new catalogue of the stars. To second his views, the King of Denmark ordered a castle to be built in Huen, an island between Scania and Zeland, which Tycho called URANIBOURG, *the city of heaven*, and where he placed the finest collection of instruments that had ever yet existed; most of which had either been invented or improved by himself. He composed a catalogue of 777 stars with greater exactness than had ever been done before, and constructed tables for finding the place of the most remarkable stars at any given time. He was the first who determined the effect of refraction, particularly of horizontal refraction, whereby we see the sun or any star above the horizon, before it is so in reality; as we see the bottom of a vessel when filled with water, which, in the same position, we do not see when empty. He made several other important discoveries, which he published in a work intitled *Progygnasmata*. The labours of Tycho attracted the

attention of Europe. The learned went to consult him, and the noble to see him. James VI. King of Scotland, when he went to espouse the sister of Frederic King of Denmark, paid Tycho a visit with all his retinue, and wrote Latin verses in his praise.

But these honours were of short continuance. After the death of King Frederic, his protector, the pension assigned him was retrenched, and he was obliged to banish himself from his native country. Having hired a ship, he transported his furniture, books, and instruments to a small place near Hamburgh, a. 1597. The Emperor Rhodolphus invited him into his dominions, settled a large pension on him, gave him a castle near Prague, to prosecute his discoveries, and appointed Longomontanus, a native of Jutland, and the celebrated Kepler to assist him. But Tycho was not happy in this situation. He died 14th October 1601, repeating several times, *I have not lived in vain.*

Tycho adopted neither the system of Ptolemy nor of Copernicus. He supposed the earth to remain at rest, and the sun and moon to move round it; but the other planets to move round the sun. This opinion, however, had but few followers.

Tycho is said to have been influenced in forming his system by this consideration, that it might not contradict the scriptures, for he was very religious. He was a firm believer in astrology, which prevailed greatly in that and the following age, when the predictions of astrologers, from natural appearances, often produced the most serious alarms. Kings and great men used to keep astrologers in pay. By act of parliament of the 23d of Elizabeth, it was made felony to cast the nativity of the Queen, or by calculation to seek to know how long she should live. It is only in the present century that the light of knowledge has banished this credulity, together with the belief of apparitions, witches, &c.

KEPLER, who was one of the greatest philosophers that ever lived, ought justly to be regarded as the discoverer of the true system of the world. He was born in Germany at Weil near Wirtemberg, 27th December 1571. He early imbibed the principles of Copernicus from his master, Mæstlin. After the death of Tycho, he was employed to finish the tables which Tycho had begun to compose from his observations. Kepler took twenty years to finish them. He dedicated them to the Emperor, under the name of the *Rodolphine* tables.

Kepler united optics with astronomy, and thus made the most important discoveries. He was the first who discovered that the planets move not in a circle, but in an ellipse; and that,

that, although they move sometimes faster and sometimes slower, yet they describe equal areas in equal times; that is, that the spaces through which they move in different parts of their orbit in equal times, although of unequal length, yet when two straight lines are drawn from the extremity of each space to the centre of the sun, they form triangles, which include equal areas. He likewise demonstrated, that the squares of the periodical times of the revolution of the planets round the sun, are in proportion to the cubes of their distances from him—a theorem of the greatest use in astronomical calculations: for if we have the periodical times of two planets and know the distance of one of them from its centre, we can, by the rule of proportion, find the distance of the other.

Contemporary with Kepler was **GALILEO**, born at Pisa in Italy in 1564, illustrious for his improvements in mechanics, for his explanation of the effects of gravity, and for the invention, or at least the improvement of telescopes.

The use of spectacles or reading glasses, (convex for long-sighted, and concave for short-sighted persons,) had been invented by one Spina, a monk of Pisa, in 1290; or, as others say, by Roger Bacon. The use of telescopes, or of glasses for viewing objects at a distance, was first invented by Zachary Janssen, a spectacle-maker at Middleburgh, as it is said, from the accidental discovery of a child. The honour of this invention is ascribed also to others. It is certain Galileo first improved them so as to answer astronomical purposes. He also first made use of the simple pendulum for measuring time in making his observations; to which he was led by considering one day the vibrations of a lamp, suspended from the vaulted roof of a church. He likewise discovered the gravity of the atmosphere, from the rising of water in a pump, by the action of a piston; which led the way to the invention of the barometer by his scholar Toricelli.

The use of telescopes opened, in a manner, a new world to Galileo. He observed with astonishment the increased magnitude and splendor of the planets, and their satellites formerly invisible; which afforded additional proofs of the veracity of the Copernican system, particularly the satellites of Jupiter, and the phases of Venus. He discovered an innumerable multitude of fixed stars which the naked eye could not discern, and what greatly excited his wonder, without the least increase in their size or brightness.

About this time, John Napier baron of Merchiston, in Scotland, invented what are called the **LOGARITHMS**, first published

ed at Edinburgh in 1614, afterwards improved by Mr Briggs, professor of geometry at Oxford; in which, by a very ingenious contrivance, addition is made to answer for multiplication, and subtraction for division; an invention of the greatest utility in astronomical calculations.

Kepler made much use of logarithms in framing the Rhodolphine tables. This great man died in poverty 15th November 1631, at Ratisbon, whither he had gone to solicit the arrears of his pension, which had been very ill paid. He left nothing to his wife and children but the remembrance of his virtues.

GALILEO was afflicted not with poverty, but with persecution. At seventy years of age, he was called before the inquisition for supporting opinions contrary to scripture, and was obliged formally to abjure them, 11th June 1633, to avoid being burnt as a heretic. The system of Copernicus had yet gained but few converts; and the bulk of professors and learned men in Europe, attached to the philosophy of Aristotle, supported the old doctrine. Galileo was condemned to prison, and confined to the small city Arcetri or Arcern, with its territory, where he consoled himself by the study of astronomy. He contrived a method of discovering the longitude by the satellites of Jupiter, which, however, has not been productive of all the advantages he expected. He died happy in his prison, or rather in exile, a. 1642.

There were a number of astronomers contemporary with Kepler, and Galileo, but none of them made any considerable discoveries. John BAYER of Ausbourg, introduced the custom of marking the stars in each constellation, by the letters of the Greek and Latin alphabets. This he borrowed from the Jews, who to avoid the figures of animals, forbidden by their law, had used the letters of their alphabet.

In the year 1631, astronomers were very attentive to observe the transit of Mercury and Venus over the disc of the Sun, which Kepler had predicted, as a confirmation of the system of Copernicus. Mercury was observed by Gassendi in France, and some others; but the transit of Venus did not then take place.

The transit of Venus was first seen by JEREMIAH HORROX, at Hool, an obscure village fifteen miles north of Liverpool, on the 24th November 1639, and at the same time, according to his directions, by his friend William Crabtree, at Manchester. Horrox was born 1619, and died 1641, in the twenty-third year of his age. He wrote an account of his observations, which was published several years after his death, under the

title

title of *Venus in sole visa*, by Hevelius; and his other writings, by Flamsteed and Wallis, in the philosophical transactions, 1675.

The Copernican system was first publicly defended in England, by Dr Wilkins, 1660; in France by Gassendi, the son of a peasant in Provence, who published many valuable works on philosophy. He was born 1592, and died 1655. He was violently opposed by Morin, a famous astrologer.

DESCARTES, descended from a noble family, the son of a counsellor of Brittany in France, born at Haye in Touraine, 31st March 1596, early distinguished himself by his knowledge in algebra and geometry. He attacked and overturned the philosophy of Aristotle in his own country. He established certain principles which he took for granted, and by which he accounted for all appearances. He imagined all space to be filled with corpuscles, or atoms, in continual agitation, according to the opinion of Democritus, *D. Laert.* ix. 44. and denied the possibility of a vacuum. He explained every thing by supposing vortices, or motions round a centre, according to the opinion of Democritus, *Diog. Laert.* ix. 31. & 44. and thus discovered the centrifugal force in the circular motion of the planets. But the system of Descartes, not being founded on facts or experiments, did not subsist long, although at first it had many followers. His notions of astronomy were much the same with those of Copernicus.

Although the lively imagination of Descartes led him into error, yet his exalted views contributed to the improvement of science. Men were led to observation and experiments, in order to overturn his system, and astronomy was cultivated by persons of ability in various places; by Bouillaud at Paris, from the year 1633; by Ward at Oxford, 1653; and by HEVELIUS at Dantzic, from 1641, who constructed a fine observatory, made several improvements in glasses, and collected a great number of facts, by his long and assiduous observation for fifty years, during which he made many discoveries concerning the planets, the fixed stars, and particularly concerning comets. Colbert, in name of Lewis XIV. sent him a sum of money and a pension.

Hevelius published a catalogue of the fixed stars, entitled, *Firmamentum Sobieskianum*, dedicated to John Sobieski, King of Poland, at that time justly famous for having raised the siege of Vienna, when attacked by the Turks, a. 1683. In honour of whom Hevelius formed a new constellation between Antinous and Serpentarius, which he named *Sobieski's shield*.

But

But the most distinguished astronomer at this time was **CHRISTIAN HUYGENS**, Lord of Zuillichem, son to the secretary of the Prince of Orange, born at the Hague 14th April 1629, and educated at Leyden under Schooten, the commentator of Descartes—famous for the application of pendulums to clocks, and of springs to watches, for the improvement of telescopes and microscopes, and for the great discoveries which, in consequence of these improvements, he made in astronomy.

The establishment of academies or societies at this time contributed greatly to the advancement of science.

The *Royal Society* at London was first begun in 1659, but did not assume a regular form till 1662. Its transactions were first published 1665.

The *Academy of Sciences* at Paris was founded in 1666, by Lewis XIV. who invited to it Roemer from Denmark, Huygens from Holland, and Cassini from Italy.

CASSINI was born at Perinaldo, in the county of Nice, 8th June 1625; came into France in 1669, and was appointed first professor in the royal observatory at Paris, where he prosecuted his discoveries till his death 1712; and was succeeded by his son. He was assisted by Picard, Auzout, and la Hire.

By the direction of the academy of sciences at Paris, a voyage was undertaken by Richer and Meurisse, at the King's expence, to the island Caienne, in South America, almost under the equator, a. 1672, to ascertain several philosophical facts; the refraction of light, the parallax of Mars and of the Sun, the distance of the tropics, the variation in the motion of pendulums, &c.

The parallax of the sun is the angle under which an observer at the sun would see the semidiameter of the earth. This Cassini fixed at nine seconds and a half; and the angle under which we see the sun, at sixteen minutes and six seconds or 966 seconds; hence he concluded, that these semidiameters, are as $9\frac{1}{2}$ to 966, or as 19 to 1932. So that, according to Cassini, the semidiameter of the earth is 100 times less than that of the sun; and consequently the sun is a million of times bigger than the earth.

The parallax of the sun has since, from the transit of Venus 6th June 1761, and 3d June 1769, been discovered to be but about eight seconds; and consequently his comparative bulk to that of the earth, and his distance from it, to be proportionally greater. This method of finding the distance of the earth from the sun, and consequently of the other planets,

was

was first proposed by Dr Halley; who had never seen, and was morally certain he should never see this appearance.

Meurisse died in the voyage; Richer returned in 1673. His answer on the parallax of Mars was not satisfactory. Cassini calculated it at fifteen seconds.

The distance of the tropics was found to be $46^{\circ} 57' 4''$.

But the chief advantage of this voyage was ascertaining the variation of the pendulum. In 1669, Placard remarked that clocks with a pendulum went slower in summer, and faster in winter; owing, as it was afterwards discovered, to this, that heat dilates bodies, and consequently lengthens the pendulum; but cold contracts them, and therefore shortens the pendulum. Richer found that the pendulum of a clock made 148 vibrations less at Caienne than at Paris; that is, went 12 minutes 28 seconds a-day slower. Hence to adjust it, he was obliged to shorten the pendulum.

The same thing was confirmed by Halley while at St Helena, in 1676. But the motion of the pendulum is supposed to be also retarded near the equator, by its gravity being diminished on account of its greater distance from the centre of the earth, than near the poles.

About this time the French Jesuit missionaries having got admission into China, contributed to the improvement of astronomy. Father Schaal, one of their number, on account of his merit, and particularly of his skill in this science, was so highly honoured at the court of China, that the Emperor, upon his death-bed, named him preceptor to his son and successor Can-hi. Schaal reformed the Chinese calendar, a matter of great importance in that country. It was still farther improved by Verbiest, who succeeded Schaal about the year 1670.

The most eminent astronomers in England, during this period, were Flamsteed, Halley, and Hook.

FLAMSTEAD was born at Derby, 19th August 1646. He composed a new catalogue of the fixed stars, containing about 3000. He made his observations first in private, and afterwards in the royal observatory of Greenwich, founded in 1675. He died in 1719.

HALLEY was born at London, 8th November 1656. He co-operated with Flamsteed, in composing the catalogue of stars. In 1676, he was sent to St Helena to take a catalogue of the fixed stars which do not rise above our horizon. These he formed into constellations, and to one of them gave the name of *the Royal oak*, in memory of that tree in which Charles II. saved himself from his pursuers. Halley was the first who

made an accurate observation of the transit of Mercury over the disk of the sun, which had been obscurely seen by Gaffendi in 1631, by Huygens and Hevelius in 1661. In trying to calculate from this observation the parallax of the sun, he perceived that it would be more exactly ascertained by the transit of Venus, which he knew would not happen before 1761. He, however, pointed out a method for this purpose, which astronomers have found of the greatest advantage. Under King William, Halley was sent on several voyages, to observe the variations of the compass, and for other scientific purposes. He succeeded Flamsteed in the Royal observatory in 1719, and died 1742.

HOOK invented several astronomical instruments. He was of great service to Mr Boyle in completing the invention of the air-pump. Being appointed one of the surveyors for rebuilding London, he acquired a large fortune. He published several curious experiments which he had made to explain the motion of the earth and planets, on the principles afterwards adopted by Newton. He died in 1702.

Sir ISAAC NEWTON was born at Woolstrop, in the county of Lincoln, 25th December 1642, and studied at Cambridge. The rapidity of his progress in mathematical knowledge was astonishing. He perceived the theorems and problems of Euclid, as it were by intuition. At the age of twenty-four, he had laid the foundation of his most important discoveries. He was the first who gave a rational and complete account of the laws which regulate the motion of the planets, on the principles of the attraction of gravitation, now almost universally adopted. He is said to have been first led into his speculations on gravitation, as he sat alone in a garden, by observing some apples fall to the ground. Newton was as remarkable for his modesty, as for the superiority of his genius. It was with difficulty he was prevailed on by the solicitations of Halley to publish his *PRINCIPIA*, or, *Mathematical Principles of Natural Philosophy*, in 1686, a work which was considered as the production of a superior intelligence. In 1704, he published his *Optics*; in 1711, his *Fluxions*, a new mode of arithmetical calculation, of great use in the higher parts of mathematics, the invention of which is disputed with him by *Leibnitz*, a German; and in 1728, his *Chronology*, which he endeavoured to adjust by calculating the periods of eclipses. He received in his lifetime the honour due to his singular merit. In 1703, he was elected president of the Royal Society; in 1705, he was knighted by Queen Anne. He was

twice

twice member of parliament. In 1669, he was made master of the mint, which place, together with the presidency of the Royal Society, he held till his death in 1726. His funeral was celebrated with great magnificence; the Chancellor and five other peers supported the pall. He was buried in Westminster Abbey, where a monument is erected to his memory.

The principles of Newton were illustrated and confirmed in France, by Giraldi, Cassini, Hire, Delisle, Louville, M. de la Lande, Maupertuis, Fontenelle, Mairan, M. de la Caille, &c. — In Britain, by Flamsteed, Halley, Whiston, Gregory, Defaguilliers, Molyneux, Bradley, Keil, Mercator, Mitchell, Long, Maclaurin, &c.

PRINCIPLES of the NEWTONIAN PHILOSOPHY, occasionally compared with the Opinions of the Ancients.

AS Sir Isaac Newton made all his discoveries for explaining the motions of the planets, by reasoning from experiments or known facts, it will be requisite that the learner know the general principles on which he proceeded. These chiefly respect the properties of matter, and the laws of motion.

I. GENERAL PROPERTIES of MATTER.

THE inherent properties of matter, or of body in general, are *solidity*, *inactivity*, *mobility*, and *divisibility*.

1. **SOLIDITY and EXTENSION.**—All matter has length, breadth, and thickness; hence every body is comprehended under some shape or figure, and hinders all other bodies from occupying the same part of space that it possesses, which is called *impenetrability*. If a piece of wood be placed between two plates of metal, it never can be squeezed so hard, as to allow the plates to come into contact; and a small quantity even of water or air, if fixed between two bodies, can by no force be so compressed, as to permit the bodies to meet one another, till the water or air be removed. Thus, if a globe of the hardest metal, with a hollow in the middle full of water,

be strongly compressed, the water will ooze through its pores, and appear on the surface.

Space void of matter is called a *vacuum*, the existence of which, in opposition to Descartes, Newton maintained.

2. **INACTIVITY**, passiveness, or the *vis inertia*, i. e. the want of power in body to move itself.—Every body endeavours to continue in the state it is in, whether of rest or motion. Bodies on this earth, when set in motion, soon stop from the action of gravitation, from the resistance of the air, or of friction. But if a body were carried to a certain distance from the earth, and there projected in a particular direction, and with a certain velocity, it would continue for ever to move round the earth, without falling to it; as is the case with the moon.

3. **MOBILITY**, or the property in body, that it may be moved from one place to another.

4. **DIVISIBILITY** *ad infinitum*, or without end, that is, no part of matter can be conceived so small but there may still be a smaller.—Certain bodies may be divided into very minute parts. A grain of gold may be beaten into a leaf 50 inches square, which may be divided into 500,000 parts, visible to the naked eye: if viewed with a microscope, that magnifies the object only ten times, the fifty millionth part of a grain may be supposed visible. Mr Reaumur computes, that a grain of gold may be extended on a silver wire upwards of half a mile in length; and cover a surface of 1400 square inches; so that the thickness of the gold will be no more than the fourteen millionth part of an inch, that is, about 1200 times the thinness of ordinary gold leaf, which gold leaf is about 39 times thinner than thin post paper.

But this is nothing to the subtilty of parts in odoriferous bodies, and to the minuteness of certain microscopic animals, and their parts.

Similar notions concerning the infinite divisibility of matter were entertained by some of the ancients; *Cic. Acad.* i. 7.; *Plutarch. de placit. phil.* i. 16. This property, however, exists only in idea; for infinity in minuteness, as well as magnitude, is altogether beyond our conception.

A body not easily pierced or broken, or whose parts cannot be easily divided, is said to be *hard*; the contrary, *soft*.

A solid body, easy to be broken in pieces, is said to be *brittle*; that which may be bent, pulled, or twisted, without breaking, is said to be *tough*.

A body whose parts yield to any impression, and are easily moved

moved in respect to each other, is called a *fluid*; as *water*, *molten metals*, &c.

There is a fifth property of matter, called *Attraction*; of which there are several kinds, *cohesion*, *gravitation*, *magnetism*, *electricity*, &c.

1. The attraction of *COHESION* is that by which the small particles of matter are made to stick and cohere together. Of this kind of attraction these are some of the effects.—If a small glass tube, open at both ends, be dipped in water, the water will rise up in the tube to a considerable height above its level in the basin, owing to the attraction of the tube. Hence water may be emptied from a vessel to a small depth, by means of capillary tubes of about one tenth of an inch bore, or by putting one end of a list of cloth into the vessel, and letting the other end hang over the side. So liquids will ascend between contiguous planes, or in a tube filled with ashes. Thus, a piece of loaf-sugar will draw up a fluid, and a sponge will suck in water. On the same principle, sap, according to the opinion of some naturalists, ascends in trees.

We see in all liquors that the parts attract one another, from the round figure which the drops always assume.—If two drops of silver are placed near each other, they will run together, and become one large drop.—Two polished plates of marble or brass, when their surfaces are brought into contact, will stick so closely together, that it will not be easy to disjoin them.—If two pieces of cork, equal in weight, be placed near each other in a basin of water, they will move equally fast toward each other, with accelerated motion, till they meet; and then if either is moved it will draw the other after it. If the corks are of unequal weight, their motion will be proportionally different. But this kind of attraction does not extend far.

When the sphere of attraction ends, a repulsive force begins. Thus water repels most bodies till they are wet. Hence a small needle, if dry, will swim on water; and flies walk on it without wetting their feet.—The repulsive force between water and oil is so great, that it is almost impossible to mix them so as not to separate again; so water will rise considerably above the edges of a cup, if they are dry, before it overflow; which is owing both to the cohesion of the water, and the repulsion of the cup.

The power of attraction and repulsion in vegetables is so strong, that in some instances it seems to resemble *sensation*, the distinguishing property of animals.

Thus

Thus the sensitive plant, on the slightest touch, shrinks back, and folds up its leaves, as a snail retires within its shell. One of these plants, called *Dianæa*, if a fly perch upon any of its leaves, closes instantly, and crushes the insect to death. Many plants expand their flowers and leaves in good weather, or while the sun shines, and close them in dark or cloudy weather. Some plants follow the sun, others turn from it; which things were observed by the ancients; *Plin.* ii. 41. Plants often direct their roots to procure food; and when forced from their natural direction, are endowed with a power to restore themselves. A hop-plant twisting round a pole directs its course from south to west, as the sun does; untwist it, and tie it in the opposite direction, it dies. Leave it loose in the wrong direction, it recovers its natural direction in a single night. Thus trees, if at freedom, grow upwards; *Sallust.* *Jug.* 93. Lay a wet sponge near a root laid open to the air, the root will direct its course to the sponge; change the place of the sponge, the root varies its direction. Thrust a pole into the ground at a moderate distance from a scandent plant, the plant directs its growth to the pole, lays hold of it, and rises on it to its natural height. Of the *Planta contorta*, or such as twist round other plants, some in climbing follow the direction of the sun; as the scarlet kidney bean, &c. others in climbing follow a contrary direction, as the black bryony. The former kind are wholesome and nutritive, the latter noxious, and generally poisonous.

2. GRAVITY, or the attraction of *gravitation*, is that property or power by which distant bodies tend towards one another. Thus stones fall, and bodies are kept to the surface of the earth. All bodies, on whatever side of the earth, are attracted in lines perpendicular to its surface; so that on opposite sides they fall towards its centre in opposite directions. Hence its rotundity, about which the opinions of the ancients were various: but the very name *arbis* or *globus terra*, shews the general belief; *Plin.* ii. 64. 65. The attraction of mountains has lately been proved, by their drawing the plummet line of philosophical instruments from the perpendicular.

All bodies that we know have gravity or weight. This is demonstrated by experiments made with the air-pump, even in smoke, vapours, and fumes. The smoke of a candle, which ascends to the top of a tall receiver when full of air, upon the air's being exhausted, falls to the bottom. In an exhausted receiver a feather and a guinea will fall from the top to the bottom in the same time. So a piece of wood, when immersed

immersed in a jar of water, rises to the top, because it has a less degree of weight than its bulk of water has; but if the jar is emptied of water, the wood falls to the bottom.

Gravity in all bodies is in proportion to the quantity of matter they contain, that is, to their weight.

All bodies are full of pores; even gold itself, the heaviest of all known bodies, is supposed to contain a greater quantity of open space than of matter.

A body is said to have double, triple, &c. the density of another body, when, supposing their bulks equal, it contains a double or triple quantity of matter.

A body every where of the same density is said to be *homogeneous*, or *homogeneal*; a body of unequal density in different parts, or of an opposite or dissimilar nature, is called *heterogeneous*.

The gravity of a body considered with relation to its bulk, is called its *specific gravity*. The comparative specific gravity of bodies is most exactly ascertained by weighing them in water.

A solid body of the same specific gravity with water, when immersed in it, will neither rise nor sink. A body lighter than water will rise to the top, and take up such a space below the surface, that the weight of water which that space would contain, will be equal to the weight of the body. Thus a ship displaces a bulk of water equal to the weight of the vessel and lading. Fishes have within them a bladder of air, by compressing or dilating which, and thus diminishing or enlarging their bulk, they are enabled to sink or rise in the water at pleasure. Fishes which want this bladder, remain at the bottom; as *flounders*, *eels*, &c.

A solid body heavier than water, when immersed in it, displaces a quantity of water equal to its own bulk, and loses as much of its weight as is equal to the weight of that bulk of water.

By weighing metals in water, we can discover their adulterations or mixtures with tolerable exactness without injuring them. Thus a real guinea and a counterfeit one or a brass counter, if weighed in air, will appear both of the same weight. But if weighed in water, the real guinea will lose only the 19th part of its weight, and the brass counter the 8th part.

The instrument used for weighing metals in water is called the *Hydrostatic Balance*; said to have been invented by Archimedes, from an observation which he made while bathing, that the water rose in proportion to the part of his body immersed; whereupon he is said to have been so transported

ed with joy, that he ran out crying, (*eureka, eureka*), "I have found it, I have found it."

The cause of this exultation is said to have been owing to the following circumstance.

Dionysius the tyrant of Syracuse had employed an artist to make him a crown of gold, which, although of the weight required, he suspected to be mixed with alloy, and applied to Archimedes to ascertain the fact. From the impossibility of doing this any other way, without injuring the crown, than by the hydrostatic balance, and from the anxiety of Archimedes to solve so curious and useful a point, we may conceive his joy on the discovery. He first found how much the crown lost of its weight when weighed in water; next how much a piece of gold equal in weight to the crown lost of its weight; and so detected the fallacy.

As we can thus discover the specific gravity of different solids, by plunging them into the same fluid, so we can discover the specific gravity of different fluids by plunging the same solid bodies in them. For in proportion as the fluid is heavy, so much will it diminish the weight of the bodies immersed in it. Thus a solid that swims in water, will sink in spirit of wine; and a solid will sink in water, which swims upon spirit of nitre.

The instrument for measuring the lightness or weight of different fluids is called an *Hydrometer*. Liquids of different gravity may be contained in the same vessel without mixing.

That science which teaches the art of conveying water is called *Hydraulics*; and any machine made for this purpose, an *Hydraulic*, or *hydraulical engine*.

By the gravity or force of water various kinds of mills and wheel-engines are moved. Fluids may be conveyed in bended pipes, over hills and vallies, to any height not greater than the level of the spring whence they flow; of which the ancients were not altogether ignorant, as is commonly supposed; *Plin.* xxxi. 6. *f.* 31. So jets of water, or *jets d'eau*, would rise to the height of the reservoirs from which the water comes, were it not for the effects of friction on the sides of the machine, and the resistance of the air. Making allowance for these, water from a reservoir 5 feet 1 inch high will rise 5 feet, from 10 feet 4 inches to 10 feet, from 33 feet to 30 feet, from 72 feet to 60 feet, from 117 feet to 90 feet, from 133 feet 4 inches to 100 feet, &c.

II. PARTICULAR PROPERTIES of MATTER.

CERTAIN bodies have properties peculiar to themselves. Thus the *Loadstone* attracts iron and steel only, which force (from its Latin name, (*magnes, -etis*) is called **MAGNETISM**; and, what is remarkable, communicates its properties to a piece of steel, when rubbed on it, without losing any of its own force. When suspended by a thread, it constantly turns one of its sides to the north, and another to the south; whence the invention of the *magnetic needle*, of so much use in navigation. This property of the magnet is found to vary a little in different places, which was first observed by Columbus, in his voyage to discover America, and greatly perplexed him; nor has it yet been properly accounted for. The cause of magnetism, and the laws by which it acts, are equally involved in obscurity.

Amber, glass, jet, sealing wax, and some precious stones, have a peculiar property of attracting and repelling light bodies, when rubbed; which is called *electrical attraction*.

ELECTRICITY was hardly known to the ancients, although they appear to have been acquainted with the electrical properties of amber, (*Adritu digitorum accepta calor animæ, sc. succina vel electra, trahunt in se paleas ac folia arida, quæ levia sunt; ut magnes lapis, ferrum, Plin. xxxvii. 3. f. 12.*) as early as the days of Thales, who ascribed the attractive power of the magnet, and of amber, to their being animated by a living principle, *D. Laert. l. 24.*; and the word *electricity* seems to be derived from the Latin name of amber, *electrum*. They also knew the electric shock of the *torpedo*, *Plin. ix. 42. f. 67. xxxii. 1. f. 2.*; *Cic. de nat. D. ii. 50.* although ignorant of the cause of it, which indeed seems hardly yet sufficiently ascertained, although it is proved to be of the same nature with electricity. Some suppose that the ancients even understood the method of drawing down the electric fire from the clouds; whence, as they suppose, the name of Jupiter *Elicius*; and that, in attempting to do this, Tullus Hostilius lost his life, *Liv. i. 20.* But these opinions seem to be founded merely on conjecture.

The first who made any discoveries of importance concerning electricity was Dr W. Gilbert, which he gave an account of in

a book entitled *De Magnete*, published at London in the year 1600; after him Mr Boyle and others.

But this curious science has been chiefly cultivated in the present century, by Mr Hauksbee, Grey, Muschenbroek, Dr Franklin, and Dr Priestley. Mr Richman, a professor at Peterburgh, lost his life in making experiments on it, 6th August 1753.

Electricity and magnetism are thought to have a strong resemblance to one another. On the principles of electricity, thunder and lightning are rationally accounted for, which by the ancients were thought to be darted by the immediate hand of Jupiter; ascribed by Cicero to the collision of the clouds, *Div. ii. 19.*; so Pliny, although he attributes them also to other causes, *ii. 43.* and also Seneca; *Nat. 2, ii. 54.* The cause of electricity, however, as of magnetism, still remains unknown.

Another property in certain bodies is ELASTICITY, whereby they return to their former figure or state, after it has been altered by any force. Thus *animal fibres, musical cords*, and all *springy substances*.

This, among others, is one remarkable property of air, that it dilates itself upon the removal of any force by which it was before compressed.

A I R.

Air is that invisible fluid with which this globe is every where surrounded, *Cic. de Nat. D. ii. 36.*; on which depends the life of all animals, and the growth of vegetables, which gravitates to the earth, revolves with it in its diurnal motions, and goes round the sun with it every year.

That science which treats of air is called PNEUMATICS.

The ancient Stoics believed that air pervaded every thing, earth, stones, &c. *Senec. v. 16.*; and that the sun, moon, and stars were nourished by the air exhaled from the earth. *Ibid.*

The elasticity of the air was first ascertained by Galileo, and its weight by Bacon. But these things were also known to the ancients, although less perfectly. Aristotle mentions this proof of its gravity, that a bottle or bladder inflated weighs more than one quite empty, *de Calo. iv. 1.* Seneca describes both its weight and elasticity, *Quaest. Nat. v. 5. & 6.*

The whole body of air is called the *Atmosphere*, the height of which used to be computed at 45 miles; but it is now found that

that the height of the atmosphere cannot be exactly ascertained, from various causes, chiefly from the force of the electric fluid, which is thought to increase in proportion to the distance from the earth.

Beyond the atmosphere there is supposed to be a rare fluid, or species of matter, called ETHER, infinitely more pure and subtile than the air we breathe, of an immense extent, according to Locke and Newton, filling all the spaces where the celestial bodies roll, yet making no sensible resistance to their motions; supposed to be the origin of all things; (*Quatuor sunt genera corporum, vicissitudine quorum mundi continuata natura est. Nam ex terra aqua; ex aqua oritur aer; ex aere ather: deinde retrorsum vicissim, ex athere aer; ex aere aqua; ex aqua terra infima*, Cic. de Nat. D. ii. 33. So Ovid, *Met.* xv. 239. &c.); particularly of the sun, moon, and stars. *Cic. ibid.* 36. & 40.

The air next the earth is more dense than at a distance from it, because it is pressed down by the whole weight of the air above.

The air near the surface of our earth possesses a space about 1200 times greater than water of the same weight; and therefore a column of air 1200 feet high is of equal weight with a column of water of the same breadth, and but one foot high. But a column of air reaching to the top of the atmosphere is of equal weight with a column of water about 33 feet high; for that is the greatest height that a pump, which acts by the weight of the atmosphere, can draw up water. The sucker of a pump has no force on water at more than that distance, and seldom at much above 32 feet.

The weight of the atmosphere at the earth's surface is found, by experiments made with the *Air-pump*, (a machine invented by Gueric, a Prussian, about 1672, and greatly improved by Boyle,) also by the quantity of mercury which the atmosphere balances in the barometer, (invented by Toricelli, the disciple of Galileo, and professor of mathematics at Florence, a. 1643.) in which at a mean state, the mercury stands $29\frac{1}{2}$ inches high. Hence it appears that the pressure of the atmosphere upon every square inch of the earth's surface is equivalent to about 15 pounds; and as the air, like other fluids, presses equally up and down, and on all sides, it is computed that a middle-sized man, whose body contains about 15 square feet of surface, is pressed by 32,400 pound weight of air all around. But because this enormous weight is equal on all sides, and counterbalanced by the spring of the air diffused through all parts of our body, it is not in the least degree felt by us.

The air becomes gradually more thin as we rise above the surface of the earth, in such exact proportion, that the height of mountains may be measured with great precision, from the sinking of the barometer as we ascend, especially at small heights, as the mercury sinks at the rate of an inch for 800 feet of height to which it is carried; but in great heights, this method of calculation was found liable to great uncertainty from various causes, chiefly the different temperature of the atmosphere. These uncertainties M. de Luc of Geneva has, with much labour, endeavoured to account for, and to remove; and Mr Playfair, professor of mathematics in the university of Edinburgh, has ingeniously reduced them to mathematical calculation.

The air is commonly said to be heavy, when it appears thick and foggy; but then it is evidently lighter than usual, from the mercury's sinking in the barometer, and the clouds and vapours which compose them, descending.

The operation of several *Hydraulic* machines depends on the pressure or gravity of the air, as the common pump invented by Ctesibius, a mathematician of Alexandria, about 120 years b. C.; *Plin.* vii. 37. *Vitruv.* ix. 9. and greatly improved since the real cause of its action, namely, the gravity of the air, was discovered by Galileo. Before that, its action was ascribed to nature's abhorrence of a vacuum.

Ctesibius also invented a musical instrument, which went by the force of water, (*Hydraulos*, v. -es, v. *hydraulicum organum*.) *Ibid.* & *Athena.* iv. somewhat similar to that which goes by the force of air, called *Æolus's harp*.

For decanting liquors, a siphon or bended pipe is used, with two unequal legs. The shorter leg being immersed in a vessel, and the air being sucked out of the other, the liquor will flow till the vessel is emptied as far down as the siphon is immersed. On this principle, *intermitting*, or *reciprocating springs* may be accounted for.

As various substances swell in moist weather, and shrink in dry, hence instruments have been contrived for measuring the degree of dryness or moisture of the atmosphere, called *HYGROMETERS*; 1. from the lengthening or shortening, or from the twisting or untwisting of strings; 2. from the swelling and contraction of certain solid substances, especially those which are most regularly swelled by moisture and contracted by dryness; 3. by the increase or decrease of the weight of such substances as absorb the humidity of the atmosphere, as *sponges*, certain kinds of *paper*, &c. But few machines have been attempted of this

this

this sort with any degree of success; nor indeed has any hygrometer yet been contrived, which exactly answers the purpose.

The elastic force of the air is proved in a striking manner from the air-gun, a machine contrived to discharge bullets with great violence.

The elasticity of the air is encreased by heat, which dilates or expands it, and diminished by cold, which condenses it. On this quality of the air is founded the construction of the air-pump, whereby air may be drawn out of any vessel; which shows that animals cannot live without air, and are killed by noxious air.

Birds have innumerable air-cells in their bones, and other parts of their body, which render them lighter by being inflated, and heavier by being compressed. Fishes also have an air-bag, the expansion or contraction of which alters their bulk, and consequently their relative weight to water.

By filling a bag with inflammable air, greatly lighter than common air, is formed what is called an AIR BALLOON; the invention of two brothers named *Montgolfiers*, proprietors of a paper manufactory at Annonay in the Vivarais, about 36 miles south of Lyons, in France. The first experiment was exhibited at Annonay, 5th June 1783. The first who ascended with a balloon was M. Rozier, at Paris, 15th October 1783. After which it was attempted by various persons, who got the name of *Aeronauts*.

Every impression made upon air makes it vibrate every way circularly like waves on a plain surface of water, when a stone or any such thing is thrown into it.

This undulatory motion of the air agitating the *tympanum* or drum of the ear, excites in our minds the sensation of sound; and its celerity, like that of the vibrations of a pendulum, is increased or diminished in proportion to the force impressed; hence the diversity of sounds, and their intensity when heard at different distances.

There is also a difference in sound, from the number of vibrations in the body, which produces the sound; as the mind receives a different sensation, according to the different percussions made upon the ear. Hence all the pleasing varieties of music.

A musical tone depends upon the number of vibrations, which is said to be the more *acute*, according as the returns in the air are the more frequent, and the more *grave*, the less the number of the waves is.

Concords arise from the agreement between the different motions

tions of the air which affect the auditory nerves at the same time.

If two tremulous bodies perform their vibrations in equal times, there will be no difference between their tones; and this agreement, which is the most perfect of all, is called *Unison*. If the vibrations are as 1 to 2, the consonance or agreement is called an *Octave*; as 2 to 3, a *Fifth*, or *Diapente*; as 3 to 4, a *Fourth*, or *Diateffaron*; as 4 to 5, *Dissonus*.

Pythagoras was the first who ascertained the proportions between musical sounds; to which he is said to have been accidentally led, by observing the different sounds produced by the hammers of some smiths who were beating out a bar of iron; this diversity of sound he found to be owing to the different weight of the hammers. Then having adjusted hammers to express the different notes of music, he next tried to produce the same proportions between the tones of musical strings, by applying different weights to stretch them, *Macroch. in Somn. Scip. ii. 1.*

Air is the proper vehicle of sound; in an exhausted glass receiver, a bell will emit no sound. Sounds are conveyed through water nearly with the same facility as through air: Hence a bell sounds in water as well as in air, but with a deeper or duller sound. Some say that fishes have a strong perception of sound; while others assert that they are totally deaf: But Dr Monro has lately settled the dispute, by describing the auditory organs of fishes, and the manner in which they are affected by sound.

All sounds, loud or soft, move equally fast, at the rate of a mile in $4\frac{1}{3}$ seconds, about 13 miles in a minute.

The velocity of sound is to that of a brisk wind, as fifty to one. Some idea may be formed of the celerity of sound, at least in comparison with that of light, by observing the discharge of a cannon at a distance, and the difference of time when we see the flash and hear the sound.

Smooth and clear sounds proceed from bodies that are homogeneous, and of an uniform figure; harsh and obtuse sounds, from such as are of a mixed matter, and of an irregular form.

The strength of sound is greatest in cold and dense air, and least in that which is warm and rarified. There are instances of sounds being heard at the distance of near 200 miles in northern regions, and above 100 miles in southern.

Sound striking against some objects is reflected, as an image from a glass; hence different echoes. When reflected from several

several places, like light, it may be collected into one point, as into a focus, and thereby encreased; hence the *whispering gallery*, the *speaking trumpet*, and *auricular tube*, to assist the hearing of those whose organ is enfeebled. On these principles, various entertaining experiments are exhibited.

Air was anciently thought a simple fluid, and convertible into water. Its common operations were ascribed to its heat or cold, its moisture or dryness; any other effects of it were thought supernatural.

Van Helmont, a Dutchman, first explained the nature of air extracted from different bodies by means of fire, fermentation, &c. which he called *Gas*, from the Dutch *Ghesl* or *Geesl*, spirits. Dr Hales tried to determine the qualities of air in different bodies, whence he suspected that the briskness and sparkling of certain waters, as those of Seltzer and Pyrmont was owing to the air they contain; which was confirmed by M. Venel of Montpellier, in France, in 1750. Dr Black discovered in certain substances, a kind of fluid called *fixed air*, which has led the way to many discoveries. The component parts of the air we breathe were but lately ascertained, and are as follow:

Suppose the atmosphere divided into 100 parts, 26 of these are vital air, 73 bad or *azotic* air, and 1 fixed air. This was first discovered by Scheele, a German, settled as an apothecary at Upsal, in Sweden; and further confirmed by Lavoisier, in France.

It has been found that nitrous or bad air diminishes the bulk of common atmospheric air, in proportion to its salubrity; hence an instrument has been contrived for trying the salubrity of the air, called an *Eudiometer*.

Air impregnated with the fumes of certain vegetable and mineral substances prove fatal to animals, sometimes almost instantaneously; as the fumes of liquors in the act of fermentation; of iron, copper, or any other heated metal. Hence the unwholesomeness of hot climates. But air proceeding from animal putrefaction, occasioned either by disease or death, is particularly noxious. Hence that most dreadful of human calamities, the plague.

A child at birth has no air in its lungs; but after respiration has commenced, the lungs are never after wholly emptied of air. It has been computed that in an adult of middling stature, 109 cubic inches of air remain in the lungs after the fullest expiration, and 179 after an ordinary expiration; and at each ordinary respiration, such an adult draws in 40 cubic inches of air. Thus the proportion of the dilatation of the lungs

lungs before and after an ordinary inspiration, is as 179 to 219 cubic inches. In a minute the same adult ordinarily breathes 14 or 15 times, whilst the pulsations of the heart and arteries amount to 60 or 70 in the same time.

Of air breathed at once, a 20th part of the pure portion is found to be wanting, and its place supplied by an equal quantity of fixed air. When an animal is obliged to breathe the same air a second time, more of the pure disappears, and more fixed air is found in its place. Hence an animal confined in a small space soon perishes; and the air in which the animal has died being examined, is found to have lost very nearly the whole of its pure portion, and in its place to contain as much fixed air; that is, one fourth part of the whole air breathed consists now of fixed air, instead of pure air; the other three-fourth parts remain unaltered, being *azotic* or bad air.

Two inseparable qualities of the air are heat and cold.

HEAT, and its Effects.

HEAT is that by which all bodies are expanded or enlarged in their dimensions; fluid substances are carried off in vapour; solid bodies become luminous, and are likewise dissipated in vapour, or if incapable of being evaporated, become fluid, and at last are converted into glass. On heat animal and vegetable life are thought to depend, and by it the most important operations of nature to be performed. Different metals are differently expanded by heat. A machine for measuring this expansion is called a *Pyrometer*. An iron rod 3 feet long is about one 70th part of an inch longer in summer than in winter.

It is the opinion of Newton and his followers, that FIRE is nothing else but an agitation or undulatory motion in the parts, whereby the body is heated, and emits flame; hence that the sun and stars are only great earths vehemently heated.

But others consider fire as an original element, or a particular kind of fluid, which exists in all bodies.

Some have supposed fire to be the separation of what is called *Phlogiston*, or the principle of inflammability, from inflammable bodies. But the existence of *phlogiston*, which was thought to be an essential component part of all inflammable bodies, is now denied; and fire, in the opinion of most philosophers at present, is the effect of the union of pure air with a body when sufficiently heated. For no substance will burn without pure air, and pure air is always diminished by a burning body.

There was a certain composition invented by Callinicus, an architect, supposed to consist of sulphur, pitch, gum, bitumen, &c. which burnt even under water, and that with greater violence than out of it, called *Wild-fire*, *marine-fire*, or *Greek-fire*, (in French, *Feu Gregeois*,) because first used by the Greeks, about the year 660, under Constantine Pagonatus, against the Saracens, near Cyzicus in the Hellespont, with such effect, that they burnt the whole Saracen fleet, in which were 30,000 men.

But concerning the true nature of this composition the moderns are altogether unacquainted. The Greeks kept the manner of preparing it as an impenetrable secret, and thus the knowledge of it has been lost; which is the case with many other arts of the ancients; as the art of dying purple, of preserving dead bodies, or of making mummies, of making paper from the papyrus, of rendering glass malleable, said to have been known only by one individual, whom Tiberius ordered to be put to death, *Plin.* 36. 26.; *Petron.* 51.; *Dio.* lvii. 21.; *Isidor.* xvi. 15.

EVAPORATION.

WHEN the parts of any substance, either solid or fluid, are dissipated into air in the form of smoke or otherwise, in an invisible manner, it is called EVAPORATION; if naturally, *Spontaneous evaporation*.

Evaporation is greatly promoted by heat. When fluids are heated to a certain degree, their evaporation is attended with a great internal motion, called *Boiling*.

The boiling points, as well as the freezing points, of different fluids are very different.

Both fluidity and evaporation are thought to depend on heat; and all fluids are supposed to contain, besides their *sensible* heat, or that which we perceive, also a degree of *latent* heat, which escapes our notice. This latent heat is thought to operate in the act of freezing; and by means of it water, whether hotter or colder than air, is evaporated.

Evaporation by means of heat, is one of the chief operations of chemistry.

These parts of bodies rarified by heat, and thus made specifically lighter than the atmosphere, in which they rise to a considerable height, are called *Vapours*.

Many kinds of vapours are unfriendly to animal life; especially

cially such as arise from metallic solutions. In some places the earth exhales vapours which prove instantly fatal to such animals as breathe them; thus the *Grotto del Cani*, near Naples, so called because the experiment is commonly made with dogs, (*canes.*)

C L O U D S.

From the aqueous vapours raised by the heat of the sun, from the sea and surface of the earth, are formed the clouds, which being condensed by cold, descend in rains, fogs, and dews; *rain* in drops of a considerable size, which is found to increase as they approach the earth; *fogs* in small sphericles, very little heavier than air; and *dews* so small as to be invisible. Fogs are supposed to be produced by vapours, which being condensed by cold are brought down to the earth, before they have ascended far in the atmosphere. So that fogs are only clouds in the lowest region of the air, as clouds are nothing but fogs raised on high. Dews are formed either by the descent of such vapours as have been raised during the day-time, or from the vapours ascending from the earth during the night.

The ancients supposed the clouds to be formed not merely from evaporation, (*liquore egresso in sublime,*) but also by the conversion of air into water, (*ex aere coacto in liquorem,*) Plin. ii. 42.

When the aqueous particles are frozen in the atmosphere, they descend in snow, hail, and hoar frost.

To the rain and melting of the snows which fall on the tops of mountains, some ascribe the origin of SPRINGS. But this is not sufficient to account for them, as the depth of rain which falls one year with another in different parts of Europe, amounts only from between 19 or 20 inches, to between 40 and 50 inches perpendicular, not nearly equal to the quantity raised by evaporation. Dr Halley therefore more justly supposes the rise of springs to be chiefly owing to the dews that fall on the tops of mountains, by which they are attracted.

By experiment he found, that in a certain degree of heat, the 60th part of an inch of water is exhaled every 2 hours, and consequently one 10th of an inch in 12 hours. Hence allowing the Mediterranean sea to be 40 degrees long, and 4 degrees broad, at a medium, and its whole surface to be 160 square

square degrees, it will in 12 hours, or a day's time, yield 5,280,000,000 tuns of water; which descending in rains and dews, &c. is more than sufficient to supply all the springs, rivulets, and rivers which run into that sea.

Some have thought the origin of springs owing to waters brought from the sea by absorption, or by subterraneous ducts or canals, which lose their saltiness by percolation or filtration, as they pass through the earth. This was the opinion of Seneca, *2. Nat.* iii. 5. & 15.; Lucretius, v. 269.; and, as it is thought, of Solomon, *Ecclesiast.* i. 7. It is supposed to be confirmed by the quantity of water issuing from springs always remaining the same; being neither diminished by drought, nor increased by rain. Besides, it is certain that in most parts of the earth, water is found at a small depth from the surface, which may be supposed to be derived from the sea below ground, as well as from the rains and dews which fall from the atmosphere. Aristotle imputed the origin of springs to the air contained in the caverns of the earth, condensed by cold near its surface, and thereby changed into water, which issued forth where it could find a passage.

In Egypt and Peru it seldom or never rains; and in some places under the equator it is said to rain for one half of the year, and to be fair the other. *Varen.* i. vi. 19. *prop.* 42.

Sometimes clouds are highly electrified, and in southern regions produce the most fatal effects. A cloud of this kind in the island of Java in the East Indies, on the 11th of August 1772, descended on a mountain in the night-time, and destroyed every thing near the top of it; about 2140 people, and a vast number of cattle were killed. Another cloud of the same kind at Malta, 29th October 1757, destroyed many houses and ships, and about 200 people.

The height of clouds is commonly not very great. The summits of very high mountains are usually free from them; as *Ætna*, the *Alps*, &c. and hence, from the top of these, a person may, in perfect security, hear the thunder roll, and see the lightning flash from the clouds far below him, which is one of the most sublime and awful scenes in nature.

But the most dreadful effects of fire and heat, are exhibited in earthquakes and volcanos or burning mountains.

EARTHQUAKES and VOLCANOS.

Earthquakes were supposed by the ancients to be produced by immense quantities of inflammable air contained in the caverns of the earth, which being greatly rarified by internal fires, and finding no outlet, forces a passage through whatever opposes it; *Senec. Quæst. N. vi. 11. 12.*; *Plin. ii. 79. 80. 81. &c.* Hence they are most frequent in the neighbourhood of volcanos.

But although earthquakes produce the most dreadful effects of any thing in nature, the history of them is very incomplete. The destruction they occasion engrosses the attention of people too much to permit them to examine accurately the appearances which occur.

Earthquakes are usually preceded by a general stillness in the air; the sea swells and makes a great noise, the fountains are troubled and send forth muddy water; the birds seem frightened, as if sensible of the approaching calamity, &c.

The shock comes on with a rumbling noise, like that of carriages or of thunder; sometimes the ground heaves perpendicularly upwards, and sometimes rolls from side to side. A single shock is but of very short duration, seldom lasting a minute; but the shocks frequently succeed each other at short intervals, for a considerable length of time. During the shocks, chasms are made in the ground, from which flames, but oftener great quantities of water, are discharged. The chasms are sometimes so wide, as to overwhelm whole cities at once. Often the earth opens and closes again, swallowing up some people entirely, and squeezing others to death caught by the middle. Sometimes persons have been swallowed up in one chasm and thrown out alive by another. Sometimes houses are shuffled from their places, and yet continue standing; and farms have been removed half a mile from their places, without any considerable alteration. Sometimes whole islands are sunk, and new ones raised; the course of rivers is changed; seas break into the land, forming gulfs, bays, and straits, tearing islands from the land, or joining them to the continent, &c.

These and various other circumstances are enumerated in the descriptions we have of earthquakes in ancient times, *Plin. ii. 79. f. 81.—94. f. 96.*; *Senec. Nat. Q. vi. 1. &c.*; *Marcellin.*

xvii. 7. and in modern times, of that which happened in Jamaica a. 1692, when Port-Royal was destroyed; in Calabria a. 1638, when the town Euphemia was totally sunk, and nothing but a dismal and putrid lake to be seen where it stood; in Sicily, a. 1693, when the city Catania was destroyed; and of 18,900 inhabitants scarcely 900 survived; at Lisbon, 1st November 1755, when almost the whole city was laid in ruins; which earthquake was felt also at various other places, and at some of them with equal destruction. Its effects are supposed to have extended over a considerable part of the globe.

Earthquakes have been accounted for from the power of electric matter contained in the bowels of the earth; which is also supposed to be the cause of volcanos. Pliny ascribes earthquakes to the same cause which produces thunder; *Neque aliud est in terra tremor, quàm in nube tonitruum: nec hiatus aliud, quàm cum fulmen erumpit: incluso spiritu luctante, et ad libertatem exire nitente*, ii. 79. f. 81. and concludes his description of subterraneous effusions with this beautiful remark; *Quibus in rebus quid possit aliud cause asferre mortalium quisquam, quàm diffuse per omne naturæ subinde aliter atque aliter numen erumpens?* Plin. ii. 93. f. 95. The force of volcanos is supposed to be the greatest of any thing yet known in nature. In the great eruption of Vesuvius in 1779, a stream of lava, of an immense magnitude, is said to have been projected to the height of at least 10,000 feet above the top of the mountain.

C O L D,

THE cause of cold is as uncertain as the nature of fire. Some maintain that it is only the absence of heat; but others, that it is a real substance. At a certain distance below ground, where there is a free circulation of air, there is an uniform temperature; whence it is thought that the atmosphere is the source of cold as the sun is of heat. For the rays of the sun heat the atmosphere only by reflection; and where that cannot reach, an intense degree of cold is always found to take place. When the cold is most intense, it is found only to affect the surface of the ground.

Some suppose cold to consist in certain saline or nitrous particles; because a mixture of water with saline substances is considerably colder than either the water or the salt unmixed. Others attribute cold to the action of the electric fluid, because

the

the readiest conductors of it most easily transmit heat and cold; thus, *metals*: whereas *wool, hair, silk, &c.* which will not conduct this fluid, are found to be the best preservatives against both heat and cold; but glass, which is the best non-conductor, very readily transmits heat.

CONGELATION.

WHEN fluids are changed by cold into a solid state, it is called *congelation*, or freezing.

The instrument made use of for measuring the different degrees of heat and cold in the atmosphere by means of the elastic and expansive power of fluids, is called a *THERMOMETER*; the invention of which is attributed to different persons. Air was the fluid at first made use of for this purpose. Spirit of wine was first used by Ferdinand II. Grand Duke of Tuscany, or by the members of the academy *Del Cimento*, under his protection. *Boyle* first introduced the thermometer into England.

The fluid now universally preferred is quicksilver or mercury, as being more uniformly heated or cooled than any other with which we are acquainted, and which, till lately, it was thought could not be congealed.

Thermometers are adjusted to the boiling and freezing points, according to the method proposed by *Fahrenheit*, a celebrated artist of Amsterdam. But those points were not ascertained without great difficulty, and after much labour bestowed by the most eminent philosophers.

Thermometers are not uniformly marked in the same manner in the different countries of Europe. Some persons and societies mark them in one way, and some in another.

Different degrees of cold are requisite for the congelation of different fluids. Water congeals when *Fahrenheit's* thermometer is at 32° degrees above 0; vinegar at 28°, wine at 20°, brandy at 7° below 0, light spirit of wine, not till it has sunk to 34° below 0, and mercury, as is thought, at 49° below 0, a degree of cold, of which, in this country, we have no conception.

The action of congelation is always instantaneous. Although all known substances, and water among the rest, are considerably diminished in bulk by cold; yet after water is arrived at the freezing point, the congelation which then instantly takes place, makes it suddenly expand itself about $\frac{1}{9}$ of its bulk, which has been lately found to be owing to an innumerable quantity of

of small bubbles, with which the ice is filled. Hence ice is lighter than its bulk of water, being as 8 to 9, and therefore floats on the surface.

Water is most easily frozen when it has been boiled; and more so when it is a little moved, than when quite at rest. What is strange, water in the act of freezing becomes a little warmer; the thermometer when immersed in it sinks below 32, but immediately returns to its former state.

Water mixed with salts, and melted snow or ice, will not freeze till the thermometer is considerably below 32°; but if a glass of pure water be immersed in this mixture, it will immediately freeze.

Various causes for frost have been assigned, but all of them liable to some objections.

The force with which water expands itself in the act of congelation is prodigious; it will burst the strongest cannon. Hence the reason why the stones of a pavement or of a building are loosened after frost.

The ice in northern countries is harder than in more southern climates. In 1740, a palace was built of ice at Peterburgh, 52 feet long, and 20 feet high. Even cannons were made of it, from one of which a ball went through an oak plank 2 inches thick, at the distance of 60 paces; and the piece did not burst with the explosion.

Frost proceeds from the upper part of bodies downwards; but how deep it will reach in earth or water is uncertain; seldom above 2 feet in the ground, and 6 in water.

Artificial ice may be made by pounded ice or snow mixed with any salt, particularly with sal-ammoniac. In the East Indies ice is produced without the assistance of snow or ice of any kind, between 25½ and 23½ degrees of north latitude, where natural ice is seldom or never seen, simply by the effect of the air on water placed in pits sunk a little below the surface of the ground in a particular position; and by means of a solution of nitre in water.

Among the various effects of heat and cold on the atmosphere, one of the most important is wind.

WINDS.

WINDS are produced by an agitation of the air, occasioned chiefly by the variations of heat and cold, by which it is either rarefied or condensed. Thus Pliny, *Ventus nihil aliud quam fluxus*

fluxus aeris, &c. ii. 44. So Seneca, *Ventus est aer fluens*; Nat. Q. v. i. and Cicero, *de nat. D.* ii. 39.

As the air is subject to the laws of gravitation, like other fluids, it has a constant tendency to preserve its equilibrium; so that if it is by any means more rarified or rendered lighter in one place than another, the weightier air will rush in from all parts to that place; which currents of air, if strong, are called *winds*; if gentle, *breezes* or *gales*. Thus the air is constantly carried from the polar regions towards the torrid zone, where it is also affected by the diurnal motion of the sun from east to west. The winds, therefore, for a considerable space north of the equator, about 30 degrees in the open sea, blow from the north-east, and as far south of the equator, from the south-east. These are called TRADE-WINDS, from their facilitating *trading voyages*.

In the day time the air above the land is much hotter than above the sea, whose surface being constantly evaporated keeps the air cooler. Hence in the day-time a breeze always blows from the sea, more or less strong in proportion to the heat. But at night, when the influence of the sun's rays is withdrawn, the falling of the dews renders the air at land colder than at sea; whence a land breeze, or a current of air from the land, succeeds, increasing gradually like the sea breeze, but never so strong. These land and sea breezes are not confined to the torrid zone. The sea breeze in particular, during the summer season, is as sensibly felt along the coasts of the Mediterranean as within the tropics.

The currents of air from the north and south meeting where the sun is vertical, by their opposition darken the atmosphere, and occasion heavy rains; hence in the torrid zone they have then the coldest and most inconstant weather, which they call *winter*. For they make summer to consist in a clear sky; and winter in wet weather and a little cold; so that under the equator they have two winters and two summers in the year.

In the Indian ocean, from its particular situation and that of the lands which surround it, the trade-winds blow one half of the year in one direction, and another half in an opposite direction: these are called MONSOONS. From April or May, to October or November, the wind blows from the south-east or north-east; and during the rest of the year from the opposite quarters. The changing or shifting of the monsoons is generally attended with terrible storms of rain, thunder, and lightning; in some places with calms and variable winds.

As the trade-winds always blow from the east, it is easy to sail westwards in the Atlantic and Pacific oceans; but to sail eastwards

eastwards it is necessary to go far north or south to meet with variable winds. If the same constant trade-winds had taken place in the Indian ocean, it would have been impossible to sail eastwards north of the equator, as the continent of Asia would have prevented ships from going far enough north to meet with variable winds.

In certain parts of America, particularly in the bays of Honduras and Campeachy, and that of Panama, the wind shifts regularly at certain seasons, although not so remarkably as on the African and Asiatic coasts. In *Jamaica* and the *Caribbee* islands, there are violent storms of wind, called *HURRICANES*, usually in July, August, or September; the wind during the hurricane frequently veering, and blowing in every direction.

In the Gulph of Persia, particularly at Ormus, during the months of June and July, a hot suffocating wind sometimes blows from the west, for a day or two together, which searces up and destroys any animal exposed to it. On this account the people of Ormus then leave their habitations, and retire to the mountains.

Winds similar to this in kind, although not in degree, are sometimes felt on the coast of Coromandel, where they are called *Terrenas*; and likewise on the Malabar coast.

On the coast of Africa, north of Cape Verde, during the months of December, January, and February, an easterly wind sometimes blows for a day or two, called by sailors *Harmattan*, so intensely cold, as to be almost as destructive as the west winds at Ormus.

In the temperate zones the wind blows from all quarters at different times. In most countries, however, the wind, at certain seasons of the year, blows from a particular quarter; and more cold or warm from one part than from another. Thus *Pliny* observes, that periodical winds, called *Etesie*, used to begin in Italy about the rising of the dog-star, and blow from the north for about 40 days, ii. 47. xviii. 34. f. 77.; So *Seneca*, *Nat. Q.* v. 10. 11. 18. serving to moderate the excessive heat, *Cic. Nat. D.* ii. 53. There were certain winds, which preceded them, called *PRODRÖMI*, their forerunners, *Plin. ib.* But *Etesia* (i. e. *anniversarii* sc. *venti*) seem to be put for any periodical winds: thus they are mentioned as blowing from the west, *Cic. Att.* vi. 7.; *Fam.* xii. 25.; *ad Brut.* 15.; *Tacit. hist.* ii. 98.; *Liv.* xxxvii. 23.; and in different countries from different quarters; *Plin.* ii. 47. There were periodical west winds in spring, to mitigate the cold, (*hibernum molliunt calura*), called by the

Greeks ZEPHYRI, by the Latins, FAVONI, *Plin.* xxiii. 34. or CHELIDONII, (*ab hirundinis visu,*) because they began when swallows first appeared; *Id.* ii. 47.; *Horat. ep.* i. 7. 13.; *Virg.* G. i. 44.

There is very often in summer, on the coast of Naples, for several days together, a very enfeebling wind from the south-east, called the *Sirocc*. The properties of the different winds in Italy are described by Pliny, ii. 47. f. 48.

The ancients observed only four winds; called VENTI CARDINALES by Servius, in *Virg. Æn.* i. 131. because they blow from the four cardinal points, *Plin.* ii. 47. Homer mentions no more, *Odys.* E. 295. than EURUS, the east; NOTUS, the south; ZEPHYRUS, the west; and BOREAS, the north wind. So in imitation of him, *Ovid. Met.* i. 61.; *Trist.* i. 2. 27.; and *Manilius*, iv. 589. Afterwards intermediate winds were added, first one, and then two, between each of these. Most writers make only eight winds, and *Vitruvius* informs us that the Athenians built a marble tower in the form of an octagon with the eight winds marked, every one on that side which faced it, i. 6. In naming the winds, authors differ not only from the poets above mentioned, but also from one another; thus, SEPTENTRIO vel Græcè APARCTIAS, the north; AQUILO, *Boreas*, v. *Cæcias*, the north-east; SUBSOLANUS, *Solanus*, v. *Apeliōter*, the east; EURUS v. *Volturhus*, the south-east; AUSTER v. NOTUS, the south; AFRICUS vel *Libi* v. *Lips*, the south-west; ZEPHYRUS vel *Favonius*, the west; CORUS, *Caurus*, v. *Argestes*, v. *Jāpix*, the north-west. *Seneca* and others make twelve winds. The names of the additional four are *Cæcias*, between *Boreas* and *Solanus*; *Euronōtus*, *Phænicias* v. *Phenix*, between *Eurus* and *Notus*; *Libonōtus*, between *Notus* and *Africus*; and *Thracias* vel *Circius*, between *Caurus* and *Septentrio*, *Senec. Q. Nat.* v. 16.; *Plin.* ii. 47.; *Gell.* ii. 22. Opposite or contrary winds were said *reflare alter alteri*, or *adversus flare*; *Plin.* and *Gell.* ib. *Cic. Att.* vi. 7.

There were some winds peculiar to certain countries; as *Atabulus* to Apulia, *Senec. Nat. Q.* v. 17. (*ἀπὸ τοῦ ἀτμῆ βαλλῶν, quod pestem immittat*;) *Scholiast.* in *Horat. Sat.* i. 5. 77. *Jāpix*, to Calabria, *Senec. ib.* *Gellius* says it blows from Apulia; ii. 22. whence Apulia is sometimes called *Japygia*, especially by the poets, *Sil.* i. 51. But *Strabo* makes *Japygia* the same with Calabria; vii. p. 191. *SCIRON*, to Athens; *CIRCIVS*, to the provincia *Narbonensis* in Gaul, &c. *Senec. ib.*; *Plin.* ii. 47.

The moderns make 32 winds, the 4 cardinal winds 90° distant, and 28 collateral or intermediate, 11 deg. and 15 min. distant

tant from each other, of which, those in the middle between two *cardinals*, are 45° distant from each *cardinal*. This division, with the several names of each point, was made by the Germans, as most commodious; but these names are not easily expressed in other languages. They are thus marked in English; N. standing for north, S. for south, E. for east, and W. for west.

North.	East.	South.	West.
N and by E	E and by S	S and by W	W and by N
NNE	ESE	SSW	WNW
NE and by N	SE and by E	SW and by S	NW and by W
NEE	SEE	SWW	NNW
NE and by E	SE and by S	SW and by W	NW and by N
ENE	SSE	WSW	NNW
E and by N	S and by E	W and by S	N and by W

But some make as many points on the compass, and as many winds, as there are degrees on the horizon, namely, 360.

The beneficial effects of the wind are manifold. It purifies the air, conveys the clouds from one place to another, promotes vegetation by agitating the plants, connects the different parts of the earth by commerce, &c.

The velocity of the wind near the earth is very unequal, from the frequent interruptions it meets with; but, at some distance from the earth, it appears, from the motion of the clouds, to be steady and uniform. This has been measured, and calculated to be in a strong wind, 61 miles an hour; in a brisk gale, 21 miles; and in a gentle breeze, about 9 miles.

Of the various beneficial uses of the air, one of the most important is the transmissiion of light.

L I G H T.

THE nature of light is very little known. It is generally supposed to consist, according to the opinion of Newton, of an infinity of inconceivably small particles, issuing from all points of a luminous body, somewhat like sparks from a coal, in straight lines and in all directions. These particles entering the eye, excite in our minds the idea of light. Des Cartes thought that light is occasioned by the vibrations of a subtile fluid.—We can trace the properties of light, as of fire, from

its effects, but the nature and cause of both are involved in obscurity.

That science which treats of the nature and properties of light, and of the laws of vision, is called *OPTICS*.

The velocity of the rays of light, from the surface of a luminous body, is no less surprising than their minuteness. This velocity is estimated, by observations on the satellites of Jupiter, to be about 95 millions of miles in 7 or 8 minutes.

We commonly connect the ideas of fire and light together, and suppose a body that emits light to be burning. In general, a considerable degree of heat is requisite to the emission of light from any body, but not always; and some think that light in itself has no heat.

Light is found to proceed both from animal and vegetable substances in a putrescent state, from various insects and fishes. Thus also a certain chemical preparation, called *Phosphorus*, shines in the dark.

That appearance called *Ignis fatuus*, or *Will with a wisp*, visible chiefly in damp places, in burying grounds, and near dung-hills, is of the same nature with light produced from putrescent substances. Some have thought it owing to shining insects; and others account for it on the principles of electricity. Newton calls it a vapour shining without heat.

A body which emits light is called *lucid* or *luminous*. A succession of the particles of light in a straight line is called a *ray* or *beam* of light. Any transparent body through which the rays of light can pass is called a *medium*; as *air*, *water*, *glass*, &c. A vacuum also transmits light.

The rays of light always proceed in straight lines, unless they are turned aside by some intervening body.

When the rays of light, passing from one medium to another, are inflected or diverted from their rectilinear course, they are said to be *refracted*; and this property of light is called its *refrangibility*.

The ancients knew that a ray of light was bent when it passed from one medium to another. To this they were led by observing the appearance of a straight stick, when immersed in water, of a ring or circle when seen below water, (on which Archimedes is said to have written a book), and of a small coin or the like becoming visible at the bottom of a bowl when filled with water, to a person standing at a certain distance, where he could not see it when the bowl was empty.

Ptolemy seems to have been well acquainted with refraction. For he says, that the light of the sun, moon, and stars, falling obliquely

obliquely upon the gross atmosphere that surrounds the earth, are turned out of their rectilineal course; which causes those luminaries to rise sooner, and to appear to us higher in the heavens than they would otherwise do: and also makes the distances between the stars to appear greater, when near the horizon than in the meridian. He ascribes the remarkably larger apparent size of the sun and moon, when near the horizon, to the same cause; and also to the idea we conceive of their distance, from the multitude of intervening objects.

The true doctrine of refraction was first discovered by *Snellius*, professor of mathematics at Leyden; and the cause of it more fully explained by his contemporaries, *Des Cartes* and *Leibnitz*. *Grimaldi*, an Italian painter, first observed, that the coloured image of the sun refracted through a prism is always oblong, and that colours proceed from refraction. But the complete illustration of this subject, together with the different refrangibility of the rays of light, was reserved for Newton, who is said to have been led to that discovery while grinding optical glasses in 1666.

When the rays of light are thrown back by any opposing body, they are said to be *reflected*, and the bodies which reflect them are called *opaque* bodies, or *reflecting surfaces*. When the rays are absorbed by penetrating the substance of any body, they are said to be *lost* or *extinguished*.

The rays of light are subject to the laws of attraction like other small bodies. If a stream of light be admitted by a small hole into a dark room, and made to pass by the edge of a knife, it will be diverted from its natural course, and inflected towards the edge of the knife.

Refraction arises from this, that the rays are more attracted by a dense than by a rare medium.

Rays proceeding from the same point as a centre, and continually receding from each other, are said to be *divergent*. The point from which they proceed is called the *Radiant point*.

Rays which approach nearer and nearer one another, and concur in one point, or would concur if they were continued, are said to be *convergent*. The point of concurrence is called the *Focus*.

Parallel rays passing out of one medium into another of different density, and separated by a plane surface, will also be parallel after refraction.

But rays which come converging from a denser medium into a rarer, become more convergent; if from a rarer medium to a denser,

denser, less convergent. So diverging rays going out of a denser medium into a rarer, become more diverging.

A ray of light, when it enters a different medium, is called an *incident ray*; and the angle it forms with the surface of that medium, *the angle of incidence*: While it passes through the medium after being inflected or diverted from its former course, it is called a *refracted ray*; and the angle it forms with the same surface, *the angle of refraction*.

If a ray of light enter a dense medium from a rarer one, its velocity only is supposed to be increased by the force of attraction; but it moves on in the same line and is not refracted: If it enter obliquely, its direction becomes less oblique to the surface of the medium; or, as it is otherwise expressed, is *refracted towards the perpendicular*; that is, supposing a line drawn perpendicularly to the surface of the medium, through the point where the ray enters, and extended every way, the ray, in passing the surface, is refracted or bent towards the perpendicular line; or, what is the same thing, makes a less angle with the perpendicular than it did before.

The *twinkling* of the fixed stars is ascribed to the unequal refraction of light, in consequence of inequalities or undulations in the air, or of the agitation of the vapours or small particles floating in the atmosphere; but this twinkling seems rather to be owing to the immense distance of the stars, and the faint light which they transmit to us: For the undulation of the atmosphere has not the same effect on the planets, which do not twinkle, but always shine with a steady light.

The apparent concavity of the sky is only an optical deception; owing to the incapacity of our organs of vision to take in very large distances; and its blue colour, to a mixture of the white light of the sun, blended with the black space beyond the atmosphere, where there is neither refraction nor reflection. Others impute this to vapours diffused through the atmosphere, or to the constitution of the air itself.

To the refraction of light is owing the twilight, and the sun and stars appearing to rise sooner and set later than they do in reality, which is particularly remarkable within the polar circles, where, by this means, the length of their summer is greatly increased, and of their winter diminished.

But the refraction of the rays of light is chiefly remarkable, when the mediums through which they pass are separated by a spherical surface.

That part of optics, which treats of refraction and the laws of

of it, is called *Dioptrics*; and glasses made use of for assisting the sight in viewing distant objects are called *Dioptrical glasses*.

In nothing have the moderns excelled the ancients more than in their discoveries concerning light, and the invention of optical instruments.

Convex glasses for collecting the rays of light into a point, or concave ones for making them diverge, are called *Lenses*, from their resemblance to the seeds of a *lentil*, (*lens*;) a kind of pulse.

Of *lenses* there are five kinds; 1. a *plano-convex*, that is plain on one side and convex on the other; 2. convex on both sides, or a *double convex*; 3. a *plano-concave*; 4. a *double concave*; 5. a *miniscus*, or *concavo-convex*; i. e. concave on one side and convex on the other, like a watch-glass.

An oblong glass, with at least three plain sides bounded by parallel lines, and both its ends similar and parallel, is called a *Prism*.

In passing through glasses plain on both sides, the direction of the rays is not changed. In passing through convex lenses, the rays converge towards one another in proportion to the greatness of the convexity of the glass; and in concave lenses, the contrary: oblique rays, however, more so than direct rays. Convex lenses also become *burning-glasses*. With these the ancients were well acquainted; *Aristoph. in Nub. ii. 1. 140*; *Plin. 36. 67.—37. 10.*; *Lactant. de ira Dei. c. 10.* and are thought by means of them to have lighted their sacred fire. Archimedes is said to have contrived burning glasses, which are supposed to have been of the reflecting kind, made of metal, of such amazing force, as to destroy the fleet of Marcellus, lying before Syracuse, at the distance of a bow-shot. And Zonaras says the same thing was done at the siege of Constantinople, by one Proclus under Anastasius.

When the rays of light passing through a single or double convex lens are brought into their smallest compass, that point is the *focus* of the lens.

By placing a convex lens in a small opening through the window of a dark room, with a white paper at a proper distance opposite to it, is formed the *Camera obscura*; and by placing a concave lens in a lamp of a particular construction, are represented the wonders of what is called the *Magic Lantern*. In this last there is usually a combination of lenses.

From the effects of convex glasses in collecting into a point the rays of light which pass through them, and thus forming the images of objects, we may conceive the manner in which
images

Images are formed on the *retina*, a thin membrane spread like net-work on the bottom of the eye.

If a small piece be cut out of the back part of the coat of the eye, and a piece of thin paper put in its place, and the eye directed towards any object, an inverted picture of that object will be seen on the paper: whence it is supposed that children, or blind persons when they recover their sight, at first see objects inverted: but this does not follow; for there is no more connection between an idea in our mind and an erect figure, than an inverted one. The truth is, the doctrine of vision is not understood, neither how we perceive objects, nor why, having two eyes, we do not see objects double.

The cause of the reflection of light, whereby we see objects, is equally uncertain. Various hypotheses have been formed to account for it, but all of them unsatisfactory.

Several bodies both refract and reflect the rays of light, that is, let part of the rays pass through them, and throw back others; as *water, glass, diamond, &c.*

That part of optics which treats of the laws of reflection, is called CATOPTICS.

If a ray of light fall perpendicularly upon water, or any polished surface, it will be reflected near the perpendicular, and if it fall obliquely, it will be reflected obliquely; or, as it is otherwise expressed, the angle of *incidence* is equal to the angle of *reflection*.

With this likewise the ancients were acquainted; and Aristotle thought that it is the reflection of light from the atmosphere which prevents total darkness after sun-set, and in places where the sun does not shine in the day-time: also that rainbows, halos or circles round the sun, and mock suns, are all occasioned by the reflection of sun-beams in different circumstances.

It was only in the last century that the different colours of the rainbow were accounted for upon the principles of refraction and reflection, from the rays of light falling upon small drops of rain in a particular direction.

The different refrangibility and reflection of the rays of light excite in our minds the idea of different colours.

Those rays which do not differ from one another in refrangibility are said to be *homogeneous*. Those which, under the same circumstances, are not equally inflected by refraction, are called *heterogeneous*.

That part of optics which treats of colours, is called CHROMATICS.

The opinions of the ancients concerning the cause of the diversity of colours, were various and uncertain. This matter was first rationally accounted for by Sir Isaac Newton. He discovered that the rays of light, which to us appear to be perfectly homogeneous, and white, are composed of no fewer than seven different colours; *red, orange, yellow, green, blue, purple, and violet or indigo*; and that bodies appear of different colours, as they have the property of reflecting some rays more powerfully than others. Hence a body which is of a black colour, instead of reflecting, *absorbs* all, or the greatest part of the rays which fall upon it; whence a black cloth imbibes more heat than any other; and, on the contrary, a body which appears white, reflects the greatest part of the rays indiscriminately, without separating the one from the other. Thus if streaks of all the seven colours be intermingled on the surface of a table, and the table made to turn round quickly, it will appear white. Without light vegetables would have no colour, but would all appear white.

The seven different colours of the sun-beams are called *Primary colours*; and by compounding any two of them, as *red* and *yellow*, or *yellow* and *blue*, the intermediate colours, as *orange* or *green*, may be produced.

All these colours are conspicuous in the rainbow, and are beautifully exemplified by making the sun-beams pass through a glass phial, exactly cylindrical, full of water, or through a glass prism, into a dark room.

The ancients believed that water was drawn up from the earth, or from the fountains, to the clouds by *Iris*, the messenger of Juno, that is of the air, *Ovid. Met. l. 1. 270.*; and the goddess of the rainbow; hence *Bibit ingens arcus*, *Virg. G. l. 380.*; that thus the clouds were fed, and rains produced, *Lucan. iv. 79.*; *Ovid. ib.*; *Senec. Q. N. l. 1. 6.* to which opinion Plautus humorously alludes, *Curc. l. 2. 41.*

Clouds often appear very beautifully coloured, from their being composed of aqueous particles, between which air is interspersed; and therefore they exhibit various colours, according to the different distances of these aqueous particles.

The opinions of several of the ancients, particularly of Plato and Pythagoras, concerning the nature of light and of colours, came wonderfully near to this justly-celebrated discovery of Newton, concerning the cause of colours. They taught, that colours were the effect of light transmitted from bodies, and containing small particles adapted to the organ of vision; *Plutarch. de placit. philos. l. 1. 15. iv. 13.*; *Qui (colores) quoniam quidam*

quodam gignuntur luminis ictu, Lucret. ii. 807. & 754. 794. &c. Plato has even described the effects of the mixture of colours, and says that two colours might be formed out of one; and while he points out the difficulties of this subject, and the merit of the person who should fully explain it, he, as it were by the spirit of divination, pronounces the noblest eulogium on Newton. *Plato in Timæo.*

The doctrine of Descartes concerning the instantaneous propagation of light, was maintained by some of the followers of Aristotle, who even employed the same similitude with him to illustrate it; that, as a long stick or string, when stretched, cannot be moved at one end without being instantly moved at the other; so if an impulse be made on a particle of the subtile fluid of light next the sun, it must be instantaneously communicated to all the other particles between the sun and the organ of sight.

Aristotle even explained the reason why the rays of the sun passing through a small hole of a square or triangular shape, form a circular image; which is said to have been first solved by *Maurolicus* or *Marolle*, about the middle of the 15th century. The reason Aristotle assigns is, that the rays converge into a cone, whose base is the luminous circle. *Aristotle, problem. 15. 5.*

The appearance of the *Aurora Borealis*, or *Streamers*, is supposed to proceed from electric matter in the atmosphere. In ancient times it seems to have rarely happened, as it is scarcely ever mentioned by any of the Latin or Greek classics. It was first observed in London, in 1560, and called *Burning Spurs*. Since the year 1716, it has been more frequent. A history of it before that time was written by Halley. It is seldom seen in the southern hemisphere.

The ancients, although acquainted with the magnifying power of glass, *Senec. Nat. i. 3.* seem to have had no instruments of the optical kind, but speculums or looking-glasses, and glass globes filled with water. These they are thought to have used in performing their minute works of art; and indeed we can scarcely conceive the possibility of executing them without such assistance. Thus Pliny mentions, on the authority of Cicero, the whole *Iliad* of Homer, written on parchment, in so fine a character, as to be contained in a nut-shell, vii. 21. So *Ælian* speaks of an ivory chariot, so small and so delicately framed, that a fly with its wing could cover it; and a little ivory ship of the same dimensions, i. 1. Pliny says, that in his time artificers made use

use of emeralds to assist their sight, which were made concave, the better to collect the rays, (*concurvi ut visum colligant*;) and that Nero used them in viewing the combats of gladiators, xxxvii. 5. f. 16. Seneca says, that the smallest letters, which could hardly be discerned with the naked eye, might be distinctly read through a glass tube filled with water; as the stars appear larger when viewed through a cloud; *Quæst. Nat.* i. 6.; and Aulus Gellius speaks not only of multiplying mirrors, but also of such as made the objects appear inverted; xvi. 18.

The magnifying and burning power of glasses is supposed also to have been known to the Druids, from certain lenticular or spherical gems of rock crystal, belonging to them, as it is thought, which are still preserved in the cabinets of the curious.

The doctrine of the refraction and reflection of light has been wonderfully illustrated in modern times, by the various inventions and improvements of glasses. Of these the most remarkable are the telescope and microscope, both refracting and reflecting.

The first telescope was made by *Zachary Jansen*, a maker of spectacles at Middleburgh, in 1590. *Galileo*, professor of mathematics at Padua, having heard of this discovery in 1609, but without seeing any such instrument, set himself to contrive one of the same kind; in which he succeeded, and in a short time carried his improvements to a surprising degree of perfection; See p. 29. But it was *Kepler* who first explained the reasons of the effects of telescopes.

The reflecting telescope was invented by *Mr James Gregory* of Aberdeen, and improved by *Sir Isaac Newton*. But the greatest improvement on telescopes of the dioptric kind, was made some years ago by *Mr Dollond*; who ingeniously contrived a method of correcting the defects of former instruments of this kind, arising from the different refrangibility of the rays of light, by the application of two different kinds of glass, possessed of different powers of refraction, and of different figures, so that the effects of the one exactly counterbalance those of the other.

In a reflecting telescope we never see the object itself, but only that image of it which is formed next the eye in the telescope.

The magnifying power of the reflecting telescope was considerably increased by *Mr Short*, and has been lately augmented to a wonderful degree by *Dr Herschel*.

The microscope was invented soon after the telescope by Jansen and his son, improved chiefly by *Leuwenhoek*, a Dutch physician, who was born at Delft in 1632, and died 1723. The microscope has as much extended the sphere of human knowledge, with respect to the nature and properties of minute substances, as the telescope in viewing distant objects.

OF MOTION, and its LAWS.

Motion is the removal of a body from one place to another, or a continual change of place.

Any force acting upon a body to move it is called a *Power*. The *momentum* or quantity of motion is in proportion to the force impressed. The heavier any body is, the greater is the power required either to move it, or to stop its motion. That science which teaches the effects of *powers* or moving forces, in as far as they are applied to engines, is called **MECHANICS**.

The simple machines employed to move bodies are called *mechanical powers*. These are six in number, the *lever*, the *wheel and axle*, the *pulley*, the *inclined plane*, the *wedge*, and the *screw*.

1. The **LEVER**, a straight bar of iron or other substance, supported on a *fulcrum* or prop, made use of to raise weights to a small height, is of two kinds; 1. when the weight to be raised is on one end, the force applied on the other, and the prop between both, but much nearer to the weight than the power, which is the common sort of lever. 2. When the prop is at one end, the strength applied to the other, and the weight between them. Thus in raising a water plug in the streets, the workman puts an iron lever through the hole of the plug, till it reach the ground, and making that his prop, lifts the plug with his strength at the other end of the lever. Our common balance is a common lever; so also the Roman steel-yard, (*statëra vel trutinà*); the arms (*brachia*) of which, or the two ends of the beam, are poised on a prop, an *axis* or centre, whereon it turns. When the weights on each *brachium* are equal, the balance is said to be in *equilibrio*, or the weights to *equiponderate*. Unequal weights hanging at different distances from the centre may equiponderate.

2. A wheel turning together with its *axis*, hence called **AXIS IN PERITROCHIO**, which serves to raise weights to a greater height. The power in this machine is applied to the circumference of the wheel, by the motion of which, a rope that

is tied to the weight, is wound about the axis, by which the weight is raised.

3. The PULLEY, or a little wheel moveable about its axis with a rope running over it. A machine made by combining several pullies together, is often made use of to raise weights, when the *axis in peritrochio* cannot be applied.

4. The INCLINED PLANE, the advantage gained by which is as great as its length exceeds its perpendicular height. Thus if the plane be three times as long as high, a weight may be rolled up on it with a third part of the power which would be requisite to draw up the same weight perpendicularly.

5. The WEDGE; which may be considered as two equally inclined planes joined together.

6. The SCREW; which cannot properly be called a simple power, because it is never used without the application of a lever, or winch, to assist in turning it; and then it becomes a compound engine of very great force, either for pressing the parts of bodies, or for raising great weights.

Various machines are constructed, in which these simple mechanic powers are all combined; hence called *compound machines*. We may judge of the knowledge of the ancients in mechanics from the stupendous works which they reared; especially from their moveable towers, and other warlike engines.

A thing of the greatest importance in mechanics is to discover the centre of gravity of bodies.

The CENTRE OF GRAVITY in a body is a point where all the parts of the body, in whatever position it is, are in *equilibrio*. When the centre of gravity is sustained, the body remains at rest. When several bodies are joined together, that point on which the whole may be poised, is the centre of gravity. Hence a building will stand, although considerably bent from the perpendicular, while its centre of gravity is supported: as the famous tower of Pisa, which inclines seventeen feet; so at Bologna, &c. Whatever point in a body or machine sustains the centre of gravity, sustains the whole weight; so that the force with which any body tends towards the earth, is, as it were, collected in that centre.

The laws of motion, established by Sir Isaac Newton, which he calls *the Laws of Nature*, are three in number.

1. All bodies continue in the state they are in, whether of rest or motion, till they are obliged to alter that state by some force impressed. All motion is naturally rectilineal or in a straight line,

2. The

2. The change of motion is always proportional to the moving force impressed, and is always made in the same direction with the impressing force.

3. Action is always equal and contrary to re-action. When one body strikes against another, both suffer equally. Thus a loadstone draws iron, and is equally drawn by iron. The weight of the carriage pulls back the horse, as much as the horse pulls it forward.

That science which explains the laws of nature and the properties of body is called NATURAL PHILOSOPHY.

The force of gravity decreases as the square of the distance increases, or as the distance multiplied by itself increases; that is, a body at twice the distance of another attracts with only a fourth part of the force; at thrice the distance, with a ninth part; at four times the distance, with a sixteenth part; and so on.

The velocity of falling bodies is in proportion to the times of their descent; thus, if a body move one mile the first minute, it will move three the second, five the third, seven the fourth, nine the fifth, and so on. Hence the whole spaces are as the squares of the times; thus in two minutes the body will have fallen four miles; in three, nine; and in four, sixteen; and accordingly it is found that a body falls about sixteen feet in one second of time; in two seconds, four times sixteen, or sixty-four feet; in three seconds, nine times sixteen, or 144 feet, &c.

When a body moves by two joint forces, not in the same direction, and uniformly by both, it will move in a straight line, and will describe the diagonal of a parallelogram, in the same time that it would describe either of the sides by one of the forces singly. But if one of the forces act in such a manner as to make the body move faster and faster as it goes forward, which is called an *accelerative force*, then the line described will be a curve. And this is the case of all bodies projected in a rectilineal direction, and at the same time acted upon by the power of gravity. The curves which bodies describe are different in different circumstances. The curve which a stone projected from the surface of the earth describes, is called a *Parabola*; produced by the joint effect of the projectile force, or the force with which it was thrown, and the force of gravity, by which it is every moment drawn to the earth.

In like manner, the circular figure described by a body moving round a centre is formed by the joint action of the *centripetal* and

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Fig 1

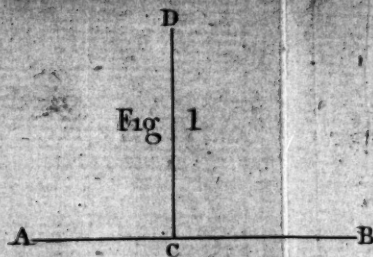


Fig. 2.

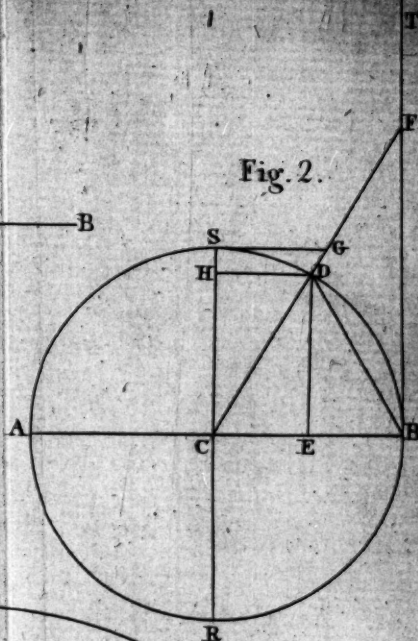


Fig. 3.

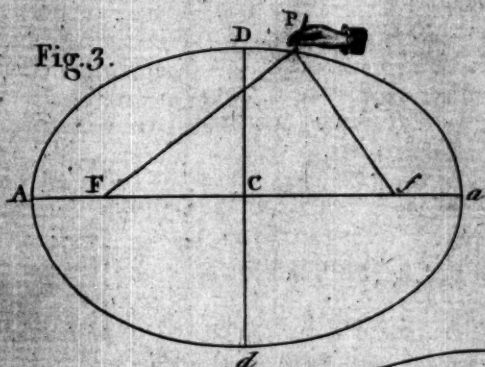
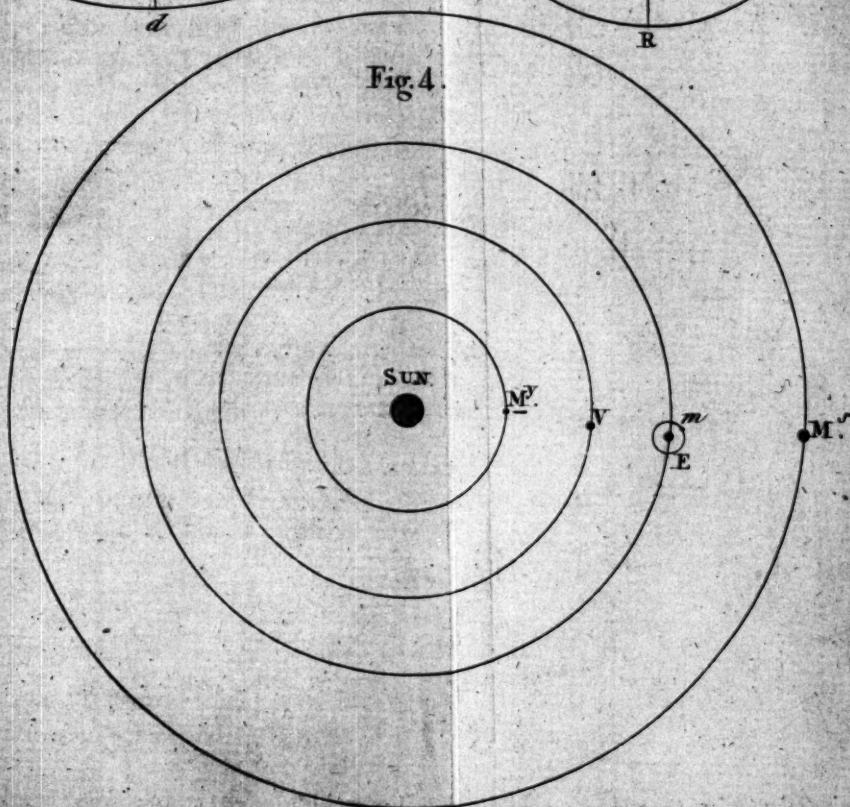


Fig. 4.



and *centrifugal forces*, called by the general name of **CENTRAL FORCES**, similar to that produced by a stone wheeled round one's head with a sling. The force of gravity and the circular motion of the planets was known to the ancients, *Lucret. i. 983. &c.; Vitruv. ix. 4.; Plutarch. de facie in orbe luna.*

The various effects of these central forces, arising from the different magnitude and distance of the revolving bodies from their centre, have been described by Kepler (*See p. 29.*), and demonstrated by Newton with wonderful ingenuity. But they cannot be thoroughly understood without a previous acquaintance with mathematical studies, particularly with *Geometry, Trigonometry, and Conic Sections*. The following hints, however, may be of use to give the learner some idea of the subject.

FIRST PRINCIPLES of GEOMETRY, &c.

GEOMETRY originally was no more than the art of measuring the earth, (from $\gamma\alpha$ or $\gamma\eta$, the earth, and $\mu\sigma\tau\epsilon\omega$, to measure;) but at present denotes the science of magnitude in general. It had its rise in Egypt, where it was necessary every year to measure the land after the overflowing of the Nile. In modern times it has been applied with success to illustrate Geography and Astronomy.

GEOMETRY has magnitude for its object, and treats of the properties of lines, surfaces, and solids.

Every surface is bounded by at least three straight lines, or by one or more curve lines: and every solid is bounded by one or more surfaces.

Two straight lines inclining to each other and meeting in a point form an angle. If both lines are straight, it is called a *right-lined angle*; if one of them be curved, a *mixed angle*; if both be curved, a *curve-lined angle*.

If a right line fall upon another, so as to make the angles on both sides equal, it is said to be *perpendicular* to the line on which it stands, and the two angles on each side are called *right angles*.

Thus, if the right line DC (*See fig. 1.*) fall on the right line AB, so as to make the two angles ACD and BCD equal to each other; then DC is perpendicular to AB and the angles are said to be *right angles*.

In describing angles mathematicians always express the angle by three letters, putting that letter which stands at the point where

where the lines meet in the middle. Thus the angle, which is formed by the line A C and C D, is called A C D.

If an angle be greater than a right one, it is called an *obtuse angle*; if less, an *acute angle*.

Lines in the same direction not inclined to one another, or equally distant, and which, if prolonged, would never meet, are called *Parallel lines*.

If a right line be carried round a point, it will form a *circle*. The point is called the *centre*; and the curve described, the *periphery* or *circumference* of the circle. Any straight line drawn from the centre to the circumference, is called the *radius*; any straight line drawn through the centre, and terminated by the circumference, a *diameter*; which divides the circle into two equal parts or *semicircles*, and is double of the *radius*, hence called also the *semi-diameter*. The *diameters* and *radii* of the same circle are always equal to one another.

The circumference of every circle is supposed to be divided into 360 equal parts, called *degrees*; each degree into 60 *minutes*; each minute into 60 *seconds*; and these into *thirds*, *fourths*, &c. greater or less according to the length of the *radius*.

They are marked thus; $8^{\circ} 3' 4'' 5''' 6''''$, &c.; 8 *degrees*, 3 *minutes*, 4 *seconds*, 5 *thirds*, 6 *fourths*, &c. each including 60 of the following denomination.

The circumference of a circle is divided into 360 parts, because that number can be divided into more aliquot parts than any other convenient number; thus, into 2, 3, 4, 5, 6, 8, 9, 12, &c. parts; though some are of opinion that the circle might be more advantageously divided into an hundred parts, on account of the facility of subdividing it into decimal parts. But the usual division into 360 parts is with propriety retained on account of its being used by the ancient mathematicians.

The circumference of a circle is said to be *incommensurable to its diameter*, because no exact proportion between them can be ascertained. The proportion commonly used is 7 to 22, or 113 to 355; thus, if the diameter be 12 feet, then, as 7 is to 22, so is 12 to the circumference of the circle, which proportion was invented by Archimedes, who also squared the *parabola*, and first found out the proportion between a cone, a sphere, and a cylinder of the same height and base, to be as 1, 2, 3, so that a cylinder is the triple of a cone, and one and a half of a sphere: whence he ordered a cone, a sphere, and a cylinder to be engraved on his sepulchre, whereby Cicero, while questor at Syracuse,

racuse, discovered it, after it had been long unnoticed by his countrymen; and was overgrown with briars and bushes, *Cic. Tusc. Quæst. v. 23.*

The moderns have carried their calculations of this proportion between the diameter and circumference of a circle still nearer to the truth. Among the most remarkable of these was *Ludolf van Ceulen*, a Dutch mathematician, about the beginning of last century, on whose tomb-stone, in imitation of *Archimedes*, the proportion is engraven to 36 places of figures. Since the discovery of fluxions, this proportion may be carried to any assignable length.

Any part of the circumference of a circle is called an *arc* or *are*; and an *arc* of as many degrees, as it contains parts of the 360, into which the circumference is divided.

Any line drawn from one end of an arc to the other is called a *chord*, and any part of a circle cut off by a chord, is called a *segment*. Any part of a circle, less or greater than a semicircle, contained between two radii and an arc, is called a *sector*.

A line drawn from one end of an arc perpendicular to a diameter drawn from the other end of the same arc, is called the *sine* of that arc. The greatest possible sine is the radius.

A perpendicular line drawn from either end of the diameter is called the *tangent* of a circle.

What an arc wants of the quadrant or fourth of a circle is called the *complement* of that arc; and what it wants of a semicircle, the *supplement* of the arc. The *sine*, *tangent*, &c. of the complement of any arc, is called the *co-sine*, *co-tangent*, &c. of that arc.

A right-lined angle is measured by an arc of a circle described upon the angular point as a centre, comprehended between the two legs that form the angle; thus a right angle is 90 degrees, because the arc so described is a quadrant.

In the annexed figure, (see Fig. 2.), C is the centre of the circle; A R B S, the circumference; A C or C B, the radius; A B, the diameter; the curved line B D is an *arc*; the straight line B D or D B, the *chord* of that arc; and B C D, the angle of which the arc D B is the measure.

D E is the *sine* of the arc D B or of the angle B C D.

B T a *tangent* of the circle; and B F, the *tangent* of the angle B C D or B C F, or of the arc B D: C F, the *secant* of the same arc or angle.

The curved line D S is the *complement* of the arc B D, being as much as that arc wants of the quadrant B S; and D A is the *supplement* of the same arc.

In like manner the angle DCS is the *complement* of the angle BCD; and the angle ACD is the *supplement* of the angle BCD.

DH the *sine* of the complementary angle DCS is the *co-sine* of the angle BCD.

GS the *tangent* of the complementary angle DCS is the *co-tangent* of the angle BCD.

CG the *secant* of the complementary angle DCS is the *co-secant* of the angle BCD.

CS the *radius* is the *sine* of the right angle SCB, which having no complementary angle has no co-sine; and there can be no determined tangent or secant of a right angle.

The measures of all these lines for different angles are given in tables calculated to facilitate trigonometrical operations.

A figure bounded by straight lines is called a *rectilinear figure*. A figure bounded by three right lines is called a *triangle*; if the three lines be equal to one another, an *equilateral triangle*; if two sides are equal to one another, and the third not equal, an *isosceles triangle*; if none of the sides are equal to one another, a *scalene triangle*.

A triangle having one of its angles right, a *right-angled triangle*; having one of its angles obtuse or greater than a right angle, an *obtuse-angled triangle*; having all its angles acute, or less than a right angle, an *acute-angled triangle*.

In all right-angled triangles, the sides comprehending the right angle are called the *legs*; and the side opposite to the right angle, the *hypotenuse*.

Both obtuse and acute angled triangles are in general called *oblique-angled triangles*; in all which any side is called the *base*, and the other two, the *sides*.

The three angles of every triangle, when taken together, are equal to 2 right angles or 180 degrees; and therefore the two acute angles of a right-angled triangle make exactly 90 degrees.

That part of practical geometry which teaches the manner of finding the proportions between the sides and angles is called **TRIGONOMETRY**.

A figure bounded by four sides is called a *quadrilateral figure*; if the opposite sides are parallel, a *parallelogram*; if the angles of a parallelogram be right angles, the figure is called a *rectangle*, or a *right-angled parallelogram*; if all the sides are equal, and the angles right, a *square*; if the sides are all equal but the angles not right, it is called a *rhombus* or *lozenge*.

A line joining the opposite angles of any parallelogram is called its *diagonal* or *diameter*. In every parallelogram, therefore, two diagonals may be drawn, which in the square and rectangle are equal to one another; and the diagonal divides every parallelogram into two equal parts.

A figure nearly resembling a rhombus is called a *rhomboïd*: when the four sides are not equal, and none of them parallel to one another, a *trapezium* and *trapezoid*.

Every other right-lined figure, that has more sides than four, is called a *polygon*; according to the number of its sides, *pentagon*, *hexagon*, *heptagon*, *octagon*, &c.: if the sides are equal to one another, a *regular polygon*.

Solid figures are such as have length, breadth, and thickness; and are bounded by one or more surfaces.

A solid body exactly round is called a *globe* or *sphere*; which we may conceive to be formed by the circumvolution of a semicircle round its diameter, so that every part of its surface is equally distant from a point within it called its *centre*.

A spherical figure, not exactly round, is called a *spheroid*.

If we suppose a solid to be formed by the revolution of a right-angled parallelogram about one of its sides, it is called a *cylinder* or *roller*, and the ends of it are equal circles; but a solid, whose ends are elliptical, is called a *cylindroid*, or *flat roller*.

A solid body bounded by three or more plane sides, inclining gradually from its base to a point, is called a *pyramid*.

A solid, whose sides are parallelograms, and its ends two similar equal plane figures, parallel to one another, is called a *prism*.

A solid bounded by six equal squares, placed perpendicular to one another, is called a *cube*.

A solid body having a circle for its base, and its top terminated in a point or *vertex*, in the form of a sugar loaf, is called a *cone*; which may be conceived to be formed by the revolution of a right-angled triangle round one of its legs. When the sides are perfectly equal, or, as it is otherwise expressed, when its axis is normal or perpendicular to its base, it is called a *right cone*; when its axis is inclined to its base, and its sides unequal, a *scalene cone*.

Curve lines or figures formed by cutting a cone with a plane, are called **CONIC SECTIONS**; whence that part of geometry which treats of these curves and figures has got its name. The chief of them are the *parabola*, *hyperbola*, and *ellipse* or ellipse.

A knowledge of the properties of the ellipse is particularly requisite for understanding the motion of the planets.

An ellipse may be described by fixing the ends of a thread to two points in a plane, or tying them to two pins stuck in a table; and then with a pencil keeping the thread stretched, and marking all around the line it describes; thus, $A D a d$. (See figure 3.)

The curved line is called the circumference of the ellipse, and forms an oblong kind of circle; the two points $F f$ are called the *foci* or *focuses*; a straight line passing through them and produced both ways to the circumference, is called the *greater axis* or *longest diameter*, as, $A a$; a point upon this line in the middle between the *foci*, is the *centre of the ellipse*, as, C ; a line passing through this point, and crossing the greater axis at right angles, is the *shortest diameter* or *lesser axis*, as, $D d$.

If an ellipse is supposed to revolve on its longer axis, it will generate what is called an *oblong spheroid*; if on its shorter axis, an *oblate spheroid*, such as is the figure of the earth.

Of the HEAVENLY BODIES.

TO form a just conception of the Heavenly Bodies we must suppose them to be viewed from the sun. In this situation the stars would appear as so many bright spots of different magnitude and splendour fixed in a concave sphere, always remaining at the same distance from one another; and the planets, as so many lucid orbs, moving among the fixed stars with different degrees of velocity, and completing their revolutions in different periods; but each of them always in the same space of time. The planets would also appear of very different bulks, and some of them to be accompanied by smaller bodies always moving round them.

I. The PLANETS and their SATELLITES.

If we suppose a spectator at the sun capable of discovering the distances of the planets, they will appear to move in different orbits; thus, Mercury, Venus, the Earth attended by the moon, and Mars. (See fig. 4.)

So Jupiter, Saturn, and the *Georgium sidus*, in much larger circles; which will be better understood by means of a *planetarium*.

The orbits of the planets, however, are not exactly circular; nor in the same plane, as they are usually represented in a *diagram*, or by a *planetarium*, but elliptical, and crossing each other obliquely in different parts of the heavens. So that if we take the plane of the earth's orbit or of the *ecliptic*, as a standard, and suppose it to be continued every way, the paths of the other planets will be differently inclined towards it.

The points where the orbit of any planet intersects the plane of the *ecliptic* are called its *nodes*; and a straight line between these points, the *line of the nodes*.

The orbits of all the planets are in such a position, that one of their *foci* coincides with the centre of the sun; thus, let the ellipse *ADad* (see fig. 3.) represent the orbit of a planet, *F* will be the centre of the sun.

The distance between the centre of the sun and the centre of the orbit, is called the *ECCENTRICITY* of the planet, as, *FC*.

In every revolution the planet approaches once to the sun, and once recedes from it. The point in which it is at the greatest distance, is called its *APHELIUM* or *son*; as, *a*; the point in which it is at the least distance, the *PERIHELUM*; as, *A*. These points at the ends of the greater axis are called the *APSIDES* or *auges* of the planet, and hence the greater axis is sometimes called *the line of the apses*.

That distance of a planet from the sun is called its *mean distance*, which is equally different from the greatest and the least; as, at *D* or *d*, the extremities of the smaller axis.

Although the centre of the sun be commonly reckoned the point round which the planets revolve, yet that is not strictly true; for the sun himself not only turns on his axis, but is agitated by a small motion round what is called *the centre of gravity* of the whole system.

A planet moves with different degrees of velocity in different parts of its orbit. The nearer it is to the sun, the swifter is its motion. Thus the earth takes almost eight days more to run through the northern half of the *ecliptic*, when it is farthest from the sun, than it does to pass through the southern; so that our summer is that much longer than the summer of the other hemisphere, which, in the space of 4000 years, amounts to more than 87 years. And hence also among other reasons, the temperature of places in the higher northern latitudes

tudes is much more mild than in the correspondent southern latitudes.

The more distant the planets are from the sun, the slower they move in their orbits; so that the periodical times of their revolutions are greater, both on account of the largeness of their orbit and the slowness of their motion.

By the observation of certain spots on the surface of planets, it has been discovered, that besides their motion round the sun each of them moves round its axis in the same manner with the earth.

A ball whirled from the hand into the open air turns round upon a line within itself, while it moves forward; such a line as this is meant when we speak of the axis of a planet.

The earth and the other planets move round the sun as they do round their axis, from west to east.

None of the planets, in any part of their orbits, recede farther from the ecliptic on either side than 8 degrees; so that the breadth of the zodiac is only 16 degrees.

The axis of the earth is inclined $23\frac{1}{2}$ degrees to the plane of its orbit: and consequently goes that far north and south of the equinoctial line: hence the obliquity of the ecliptic. This obliquity is found to be now above the third part of a degree less than it was in the time of Ptolemy, which is ascribed to the force of the attraction of the sun and also of the moon upon the earth.

The same attraction of the sun and moon on the earth causes it to be 50 seconds later every year of coming round to the same point in the equator, or, as it is called, to the *equinoctial point*, than it did the year before. So that all the stars annually shift 50 seconds forward before the apparent place of the sun; which is called the *PRECESSION OF THE EQUINOXES*, the *retrogradation of the solstitial and equinoctial points*, the *progression or movement of the stars in longitude*; and makes a degree in 72 years; about 31 degrees since the time of Meton, the inventor of the cycle of the moon or the golden number, about 2224 years ago. Thus the constellations, in which the sun at that time seemed to move at the vernal equinox, or at any other time of the year, have now got near 31 degrees forward; those which then were in *Aries*, are now in *Taurus*, &c. and the stars, which set at any particular season of the year in the time of Virgil, for instance, now set at a different time.

The annual motion of the earth round the sun makes the stars appear to go round the earth in 23 hours, 56 minutes, 4 seconds; so that if we observe this night, when any star disappears behind

behind a chimney or corner of a house at a little distance, the same star will disappear next night 3 minutes 56 seconds sooner, the second night 7 minutes 52 seconds sooner, and so on through the year: so that in 365 days, as measured by the return of the sun to the meridian, there are 366 days as measured by the stars returning to it. The former are called *solar* days, and the latter *sidereal*. Hence in 365 days the earth turns 366 times round its axis; and therefore, as a turn of the earth on its axis completes a *sidereal* day, there must be one *sidereal* day more in a year than the number of solar days; one day being lost with respect to the number of solar days in a year, by the planets going round the sun; just as it would be lost to a traveller, who in going round the earth would lose one day by following the apparent diurnal motion of the sun; and consequently would reckon one day less at his return, than those who remained all the while at the place from which he set out.

The earth's motion on its axis being perfectly uniform, and equal at all times of the year, the *sidereal* days are always precisely of an equal length; and so would the solar or natural days also be, if the earth's orbit were a perfect circle, or its axis perpendicular to its orbit. But the earth's diurnal motion on an inclined axis, and its annual motion in an elliptic orbit, cause the sun's apparent motion in the heavens to be unequal. For sometimes he takes more than 24 hours to perform a revolution from the meridian to the meridian, and sometimes less, according to a well-regulated clock. So that time shewn by an equally going clock and a true sun-dial is never the same, but at four times of the year. From the 24th December till the 15th of April, the clock goes before the sun; from that time till the 16th June the sun will be before the clock; from thence till the 31st August the clock will be before the sun, and from thence to the 24th December the sun will be faster than the clock.

The difference between the time shewn by a well-regulated clock and a true sun-dial is called the *equation of time*.

When we speak of the sun as moving in the ecliptic, the distance which he has gone at any time from his *apogee*, or farthest point from the earth, till he return to it again, is called his *mean anomaly*; and is reckoned in signs and degrees, allowing 30 degrees to a sign. When the sun's anomaly is less than 6 signs, the solar noon precedes the clock noon; and when more, the contrary.

Thus neither the days nor hours, as measured by the sun's apparent motion, are of an equal length; owing, 1st, to the unequal

unequal progression of the earth through her orbit, as she takes near eight days more to run through the northern part of the ecliptic than the southern; and 2dly, to the obliquity of the ecliptic to the equator, on which last we measure time; as equal portions of the one do not correspond to equal portions of the other, which may be illustrated on any globe.

The satellites of the planets cannot be seen without a telescope, although some of them are supposed to be bigger than the earth.

The satellites revolve round the planets and attend them in their orbits, as the moon does the earth. According to their respective distances from the primary planet, they are divided into *first, second, third, &c.* The nearest is called the *first*, and so on.

The periods of their revolutions are; of the moon, 29 days, 12 hours, 44 minutes: of the 1st satellite of Jupiter, 1d. 18 h. 36 m.—of the second, 3 d. 13 h. 15 m.—of the third, 7 d. 3 h. 39 m.—of the fourth or outermost, 16 d. 18 h. 3 m. The first satellite or moon of Saturn goes round him in 1 d. 21 h. 19 m.; the second, in 2 d. 17 h. 40 m.; the third, in 4 d. 12 h. 25 m.; the fourth, in 15 d. 22 h. 41 m.; and the fifth, in 79 d. 7 h. 48 m.

The point in which the moon is at her greatest distance from the centre of the earth, is called her **APOGEE**, *Apo-gæum* or *Apogæon*; at her least possible distance, her **PERIGEE**, or *Perigæum*: which names anciently, when the earth was considered as the centre of the system, were applied to the sun and all the planets,

The planets, when viewed from the earth, appear to be continually changing their places, both with respect to the stars and one another; whence their name, **PLANETÆ**, *Sidera errantia vel vagantia*, planets or wandering stars. They seem sometimes to be going forwards, sometimes backwards, and at other times to be stationary.

When a planet appears to move according to the order of the signs of the Zodiac, its motion is said to be **DIRECT**, or **IN CONSEQUENTIA**, but when its apparent motion is contrary to the order of the signs, it is said to be **RETROGRADE**, or **IN ANTECEDENTIA**.

The place in the heavens that any planet appears in, when viewed from the centre of the earth, is called its **GEOCENTRIC PLACE**; when supposed to be seen from the centre of the sun, its **HELIOCENTRIC PLACE**. When two planets are seen together in the same sign of the Zodiac, and equally advan-

ded in it, they are said to be in *conjunction*. But when they are in opposite signs of the zodiac, they are said to be in *opposition*. Thus a planet is said to be in opposition to the sun, when the earth is between the sun and the planet.

The light which each planet reflects has a particular tinge, whereby they may be distinguished from one another.

Mercury emits a bright white light. He keeps so near the sun that he is very seldom visible; and that only for a short time, a little before sun-rise or after sun-set, his motion is so swift.

Venus is the most beautiful star in the heavens, known by the names of *Lucifer* or *Phosphorus*, the morning star, and *Hesperus* or *Vesper*, the evening star. She apparently recedes much farther from the sun than Mercury; but, like him, always appears, according to the part of her orbit she is in, either in the east before the sun rises, or in the west after he sets; and never the contrary.

Mercury and Venus are sometimes seen passing over the disk of the sun like round dark spots.

Mars is of a red fiery colour, giving a much duller light than Venus, though he sometimes appears equal to her in size. He is not limited in his motions like Venus and Mercury; but appears sometimes very near the sun, sometimes at a great distance from him, rising when the sun sets, or setting when he rises. So Jupiter and Saturn; Jupiter shines with a bright white light, Saturn with a pale faint one. The motion of Saturn among the fixed stars is so slow, that unless carefully observed for some time he will seem not to move at all.

The *Georgium Sidus* cannot be perceived without the assistance of a telescope.

Venus, Mars, and Jupiter appear of different magnitude at different times, owing to the nature of their motion and of that of the earth. This was observed by the ancients, but the causes of it they could not explain.

The planets and their satellites are opaque bodies, which shine only by reflecting the light of the sun. Hence they exhibit different appearances or *phases* in different parts of their course, and when they fall into the shadows of one another they are obscured or *eclipsed*. Thus the moon disappears when she comes between us and the sun, because her dark side is then towards us.

When the moon appears to be in the same place of the heavens with the sun, she is said to be in *conjunction*; when in an opposite part to the sun, in *opposition*; and when a quarter of

a circle distant from him, in *quadrature*. The conjunction and opposition of the moon are termed *SYZYGIES* or *SYZGIES*, and the line where these conjunctions and oppositions happen, the *line of the Syzygies*.

As she moves forward in her orbit from the sun, we gradually see more and more of her enlightened side, till she comes to be opposite to the sun, and then she appears with a round illumined orb, which we call the *full moon*. During the other half of her course she gradually *wanes* or decreases, till her next conjunction with the sun, when she disappears, as before.

During the first quarter of the moon, she appears in the form of a semicircle with its circumference turned towards the west; during the last quarter, towards the east; sometimes in an erect position; sometimes inclining according to her situation with respect to the sun.

The earth reflects the light of the sun upon the moon in the same manner that the moon does upon the earth. Hence arises that dim light which is observed in the old and new moons, when the illuminated side of the earth is turned towards the moon; whereby, besides the bright and shining horns, we can, although but darkly, perceive the rest of her body between them.

The moon turns round her axis in the same time that she moves round the earth; hence she always presents the same face to us. But from the inequality of her motion round the earth, as being performed in an ellipse, a small segment is observed by a telescope on the eastern and western limb, to appear and disappear by turns, as if her body vibrated to and fro, which is called the moon's *libration*.

When the moon has gone an eighth of her orbit from her conjunction with the sun, a quarter of her enlightened side is towards the earth, and she appears *horned*, or in the form of a *crescent*, and is said to be in the *first octant*. When she has gone a quarter of her orbit, one half of her enlightened side is towards the earth, which is called a *half-moon*; and then she is said to be in *quadrature*, or a *quarter old*. When the greatest part of the moon is enlightened, she is said to be *gibbous*.

The disk of the moon is divided into luminous and obscure parts; the former are thought to resemble land and the latter seas; but some think the moon has no seas, and consequently no rain nor clouds. The same diversity of opinion existed among the ancients, *Cic. Acad. Quæst. ii. 39.*; *Plutarch. de luna.*

When

When the moon is viewed through a telescope, especially at her increase or decrease, mountains and cavities are evidently perceived; and in April 1787, Dr Herschel observed something like volcanoes in three different places.

The moon, from several appearances, is thought to be surrounded by an atmosphere; but this, by others, is denied.

It is generally believed that the moon rises about fifty minutes every day later than the preceding. But this takes place only near the equator. In places of considerable latitude there is a remarkable difference, especially in harvest-time. Here the autumnal moons rise very soon after sun-set for several evenings together, and at the polar circles from the first to the third quarter. Thus they are supplied with almost constant moonlight in the sun's absence at the poles, for that time the winter moon shines without setting. These appearances are owing to the particular position of the moon's orbit; which occasions also several other apparent irregularities in her motion. When the moon comes between the earth and the sun, she appears to cover a part or the whole of the sun's body, and he is then said to undergo an *eclipse*; although properly his rays are only intercepted from that part of the earth on which the moon's shadow falls. When the earth comes between the sun and the moon, the moon falls into the earth's shadow; and having no light of her own, she suffers a real *eclipse* from the interception of the sun's rays.

Not only the figure and motion, but also the comparative magnitude of the sun, moon, and earth, is proved from the phases and eclipses of the moon.

An eclipse of the sun never happens but at the change of the moon, and of the moon only at full moon.

If the moon always moved in the plane of the ecliptic, we should have an eclipse of the sun at every change, and of the moon at every full. But this is not the case. The orbit of the moon is inclined to that of the earth $5\frac{1}{2}$ degrees; or, as it is otherwise expressed, one half of the moon's orbit is elevated $5\frac{1}{2}$ degrees above the ecliptic, or goes that far north of it; and the other half is as much depressed below the ecliptic, or goes that far south of it. Hence the moon, every revolution she makes round the earth, or every month, intersects the ecliptic in two points, called her *nodes*. The point where she goes north of the ecliptic into north latitude, is called her *ascending node*, and marked thus Ω ; the point where she goes south of the ecliptic, or into south latitude, her *descending node*, and marked thus ω .

marked thus B ; a straight line between these points is called the *line of the moon's nodes*.

As the moon every month not only revolves about the earth, but also advances so far along with the earth, in her orbit round the sun, she must move more than once round the earth, before she comes again in conjunction with the sun. Hence the time between one conjunction and the next that follows it, or between two new moons, commonly called a *Lunation* or *Synodical month*, is about two days five hours longer than the time in which the moon performs one entire revolution round the earth, called a *periodic month*.

The moon's place in her orbit is always changing with respect to the ecliptic. Her nodes go backwards, or contrary to the earth's annual motion, $19\frac{1}{2}$ degrees every year; so that in this manner they shift through all the degrees of the ecliptic, contrary to the order of the signs, in 18 years and 225 days; when the moon comes to be in the same place, or the line of her nodes comes to be in the same direction, with respect to the fixed stars, or with respect to the ecliptic, as before. This gave occasion to Meton's famous cycle of the moon. (See p. 14.)

When in this progress the moon is less than seventeen degrees from either node at the time of her conjunction with the sun, her shadow falls more or less upon the earth, as she is more or less within that limit; and thus occasions a total or partial eclipse of the sun. When she is less than twelve degrees from either node at the time of opposition, she goes through a greater or less portion of the earth's shadow, as she is more or less within this limit; and thus appears to us to be more or less eclipsed. Hence the diversity of eclipses at different times; and hence also we have so many new and full moons without eclipses.

All opaque bodies, when illuminated by the rays of the sun, cast a shadow from them, which is encompassed by a *PENUMBRA*, or thinner shadow, that grows larger and larger as we recede from the body. This causes the moon in an eclipse to lose her light gradually; which is not perceptible at first, but as she goes into the darker part of the *penumbra*, she grows paler and paler, till she become quite obscured. The *penumbra*, where it is contiguous to the shadow, is so dark that it is difficult to discover the one from the other. When the moon's centre passes through that of the shadow, it is called a *total and central eclipse*. The moon enters the western part of the shadow, with the eastern part of her limb, and leaves it contrariwise.

It

It has been imagined that the shadow of the earth terminates in a point which does not reach so far as the moon; and that properly she is eclipsed by the shadow not of the earth, but of the earth's atmosphere. Hence it is that the moon is visible in an eclipse. But this appearance is more justly attributed to some of the rays of light being refracted by passing through the earth's atmosphere.

The number of eclipses either of the sun or moon visible in a year, cannot be less than two, nor more than seven; they are usually four, rarely more than six. Eclipses of the sun are more frequent than of the moon, yet more of the latter are visible than of the former, because eclipses of the moon are seen from all parts of that hemisphere of the earth which is next to her, but the sun's eclipses are visible only to that small portion of the hemisphere next to him, whereon the moon's shadow falls.

Eclipses are of great use in determining exactly the time of past events. Hence Sir Isaac Newton was led to compose his chronology.

Lunar eclipses are particularly useful in determining the longitude of places; thus, if a lunar eclipse is known to begin or end at London exactly at midnight, and is seen at another place at ten at night, that other place is 30 degrees west of London: If at two in the morning, the place is 30 degrees east of London.

But as it is not easy to ascertain the precise moment either of the beginning or end of a lunar eclipse, recourse has been had for determining the longitude of places to the eclipses of Jupiter's satellites, which disappear so instantaneously as they enter Jupiter's shadow, and emerge so suddenly out of it, that the observation may be made to a second of time. The first or nearest satellite to Jupiter is found to be most advantageous for this purpose, because its immersions and emersions are most frequent. By observing these, the longitude of places may be very exactly ascertained on land, but not so at sea, because the rolling of the ship prevents all nice telescopic observations.

It has been observed, since the invention of telescopes, that the eclipses of Jupiter's satellites are seen 16 minutes sooner, when the earth is nearest to Jupiter, than when it is farthest from him; which shows that light takes 16 minutes to move through a space equal to the width or diameter of the earth's orbit, which is about 190 millions of miles; and consequently it must take 8 minutes in coming from the sun to the earth;

as the sun is nearly in the centre of the earth's orbit; that is, at the half of 190 millions of miles, or 95 millions of miles from the earth. So that light moves 11,875,000 miles in a minute; that is, more than a million of times swifter than a cannon ball, which is computed to move at the rate of 480 miles in an hour, or eight miles in a minute.

T I D E S.

THE *Tides* are produced chiefly by the attraction of the moon, *Cic. divin. ii. 14.* and partly by that of the sun; (*causa in sole lunaque, Plin. ii. 97. f. 99.*) The flux and reflux of the tide (*afflus accessus et recessus*) take place twice every 24 hours 50 minutes, which is a complete *lunar day*, or the time of the moon's revolving round the earth, from the meridian to the meridian again.

When the tides rise higher than ordinary they are called *spring tides*; when lower than ordinary *neap tides*. Both happen twice every month; the former at new and full moon, when the force of the sun and moon act in conjunction on the waters of the sea; and the latter when the moon is in quadrature, and the influence of her attraction is diminished by the opposite influence of the sun. The tides rise highest near the equator, and are more perceptible at the mouths of rivers than in the open sea. The greatest height to which the tide is known to rise, is at the mouth of the river Indus, where it rises 30 feet. Hence we may easily conceive the astonishment of the soldiers of Alexander at this appearance, which they had never before seen; &c. *Curt. 9. 29.* For in those seas which come far up into the land, and are joined to the ocean only by a narrow strait, as the Mediterranean, with which alone they were acquainted, the tides are scarcely perceptible.

Although the cause of the tides was known to the ancients, yet it was first rationally explained by Kepler, and more fully illustrated by Newton, who, with his usual sagacity, solved several difficulties on this subject, which formerly were thought inexplicable.

By the motion of the tides the waters of the sea are kept from putrefaction, and thus those myriads of animals it contains are preserved. Although the tides seem to fluctuate on the sea-shores, yet in the great ocean the waters have a constant motion westwards, following the course of the moon, which has been observed

observed by navigators in various places, particularly in those straits which join one ocean to another.]

Besides this general motion of the sea, there are others peculiar to certain parts of it, called *currents*. There is one along the coast of Guinea, from west to east, so strong, that a passage, which, with the current, is gone in two days, is with difficulty performed in six weeks against it. This current destroyed several ships before mariners were acquainted with it, either by driving them on rocks and shoals, or detaining them till the crews perished by famine. This current, however, does not extend above fourteen miles from shore. There are also strong currents between Madagascar and the Cape of Good Hope, and in several other parts. But the most remarkable is that in the straits of Gibraltar, from the ocean into the Mediterranean. For considering the number of large rivers which are continually running into that sea, we should naturally expect a strong current from it into the Atlantic. But the contrary is the case: To explain which, an under current has been supposed, which carries as much or more water into the Atlantic, than the upper current carries from it. Some explain it by evaporation, and others by a subterraneous communication with the Red sea. But the real cause seems not to be yet thoroughly understood.

II. Of the FIXED STARS.

The apparent motion of the stars, and their different altitude, are occasioned by the diurnal motion of the earth, and the different position of a spectator on its surface.

Although the fixed stars keep their relative places with respect to each other, yet they change their situation very much with respect to us; some rising, others setting; some describing large circles, others small; some going over our heads, others just rising above the horizon, and then disappearing. Some stars neither rise nor set, but seem to turn round one immoveable point, near which is placed a single star, called the *north pole*, or *polar star*. This star appears more or less elevated above the horizon, according to the part of the earth from which it is viewed. As we go north it gradually rises, and if we could reach the north pole of the earth, the polar star would appear directly over our heads, and we should see only the stars of the northern hemisphere, none of which would ever

ever set; but they would all appear to move round in circles parallel to the horizon; whence this is called a **PARALLEL SPHERE**.

As we go south, the polar star gradually sinks, till we reach the equator, when it appears in the horizon. There we see the stars of both hemispheres, all of them rising and setting perpendicularly to the horizon; so that, like the sun, they are exactly 12 hours above the horizon, and 12 hours below it; and the whole starry heavens resemble a large concave sphere, bespangled with stars moving round two immoveable points, which like the ends of an axis remain fixed in the horizon. Hence this is called a **RIGHT SPHERE**; and to have a just conception of the starry firmament, a spectator should be supposed to be placed in this situation.

When we cross the equator, and go southwards, the north pole star disappears, and then gradually, as we advance, the stars next to it. The south pole proportionally rises, and the stars round it, which are all at some distance from the pole; so that none of them has got the name of the south polar star, as in the north.

In every other part of the earth, except at the equator and the poles, the stars seem to rise and set obliquely with respect to the horizon; whence this is called an **OBLIQUE SPHERE**.

The fixed stars have been distributed by astronomers into certain parcels called **CONSTELLATIONS**; and the number of visible stars in each, with their position and magnitude, ascertained.

The stars, from their different apparent size, are divided into six classes. The largest and brightest are called stars of the *first magnitude*; those next in lustre and brightness, are called stars of the *second magnitude*; and so on, till we come to those of the *sixth* or *seventh magnitude*, which are the smallest that can be discerned with the naked eye.

These stars which cannot be seen without the assistance of glasses, are called **TELESCOPIC STARS**.

The number of stars visible at once in either hemisphere, with the naked eye, do not exceed 1000; in both hemispheres, or in the whole heavens, 2000.

The first person who numbered the stars, and reduced them to order, was Hipparchus, a native of Rhodes, about 120 years before the Christian era. (See p. 19.)

The number of the ancient constellations was 48, including, according to Hipparchus, 1027 stars: 12 constellations in the Zodiac;

Zodiac; 21 north of it, or in the northern region; and 15 south of it, or in the southern region.

Such stars as were not included in any of these, were called *unformed stars*. Modern astronomers have added 14 constellations in the southern region, made up chiefly of stars unknown to the ancients; and one constellation in the northern region. Hevelius composed 10 constellations out of the unformed stars.

The ancients gave various names to the different constellations, the reasons of which are involved in fable. See *Ovid. Fast. & Manil. Astr.*

The constellations of the Zodiac, and the stars contained in each, according to Flamsteed, are as follow:

1. <i>Aries</i> , the Ram, 66	7. <i>Libra vel Chela</i> , the Scales, 51
2. <i>Taurus</i> , the Bull, 141	8. <i>Scorpius</i> , the Scorpion, 44
3. <i>Gemini</i> , the Twins, 85	9. <i>Sagittarius</i> , the Archer, 69
4. <i>Cancer</i> , the Crab, 83	10. <i>Capricornus</i> , the Goat, 51
5. <i>Leo</i> , the Lion, 95	11. <i>Aquarius</i> , the Water-bearer, 108
6. <i>Virgo</i> , the Virgin, 110	12. <i>Pisces</i> , the Fishes, 113

The first six are called the northern signs, the last six the southern. *Capricornus*, *Aquarius*, *Pisces*, *Aries*, *Taurus*, and *Gemini*, are called the *ascending* signs; the other six, the *descending* signs.

The ancient constellations north of the Zodiac, or in the northern region, are,

Ursa Minor, the Lesser Bear, containing 24 stars; *Ursa Major*, the Greater Bear, 87; *Draco*, the Dragon, 80; *Cepheus*, a King of Ethiopia, father to *Andromeda*, 35; *Bootes Arctophylax*, the keeper of the Bear, 54; *Corona Borealis vel Septentrionalis*, the Northern Crown, 21; *Hercules*, or *Engonastis*, the Man on his knees, 113; *Lyra*, the Harp, 21; *Cygnus*, the Swan, 81; *Castopela*, the wife of *Cepheus*, and mother of *Andromeda*, represented as sitting in a chair, 55; *Perseus*, the deliverer and husband of *Andromeda*, with the head of *Medusa*, 59; *Auriga*, the Waggoner, 66; *Ophiuchus*, *Anguitenens*, or *Serpentarius*, the Man who holds the Serpent, 74; *Serpens*, the Serpent, 64; *Sagitta*, the Arrow, 18; *Aquila*, the Eagle, 71; *Delfinulus*, the Dolphin, 18; *Equuleus vel Equisectio*, the Horse's Head, 10; *Pegasus vel Equus*, the Flying Horse, 89; *Andromeda*, 66; *Triangulum*, the triangle, 15.

The ancient constellations in the southern region are,

Cetus, *Pristis*, *Pistris* vel *Pistrix*, the Whale, to which *Andromeda* was exposed, and from which she was freed by *Perseus*, 97; *Orion*, a famous hunter, of enormous size, 78; *Eridanus fluvius*, the river *Eridanus* or *Po* in Italy, 84; *Lepus*, the

Hare, 19; *Canis Major*, the Greater Dog, 31; *Canis Minor*, the Lesser Dog, 14; *Argo navis*, the ship Argo, 64; *Hydra*, the Water Serpent of Lerna, 60; *Crater*, the Cup, 31; *Corvus*, the Crow, 9; *Centaurus*, the Centaur, 35; *Lupus*, the Wolf, 24; *Ara*, the Altar, 9; *Corona Australis*, the Southern Crown, 12; *Piscis Australis*, the Southern Fish, 24.

The new southern constellations, mostly invisible to us who live so far north, are,

Columba Noachi, Noah's Dove, 10; *Robur Carolinum*, the Royal Oak, or King Charles's Oak, a name contrived by Halley in memory of the oak which saved Charles II. 10; *Grus*, the Crane, 13; the *Phoenix*, 13; *Indus*, the Indian, 12; *Pavo*, the Peacock, 14; *Apus* vel *Avis Indica*, the Bird of Paradise, 11; *Apis* vel *Musca*, the Bee or Fly, 4; the *Chamaleon*, 10; *Triangulum Australe*, the Southern Triangle, 5; *Piscis Volans*, the Flying Fish, 6; *Dorado* vel *Xiphius*, the Sword Fish, 6; *Toucan*, the American Goose, 9; *Hydrus*, the Water Snake, 10.

The new constellation in the Zodiac is,

Coma Berenices, Berenice's Hair, 43°, near the Lion's tail: and in the northern region, *Antinous*, near the Eagle.

The constellations made out of the unformed stars by Hevelius are,

The *Lynx*, 44, between *Gemini* and *Ursa Major*; *Leo Minor*, the Lesser Lion, between *Leo* and *Ursa Major*, 53; *Asterion* et *Charas* vel *Cor Caroli*, the Greyhounds, between *Ursa Major* and *Boötes*, 25; *Cerberus* et *Ramus*, Cerberus and the Branch, in the right hand of *Hercules*, 4; *Vulpecula* et *Anser*, the Fox and the Goose, between the Swan and the Eagle, 35; *Scutum Sobieski*, Sobieski's Shield, or the Cross, 7, near *Sagittarius*; *Lacerta*, the Lizard, between *Pegasus* and *Cepheus*, 16; *Camelopardus*, between *Cassiopeia* and *Ursa Major*, 58; *Monoceros*, the Unicorn, 31, near *Canis Major*, or the Greater Dog; *Sextans Urania*, the Sextant of Urania, or the sixth part of a circle, 41, near *Hydra*: To these add, Mount *Mænlus*, near the Serpent; *Musca*, the Fly, and the lesser Triangle, between *Aries* and *Perseus*.

In the number of stars annexed to each constellation, and usually marked on modern globes, are included a good many visible only with a telescope.

Some of the principal stars have got particular or proper names, as, *Sirius*, or the Dog Star, the largest and brightest of all the stars, in the mouth of the Greater Dog; *Procyon*, in the Lesser Dog; *Aldebaran* or the Bull's eye; *Capella*, or the

the Goat, in the Waggoner; *Arcturus*, between the legs of Boötes; *Castor* and *Pollux*, two stars in *Gemini*; *Hædi*, the Kids, two stars in *Auriga* near *Capella*; So certain clusters of stars; as, *Pleiades* or the Seven Stars, in the Bull's neck; *Hyades* or *Sucula*, near the Bull's eye, &c.

On most celestial globes or charts the stars in each constellation are distinguished by the letters of the Greek and Roman alphabets, which mark them as exactly as proper names; the contrivance of J. Bayer, a 1603. The first letter of the Greek alphabet is affixed to the largest star in each constellation; the second letter to the next, and so on. If there are more stars in the constellations than letters in the Greek alphabet, the remainder are marked with the letters of the Roman alphabet.

There is a particular tract in the sky of a whitish colour, which goes round the whole heavens, called *Via lactea*, the Galaxy or milky way; occasioned, it is thought, by an innumerable multitude of stars placed in it, which are not visible to the naked eye.

Besides the milky way, there are many other parts of the heavens brighter than the rest, called *NEBULÆ*; of which very few are perceptible to the naked eye. Of these Dr Herschel has given a very large catalogue. Only 103 had been ascertained before. This eminent astronomer has also discovered certain luminous points in the heavens, which, from their uniform and vivid light, he calls *planetary nebula*.

All these *nebula* are supposed to be produced by the blended light of a vast number of small stars, many of which have been discovered by means of the late improvements in telescopes whereby also the number of the stars has been found to be great beyond conception. We may form some idea of this, from the calculation of the same accurate observer, that in one quarter of an hour there passed through the field of view of his telescope no less than 116,000 stars.

Although the fixed stars appear to remain in the same situation with respect to one another, yet many of them are found to undergo particular changes; and some astronomers think that all the stars have a certain motion, similar to that of the solar system, which their distance prevents us from perceiving.

Some stars known to the ancients are no longer to be seen, while new ones have been discovered. Some stars are found to have a periodical increase and decrease of magnitude. Some new stars have appeared all at once with surpassing splendour, and in a short time have entirely disappeared; as that in the time

of Hipparchus, which is said to have induced him to compose his catalogue of stars for the instruction of future observers.

The first star of this kind observed by the moderns was discovered in November 1572, and disappeared March 1574. Several others have since been observed.

Some stars have been found to disappear and appear again, and that at fixed periods, hence called *re-appearing stars*. A number of stars which appear single to the naked eye, when viewed through a telescope, are found to consist of two, three, or more stars.

We may form some conception of the immense distance of the fixed stars from this consideration; that although the earth in moving round the sun is 190 millions of miles nearer the fixed stars in one part of its orbit than in the opposite, yet their magnitude and brightness are not in the least altered; and the polar star, in every part of the earth's orbit, always appears to us in the same position; hence we conclude, that the whole extent of the earth's orbit is but as an imperceptible point in comparison of the distance of the fixed stars.

The CELESTIAL GLOBE.

THE celestial globe is an artificial representation of the heavens, on which the fixed stars are marked according to their magnitude and situation. This is not so just a representation of the heavens as the terrestrial globe is of the earth, because the stars are drawn upon a convex sphere, whereas they appear to us in a concave one. So that to have a proper conception of the celestial globe, we must suppose the observer placed in the centre, and the surface to be transparent; then, by turning on its axis, it will exhibit a just representation of the apparent diurnal motion of the heavens.

The planets are not marked on the celestial globe on account of the irregularity of their motion.

The circles on the celestial are much the same as on the terrestrial globe.

All circles that divide either globe into two halves are called the *great circles* of the sphere, of which some are *fixed* and *immoveable*, and therefore marked on the surface of the globe, as the *equator* (which on the celestial globe is always called the *equinoctial*;) and *ecliptic*; others vary their place or position, according to the situation of the spectator; and therefore are called

called *measurable circles*, as the *horizon* and *meridian*. Such circles as do not divide the globe into two equal parts are called *lesser circles*; as the *parallels of latitude*, the *tropics*, and *polar circles*.

Great circles passing through the zenith and nadir, and consequently cutting the horizon at right angles, or straight over, are called *secondaries* to the horizon; *vertical circles* or *azimuths*.

The vertical circle passing through the east and west points of the horizon, is called the *prime vertical*, or *circle of east and west*.

The *azimuth* of any star is an arc of the horizon, intercepted between the vertical circle passing through it, and the north or south point of the horizon. Thus, if a vertical circle passing through a star cut the horizon in a point 70 degrees from the north, we say, the star's *azimuth* is 70 degrees from the north, or 110 degrees from the south.

The *amplitude* of a star is the distance of its rising or setting from the east or west. The amplitude of a star rising is called *arise* or *oriental*; setting, *occidre* or *occidental*; and both these are called *northern* or *southern*, as the star rises or sets to the north or south of the east and west points.

Amplitude denotes the bearing of the sun or of a star, with respect to east or west, only at their rising or setting; but *azimuth* shews their bearing with respect to east and west at any time, either when above or under the horizon.

All lesser circles parallel to the horizon are called its *parallels*, and with respect to the heavens, they are called *almacantors*, or *parallels of altitude*.

The altitude of a star, or of any point in the heavens, is an arc of a vertical circle intercepted between the star or point and the horizon. If the star or point be upon the meridian, it is then called the *meridian altitude*. The complement of altitude, or what it wants of 90 degrees, is called *zenith distance*.

The want of vertical circles and parallels of altitude on the globe is supplied by the quadrant of altitude, which being screwed to the brass meridian in the zenith, and having its lower end put in between the globe and wooden horizon, may be turned about to any point required. The *fiducial* or graduated edge represents the vertical circles, and the degrees marked on it describe the parallels of altitude.

By altering the position of the globe, one kind of circles may be made to represent or supply the place of another. Thus, if the poles of the world be brought to the zenith and nadir, that

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is, in a *parallel sphere*, the equinoctial will coincide with the horizon, the meridians will become vertical circles, and the parallels of declination will become *alcamanters*, or parallels of altitude. In like manner, if the poles of the ecliptic be brought to the zenith and nadir, the ecliptic will coincide with the horizon, the circles of longitude on the celestial globe will become vertical circles, and the parallels of latitude will become *alcamanters*; for the latitude and longitude of stars are determined from the ecliptic.

The longitude of the stars and planets is reckoned upon the ecliptic; the numbers beginning at the first point of Aries, or the vernal equinox, where the ecliptic crosses the equator, and increasing according to the order of the signs. Thus, suppose the sun to be in the 10th degree of *Leo*, we say, his longitude or place is 4 signs, 10 degrees; because he has already passed the 4 signs, *Aries*, *Taurus*, *Gemini*, *Cancer*, and is 10 degrees in the fifth.

The latitude of the stars and planets is determined by their distance from the ecliptic, upon a secondary or great circle passing through its poles, and crossing it at right angles. Twenty-four of these circular lines, which cross the ecliptic at right angles, 15 degrees from each other, are usually marked on the celestial globe, meeting in two points, called the *poles of the ecliptic*.—Hence longitude and latitude on the celestial globe bears just the same relation to the ecliptic, as they do on the terrestrial globe to the equator.

As the longitude of places on the earth is measured by degrees upon the equator, counting from the first meridian; so the longitude of the heavenly bodies is measured by degrees upon the ecliptic, counting from the first point of Aries. And as latitude on the earth is measured by degrees upon the meridian, counting from the equator, so the latitude of the heavenly bodies is measured by degrees upon a circle of longitude, counting either north or south from the ecliptic. The sun, therefore, has no latitude, being always in the ecliptic; nor do we usually speak of his longitude, but of his *place* in the ecliptic, expressing it by such a degree of such a sign, as, 5 degrees of *Taurus*, instead of 35 degrees of longitude.

The two points where the ecliptic crosses the equinoctial are called the *equinoctial points*, and the first points of *Cancer* and *Capricorn* the *solstitial points*. The meridian passing through the equinoctial points is called the *equinoctial colure*, through the solstitial points the *solstitial colure*.

The

The distance of any heavenly body from the equinoctial, measured upon the meridian, is called its *declination*.

The sun's declination either north or south, is the same as the latitude of the place to which he is then vertical. Therefore, all parallels of declination on the celestial globe are the same as parallels of latitude on the terrestrial.

That which is called longitude on the terrestrial globe is called *RIGHT ASCENSION* on the celestial, namely, the distance of the sun or stars from the first point of Aries, counted on the equinoctial. Astronomers also speak of *oblique ascension* and *descension*, by which is meant the distance of that point of the equinoctial from the first point of Aries, which rises or sets at the same time that the sun or star rises or sets. Or thus, the *right ascension* of the sun or of a star is that point of the equinoctial which comes to the meridian with the sun or star: *oblique ascension* is that point of the equinoctial which rises or sets with the star. *Ascensional difference* is the difference between right and oblique ascension. The sun's ascensional difference turned into time, is just so much as he rises before or after six o'clock.

The celestial globe is *rectified*, when it is put in that position in which it may represent exactly the apparent motion of the heavens. As that position varies in different places according to their different latitude; therefore, to *rectify* the globe for any place, is to elevate the pole of the celestial globe the same number of degrees and minutes above the plane of the horizon as the latitude of the place is. Thus the latitude of London being $51\frac{1}{2}$ degrees, let the globe be moved till the meridian cut the plane of the horizon in that point; bring the sun's place in the ecliptic to the meridian, make the hour-index point to the most elevated 12, or xii at noon, and set the meridian of the globe north and south by the compass, and the globe will be rectified.

That parallel to the equinoctial which divides the stars that never set to us from those that do, is called *the circle of perpetual apparition*; the parallel on the other side of the equinoctial which divides the stars that never rise from those that do, is called *the circle of perpetual occultation*.

The right ascension and declination of the sun, or of any given star, is found after the same manner as the longitude and latitude of a place upon the terrestrial globe.

Bring the sun's place to the meridian, and that point of the equinoctial which is under the meridian will shew the sun's right

right ascension; thus, on the 11th May, the right ascension of the sun will be found to be 47 degrees 10 minutes. Bring the sun's place to the western edge of the horizon, and the degree of the equator cut by the horizon is his *oblique ascension*; bring it to the eastern side, and you will there find his *oblique ascension*.

So, bring the given star to the meridian, and the degree under which it lies is its declination; and the point in which the meridian intersects the equinoctial is its right ascension; thus the declination of Arcturus is 20 degrees 20 minutes north; his right ascension, 211 degrees. So the declination of Sirius is 16 degrees 30 minutes south; and the right ascension 98 degrees 20 minutes.

If the right ascension and declination of a star be given, its place is easily found. Thus, suppose the right ascension of *Aldebaran* to be 65 degrees 30 minutes, and its declination to be 16 degrees north; then turn the globe about till the meridian cut the equinoctial in 65 degrees 30 minutes, and under the 16th degree of the meridian, on the northern part, you will observe *Aldebaran*, or the Bull's eye.

The time of the rising, southing, setting, amplitude, &c. of any star in a given latitude and day of the year may be thus found:—Let it be required to know at what time the *Pleiades* or seven stars rise, set, &c. in the latitude of London on the 11th of May. The globe being rectified for the latitude of London, and the sun's place for the given day, with the hour-index pointed to twelve, turn the globe about till you bring the *Pleiades* to the eastern side of the horizon, and the index will point to 34 degrees 45 minutes, the time of their rising in the morning. Then bring the said cluster of stars to the meridian, and the index will point to about $\frac{1}{4}$ after xii. for the time of their culminating or being upon the meridian: bring them to the western side of the horizon, and the index will point to viii. 40 minutes, which shews the time of their setting in the evening that day. It will also appear on the circle of the horizon, that they rise with about 40 degrees of amplitude to the north, and set with the same amplitude from the west.

To find what constellation any remarkable star in the firmament belongs to,

Bring the sun's place in the ecliptic for that day to the Brass meridian, and set the horary index to that xii. which is most elevated; the celestial globe being rectified to the latitude, turn the globe till it points to the present hour; and by the help of the mariner's compass, and attending to the variation, which at London is

nearly

nearly 24 degrees from the north, westward, set the north pole of the globe towards the north pole of the heavens. The star upon the globe (if you conceive yourself in the centre,) which directs towards that point in the heavens in which the star you want to know is seen, is the star required. At the same time, by comparing the stars in the heavens with those upon the globe, the other stars and their constellations may be easily known.

To represent the face of the heavens on the globe at a given hour on any day of the year,

Rectify the globe to the given latitude of the place, setting it due north and south by the needle, with the hour-index pointed to xii; then turn the globe on its axis till the index points to the given hour of the night; then the upper hemisphere of the globe will represent the visible face of the heavens for that time.

Ancient authors mention three sorts of risings and settings of the fixed stars, called *poetical risings* and *settings*, because chiefly taken notice of by the ancient poets.

When a star rises or sets at sun-rising, it is said to rise or set *cosmically*. When it rises or sets at sun-setting, it is said to rise or set *aebronically*. When a star first becomes visible in the morning, after being for some time so near the sun as to be hid by the splendor of his rays, it is said to rise *heliacally*; and to set *heliacally*, when approaching towards the sun, it begins to be immersed in, or hid by, his rays, and ceases to appear above the horizon after sun-set.

The heavens are bespangled with stars as much in the day time as in the night, only the stars are rendered invisible to us by the light of the sun. At the bottom of a deep pit, however, we can see them with the naked eye. When the sun is about 12 degrees below the horizon, stars of the first magnitude become visible; at 13 degrees, those of the second; at 14 degrees, those of the third; at 15 degrees, those of the fourth magnitude appear; and at 18 degrees all the rest. The stars disappear in the same manner before sun-rising. Hence allowance must be made for these variations in computing the time of the cosmical, achronical and heliacal rising and setting of the stars.

To find the time when any planet rises, sets or culminates at any given place and time,

Find the place of the planet for the day in some *ephemeris* or almanack, mark its place on the ecliptic; then elevate the pole to the given latitude, bring the sun's place to the meridian, and set the index to xii noon; then turn the globe till the marked

N.

degree

degree of the ecliptic comes successively to the eastern horizon, to the meridian, and to the western horizon; and the index will, in these respective situations, shew the hour of the planets rising, culminating and setting.

On the celestial globe may be explained the equation of time, the precession of the equinoxes, the phases of the moon, the tides, the motion of comets, &c. for the illustration of which the learner is referred to Adams on the globes, and other larger works on this subject.

Of the TERRAQUEOUS GLOBE and its COMPONENT Parts.

THIS earth, as being divided into land and water, is called the *Terraqueous Globe*. The land comprehends every thing on and below its surface; the water, all liquids and fluids.

The surface of this globe is found almost every where covered with a blackish mould, properly termed the *ground*, or the *soil*; of a different thickness and consistence in different places, producing vegetables of various kinds for the sustenance of animals, and again receiving the substance of animal and vegetable bodies when dissolved, *Plin.* ii. 63. These vegetables are generally of a green colour, the most delightful to the sight, and beautifully diversified.

The surface of the earth is usually intersected with hills and dales, with springs, and lakes, and rivulets; sometimes with a craggy mountain, a rapid torrent, or the spreading ocean.

Below the surface we find various beds or layers of different substances, sometimes interrupted with dreadful chasms or fissures, as in the Alps and Andes, and with caves or caverns, which are common in most countries.

All bodies dug up from below ground are called *fossils*, from a mine, *minerals*; but the word *minerals* is sometimes taken in a more limited sense, to denote those bodies which may be melted, but not malleated or beaten out with the hammer. Thus all metals are minerals, but all minerals are not metals. A description of the situation of the bodies which are found below ground is not improperly called *subterraneous geography*.

How the land and water were at first separated from one another, and how the different parts of the earth were arranged in their present form, although it has often exercised the ingenuity of learned men in their various *theories of the earth*, as they are called, yet still remains as much unknown as what kind of substances

substances exist towards its centre. From shells and other marine substances being now found at a distance from the sea, and even on the tops of mountains, it appears that such places have at some time been covered with water. From the appearance of certain rocks and metallic substances, some suppose this globe to have once been in a state of fusion. The interior part of the earth is found to consist of seams or layers of different substances lying parallel to each other, and often the one above the other. Seneca observes that light metals are found near the surface, and heavier metals farther down, *ep.* 23. & 90. Hence some naturalists imagine that the gravity or density of bodies increases as they approach nearer the centre. This, however, is not always the case; for layers of stone are often found above the lightest soils, and the softest earths under the hardest bodies. Gold, too, is frequently found in loose earths on the surface, even on the tops of mountains.

But our knowledge on this subject extends only a very little way; the deepest mine known, which is thought to be that at Cotteburg in Hungary, not reaching farther than about 3000 feet deep. All beyond this is mere conjecture; whether we suppose the globe to consist of water, as *Burnet*; of glass, as *Buffon*; of heated iron, with *Whiston*; or of volcanic matter, with *Kircher*.

The ancient philosophers entertained different opinions concerning the original formation of the world; some asserting the eternity of matter, out of which all things were formed, as *Democritus* and *Aristotle*; others, that the world was made out of nothing, and is constantly preserved by the Supreme Being, as *Pythagoras* and *Plato*, *Plutarch. de placit. Phil.* ii. 4.: *Senec. 2. Nat. prof.* But *Cicero* makes the opinion of *Plato* similar to that of *Aristotle*, *Acad.* iv. 37.

There was the same diversity of opinion concerning the component parts of bodies, or the first principles of which they are composed, *Ibid.*

These were thought by *Aristotle*, and most of the ancient philosophers, to be *earth, water, air, and fire*; hence called the FOUR ELEMENTS. But *Leucippus*, *Democritus* and *Epicurus*, supposed all bodies to consist of certain small solid particles, called *corpuscles* or *atoms*; which doctrine, with a small variation, was adopted by *Des Cartes*.

Modern *chemists* (for so those who examine the nature of bodies are called, by a name unknown to the ancients, and of which the origin is uncertain,) have established various principles of nature, as they are termed: some, *salt, sulphur, mercury,*

and pure earth; others, as Varenius, water, oil or sulphur, salt, earth, and a fixed spirit or acid. But the best chemists now maintain the impossibility of resolving all bodies into any certain first principles or elements; and divide bodies or the objects of chemistry into salts, earths, inflammable substances, metals, and waters. The effects of heat and mixture on these bodies constitute what is called the science of chemistry, which, although known and cultivated by some of the ancients, has been carried to a much greater degree of perfection by the moderns.

The history of chemistry is involved in obscurity. The earliest traces we have of it are only the accidental mention of certain arts dependent on it; as the extraction of metals from their ores, the dying of cloths, the imitation of gems, the making of glass, &c. *Plin.* xxxv. 11. f. 42.; xxxvi. 26. f. 66.

The first appearance of chemistry, as a science, was among the alchemists, who professed the art of converting the baser metals into gold, in the third or fourth century, according to the testimony of Suidas, and several Greek writers. This art was again revived or introduced into Europe from the east in the 13th century; and, however absurd it may now appear, was for several ages cultivated with wonderful attention; and some pretended to have discovered a composition called the philosopher's stone, which had the power of turning every thing it touched into pure gold. Nor was the absurdity of this pretension exploded till the last century.

PARACELSUS, born near Zurich in Switzerland, a. 1493, first introduced chemistry into physic at Basil, and by the success of his remedies gained great reputation. He pretended, by means of alchemy, to have found out an universal remedy for all diseases, whereby human life might be prolonged to any extent; but died himself at the age of 48. This notion, however, of an universal remedy, ridiculous as it was, had many partizans; particularly VAN HELMONT, an eminent physician, born at Brussels a. 1577; nor was it entirely abolished till chemistry began to be studied in a philosophical manner, about the beginning of the last century, by Barner in Poland, Glauber in Germany, Basil Valentine at Hamburgh, Becher at Mentz, Bochnius at Leipzig, Boyle, Hooke, and Newton, in Britain; Berhaave at Leyden, &c.

This science has been prosecuted with particular success in the present age, and seems to be that branch of philosophy to which the greatest attention is now paid. But after all the discoveries which have been made, there is yet much room for improvement. On several points there has been, and still is, great diversity of opinion.

Division

Division of Bodies on the TERRAQUEOUS GLOBE.

THE bodies upon this earth may be divided into *animate* and *inanimate*.

A description of these bodies is called **NATURAL HISTORY**, as that of Pliny.

ANIMATE bodies are distinguished from the rest by the properties of *sensation* and *voluntary motion* conjoined.

Animate bodies are either such as have *red blood* or *colourless blood*.

Those that have *red blood* are divided into such as are *hot* and such as are *cold*.

The animals that have hot blood are either *viviparous* or *oviparous*.

The **VIVIPAROUS**, all of them suckle their young, and the class which comprehends them is called by Linné **MAMMALIA**, *sc. animalia*.

This class comprehends *man*, *quadrupeds*, *whales*, and some other sea-animals.

The **OVIPAROUS**, with warm blood, are *birds*.

Those animals which have cold red blood are divided into such as have lungs, and breathe; or into such as are destitute of lungs, but are furnished with gills, which serve the place of lungs.

The former of these divisions constitutes the class which Linné calls **AMPHIBIA**, which comprehends *serpents*, *lizards*, *frogs*, *tortoises*, &c.; the latter constitutes the class called **FISHES**.

The animals with colourless blood are either covered with a crust or kind of case, or are naked. The former constitute the class of *insects*, and the latter the class of *worms*.

For further particulars on each of these classes authors on **Zoology** may be consulted.

ZOOLOGY, although it literally means a *description of animals* in general, has nevertheless been confined to denote the description of quadrupeds. Descriptions of birds have been intitled *Ornithology*; of amphibious animals, *Amphibiology*; of fishes, *Icthyology*; of insects, *Entomology*; of worms, *Helminthology*. Nay, natural historians have increased these terms, when they have confined their descriptions to a particular part of a class only; as *Conchology*, a description of shell-fish; *Ophiology*,

phiology of serpents, &c. or to a particular part of an animal, as the bones, *Osteology*, &c.

That science which teaches the structure of animal bodies by dissection is called *Anatomy*.

That science which treats of the constitution and functions of animal bodies and their several parts, is called *PHYSIOLOGY*; but this word sometimes denotes that science which treats of the nature of body in general, otherwise called *Physics*, or *Natural Philosophy*.

The *INANIMATE* bodies are either organic or inorganic.

The *ORGANIC* are vegetables, and all other inanimate bodies are inorganic.

That part of natural history which relates to vegetables is called *BOTANY*.

VEGETABLES have many properties common with animals, but they are distinguished from animals by the want of *voluntary motion*.

Vegetables are all propagated by seeds, which very much resemble the eggs of oviparous animals; and it has been long known that vegetables are of different sexes. This discovery was early applied to useful purposes. Thus figs, which were not only a considerable article of commerce, but of food among the ancients, were greatly improved in their size and quality by the process called *caprification*, described by Pliny, xv. 19. §. 21. which consisted in applying the barren flower of the male fig-tree (*caprificus*) to the female fig-tree (*ficus*.)

The difference of sexes in plants may be distinguished by the conformation of the flower; and this conformation serves as the foundation of the justly admired system of Botany, published by that great naturalist *Linnè*, professor of medicine at Upsal in Sweden, who died a. 1772.

Vegetables are not only propagated by seeds, as oviparous animals are by eggs, but like animals they receive nourishment and increase in bulk, and at length produce seed, which is likewise capable of reproducing another vegetable similar to its parent. The act by which vegetables grow is called *VEGETATION*, which depends upon moisture, air, heat, and light. Of these some are necessary to the very existence of the plant; others, to its vigour, colour, and other properties. Thus no plant can grow without moisture and heat; if a sufficient quantity of air be wanting, the plant will be destitute of leaves, and without light it will be perfectly colourless.

The

The nourishment which plants receive is absorbed by the roots; and this nourishment, which is chiefly moisture, is conveyed by proper canals to every part of the plant, and variously modified into different kinds of juices, not only in different plants, but in the same plant. Thus the moisture absorbed by a peach-tree is converted into an austere harsh-tasted juice in the leaves; into a mild gummy liquor that exudes from the branches; into a sweet, delicious, high-flavoured juice in the fruit; and a nauseous bitter in the kernel. By artificial means plants may be made to grow upon one another. Thus, if an incision be made in an apple-tree, and a small twig of a pear-tree be inserted into that incision, the branch will not only grow, but produce pears; which operation is called *engrafting*: and gardeners sometimes engraft several different kinds of trees on the same stock, the same root supplying nourishment to fruits of very different tastes and flavours. The process by which the same moisture received by the root is thus diversified into so many different juices is the effect of vegetation, but by what means it is performed is unknown.

Besides this peculiarity of vegetation there are several other circumstances, which are equally mysterious and inexplicable.

Thus, if a young willow tree be taken up by the roots in the winter, and planted with its branches in the ground and its roots upwards, the branches become roots and the roots branches. In the present state of science we must content ourselves with the knowledge of facts, and leave the explication of them to futurity.

Vegetables are of different kinds with respect to their duration; and are either trees, shrubs, herbs, grasses, mosses, ferns, and flags or sea-weeds.

For particular descriptions of these, writers on botany must be consulted.

The substances obtained from animals and vegetables are various;

1. From animals are obtained, besides their flesh and skins, *milk, cream, butter, cheese*, (produced from milk coagulated by rennet or runnet, which is an infusion of the stomach of a suckling calf in water, prepared in different ways, according to the fancy of the makers), *eggs, honey, wax, tallow, silk, wool, hair, horn*, &c.; *spermaceti*, a kind of solid oil, found in the head of a species of whale; *isunglas*, a light gluey substance, extracted from several large fishes found in the Danube, Boristhenes, Wolga, and other great rivers in the north of Europe. Very considerable

considerable articles in commerce are produced from various sea-fish; as, oil from cod in Newfoundland, and other places; from whales, seals, &c. in Greenland, and other parts.

II. From vegetables are obtained, 1. from their juices, *gums* and *resins*, which exude either spontaneously from the plant, or by making an incision in the bark; *balsams*, the gums of fragrant plants; *turpentine*, the gum or rosin of the pine or fir, and other trees; the same trees also produce *tar*; but this is not a natural production, being extracted by a peculiar distillation; *sugar*, obtained from various plants, but chiefly from the sugar-cane, the juice of which is expressed by passing the cane between two iron rollers. This juice is made into sugar by repeated boilings and purifications; and the grosser parts, being subjected to fermentation, yield rum.

2. From the seeds; *meal*, *flour*, *glue*, *oils*, &c. *Fat oils* are obtained by pressure from the seeds or kernels of vegetables; *volatile*, or *essential oils*, as they are called, which usually have a strong aromatic smell, exist in almost all fragrant vegetables, being found in various parts of the plant besides the seed; in the wood, the root, the bark, the leaves, the flowers, the fruit, &c. and are obtained either by pressure, as from the peel of oranges and lemons, or by distillation with water. The most valuable of these fragrant plants are brought from the east, as *cinnamon*, *camphire*, *sassafras*, &c.

3. From various plants are extracted colouring matters used in dying; as, *red* from *logwood*, *sanders*, *madder*, &c.; *blue* from *indigo*; *yellow* from *fustic*, *turmeric*, &c.

4. From various vegetables *acids* are produced, as *vinegar*, *tartar*, &c.

5. By fermentation *wine* is made from various fruits; as grapes, currants, raspberries, apples, &c.; *ale* and *beer* usually from barley made into malt. By distillation spirituous liquors, or ardent spirits, are made from all those liquors produced by fermentation; as *whisky* or *aquavite* from barley and other grains malted; *brandy* or *spirit of wine* from wine; *rum* from molasses, &c.

Rectified spirit of wine, mixed with different acids, and distilled, produces a kind of fluid called *Ether*, of various kinds, according to the acid used, as *vitriolic*, *nitrous*, *marine ether*, &c.

DIVISION of INORGANIC INANIMATE BODIES.

Inorganic Inanimate Bodies may be divided into *Salts, Earths, Inflammable Substances, and Metals.*

I. S A L T S.

SALTS are bodies soluble in less than 200 times their weight of water, affect the tongue with a singular taste; and, when the water in which they are dissolved is evaporated, form themselves into regular angular figures, called *crystals*. These crystals are of different figures in different salts, each salt forming crystals of a figure peculiar to itself. Thus the crystals of common salts are cubes; those of saltpetre, hexagonal prisms, or six-sided columns; those of other salts of different figures. Some natural historians have classed salts according to the figure of their crystals; but chemists divide salts into simple and compound.

Simple salts are of two kinds, *alkalis* and *acids*.

There are three *alkalis*, the *fossil*, *vegetable*, and *animal*. The ancients produced one of these from the ashes of the herb *kali* or glasswort; hence the general name *al kali*, *the* (salt produced from) *kali*; and because this salt was used in making glass, the herb is called *glasswort*.

The **ALKALIS** are divided into *volatile*, which fly off in the open air, as the *animal alkali*; and into such as are fixed and which do not evaporate, as the *fossil* and *vegetable alkali*.

The distinguishing qualities of *alkalis* are, that they change the blue colour of vegetables into green, unite with oil to form soap, and with sand to form glass.

The *acids* are also divided into *fossil*, *vegetable*, and *animal*.

The **FOSSIL ACIDS** are, the *vitriolic acid*, the *nitrous acid*, the *muriatic* or *marine acid*, and the *boracic acid*.

The **VITRIOLIC acid** is so called, because it was first produced from the compound salt called *vitriol*; but the *vitriolic acid* now used is produced from *sulphur*; and hence the modern French chemists call it *sulphuric acid*.

The *NITROUS acid* is so called, because it was obtained from *nitre* or *saltpetre*; the *MURIATIC* or *marine acid*, because it was obtained from *muria* or sea-salt; and this acid is sometimes called *spirit of salt*; the *BORACIC acid*, because it was obtained from *borax*, a salt which comes from the East Indies, and is dug up in a crystalised state from certain salt lakes in the kingdom of Thibet.

Besides these fossil acids there are several others which modern chemists have discovered; as *arsenic acid*, from *arsenic*; the *fluoric acid*, from *fluor* or *spar*, &c.

VEGETABLE acids are either *native* or *fictitious*. The *native* are obtained from the juices of certain fruits and plants, as from *lemons*, *currants*, and other *sour fruits*; or from the leaves of *sorrel*, and other *acid plants*. The *fictitious* are, *VINEGAR*, which is produced either from the fermentation of sweet fruits or grain; and *TARTAR*, which is found adhering to the bottom and sides of vessels in which wine has been kept.

The *ANIMAL acids* are, the *phosphoric acid*, obtained from most animals; the *formic acid*, produced from ants; and several other acids produced from insects, as, the *bombyc* from silk-worms; *apic*, from bees, &c.

The distinguishing properties of acids are, that they change the blue colours of vegetables into red, they effervesce with alkalis, metals, and some earths, which, possessing this property in common with alkalis, are called *alkaline earths*; as, *chalk*, *lime*, *magnesia*, &c.

The *COMPOUND SALTS* are those which are formed from the union of any acid, either with an *alkali*, an *earth*, or a *metal*. Thus, if the nitrous acid be united with the vegetable alkali, there results a compound salt called *nitre* or *saltpetre*. — From considering the nature and quality of this salt, it appears very different from the nitre of the ancients, *Plin. xxxi. 10. §. 46*. The modern nitre does not effervesce with acids, which the nitre of the ancients did, thus, *As vinegar upon nitre, &c. Prov. xxv. 20*. Nor does our nitre answer the purpose of soap, as that of the ancients, *I though thou wash thee with nitre and soap, Jerem. ii. 22*. But both these qualities are found in the fossil alkali; and hence modern chemists conclude the nitre of the ancients to have been the fossil alkali, which abounds in many parts of the east, where it is called *natron*, and in some places *trona*; both of which words have a great resemblance to *nitrum* or *nitron*.

To enumerate all the compound salts would be needless in this place.

Those

Those compound salts which consist of *acids* and *alkalis* are called NEUTRAL SALTS, from the supposition that they are neither *alkali* nor *acid*.

NEUTRAL SALTS are formed by *acids* and *alkalis*; and when the *acid* is first added to the *alkali*, an effervescence ensues, which decreases in proportion as more *acid* is added, till at length the addition of the *acid* no longer causes an effervescence. The *alkali* is then said to be *saturated* with the *acid*, or the *alkali* and *acid* are said to be mutually *saturated* with each other. Thus the *acids* may be *saturated* with *metals* and *absorbent earths*, to form compound salts with these substances; and the salts thus formed are called *metallic* or *earthy salts*, or sometimes salts with *metallic* or *earthy basis*. In a similar manner, as the *acids* may be *saturated* with *alkalis*, *metals*, or *earths*; so salts of all kinds may *saturate* water; for a certain quantity of water will only dissolve a certain quantity of any salt; and when the solution is so made it is said to be a *saturated solution*.

II. EARTHS.

EARTHS, or *earthy bodies*, are distinguished from salts by their not being soluble in water; from inflammable bodies, by not being inflammable; and from metals, from their inferior weight.

All *earthy bodies* may be reduced to the following classes; *Absorbent earths*, *Plastic earths* or *clay*, *Vitrifiable earths*, or such as melt into glass, and *Pyrraceous earths*, which remain unaltered by fire.

ABSORBENT EARTHS are distinguished from other earths by their effervescing with acids, as, *calcareous earths*, *chalk*, *limestone*, *marbles*, *spars* of different kinds, one of which, found in Iceland, is remarkable for the property of doubling all objects viewed through it; *Barytes*, or heavy earth, forming the heaviest of all stones, which are about four times and a half their weight of water; the *Bolognian stone*, first found near *Bologna*, in Italy by a shoemaker, who applied himself to alchemy, which, after being exposed to the light, has the power of retaining it for some time, and of shining in the dark. *Magnesia*, which is seldom found in a pure state, but generally combined with other substances, as with the vitriolic acid in certain mineral springs, especially

at *Epsom* in *Surrey*; or with the muriatic acid in sea-water; or with different earths, as in various stones, especially in the *Lapis Serpentinus*, or *Ollaris*. This is a stone so soft that it may be turned in a turner's lathe, and pots (*alle*) and pans made of it, which are remarkably clean, and resist the action of fire.

2. *Plastic* or *Argillaceous* earths, are such as are friable or pulverisable when dry, but form a tough ductile paste with water, and when burnt become extremely hard, as *clays*, of which there are various kinds. Clays, when baked, constitute all the varieties of *bricks*, *pottery*, and *porcelain*.

3. *Vitrifiable* earths are such as differ from the two former by wanting the properties above mentioned. They melt in a due degree of heat, but they generally require some other substance to be mixed with them to promote their fusion, and are so hard that they strike fire with flint, and a file makes no impression on them. They are commonly found, not in an earthy state, but in the form of *stones*, *flints*, *agates*, *quartz* (a whitish semi-transparent stone, which has the property of emitting flashes of light, when two of them are rubbed one against the other in the dark, accompanied with a strong sulphureous phosphoric smell), *granites*, *sand-stone*, *sand*, *gravel*, &c. The pure *silicious* earth, as it is called, has been found in the bottom of some lakes in the Highlands of Scotland. To this class belong most of the gems, *jasper*, *calcedony*, *carnelian*, so called from its *flesh* colour, *onyx*, *sardonyx*, *opal*, *tourmaline*, *garnet*, *amethyst*, *topaz*, *sapphire*, *emerald*; as also *lava*, *basalt*, *pumice*, and other volcanic matter; *schoerl*, a substance of a crystalline appearance and of different colours, and many species of *whin-stone*.

4. *Asphyreous* earths differ from the rest in having a peculiar plated or fibrous texture, and wanting the properties of the other earths, as, *Talc*, consisting of thin scales or plates, so large and transparent that they are used for windows in Russia; *Asbestos*, consisting of fibres, which are sometimes so fine as to be capable of being wrought into cloth; and, from its power of withstanding the fire (as the name denotes), it was used by the ancients as a covering for the body when burnt, to preserve the ashes; *Mountain leather* and *cork*, which are stones perfectly pliable like these substances.

III. INFLAMMABLE SUBSTANCES.

INFLAMMABLE substances are such as possess the property of being consumable by fire, and are distinguished by emitting heat and light.

Most bodies which belong to this class are mixed with certain impurities, chiefly of an earthy nature, which prevents their being entirely consumed, and therefore leave a *residuum* called *ashes*.

All inflammable substances are violently acted upon by the vitriolic and nitrous acids, except camphor and naphtha, or liquid bitumen, *Plin.* ii. 105. *f.* 109.

The mineral inflammable substances are *amber*, in which are found fishes, insects, and vegetables, which shews that it has once been liquid; *ambergriefe*, rock oil (*petroleum*), both solid and liquid; bitumen, *Plin.* 35. 15. *f.* 51.; sulphur or brimstone, either pure or mixed with other substances, *Plin.* xxxv. 15. *f.* 50.; *asphaltus*, *v. -um*, a bituminous substance found on the surface of the Dead Sea in Palestine, *jet*, *peat*, *turf*, &c.

Of inflammable substances, one of the most remarkable is coal.

The use of coal for burning was unknown to the Romans. It was first discovered by the Britons, as it is thought, near Manchester, some time before the invasion of Julius Cæsar. But for ages after the discovery wood continued to be generally used for firing as long as the forests abounded.

The first public notice of coal is in the reign of Henry III. who, in 1272, granted a charter to the town of Newcastle, allowing the inhabitants to dig for coals. They were not, however, brought into common use till the reign of Charles I. and were then sold at 17 s. a chaldron or chaldron.

Some years after the Restoration, about 200,000 chaldrons were burnt in London, at the Revolution above 300,000, and at present 600,000. In Ireland, although they have coal, yet they take annually a considerable quantity both from England and Scotland.

There are several other countries in Europe which have coal-mines, as, *France*, *Liege*, *Germany*, and *Sweden*; and in *America*, *Newfoundland*, *Cape-Breton*, *Canada*, and some of the New England provinces. But in all these the coal is of a quality

lity very inferior to the British, so that they are obliged to import great quantities of the British coal for the use of their manufactures.

Coal is found in *Strata*, not in mountainous situations, but in places abounding with vallies, moderately rising hills, and interspersed with plains of considerable extent. The *strata* of coal are found between *strata* of other substances, usually of stone of various kinds.

The *strata* are seldom or never found to be in a horizontal situation, but usually having an inclination or descent, called the *dip*.

The *strata* are sometimes interrupted by fissures, called *dikes*, *bitches*, and *troubles*.

Strata of coal are seldom found dry. They are commonly attended with large springs of water, which is drawn off sometimes by a drain; but when a level for this purpose cannot be found, by machinery of different kinds, chiefly by fire-engines.

There is often much difficulty in digging for coal. The *strata* or seams are often of different thickness; sometimes there are several *strata* below one another.

Coalleries or coal-pits are exposed to dreadful accidents from what is called a *crush* or *sitt*, when the pillars fail by the superincumbent weight or otherwise, and from damp or inflammable air.

There are several kinds of coal, as the common *Scotch* coal, which burns to white ashes; the *Newcastle* coal, which cokes, and by burning becomes cinders; the *blind* coal, which burns without flame like charcoal; *Kennel* coal, which burns with a vivid light, easily takes fire, and is so hard as to be capable of receiving a polish, so that trinkets of various kinds, snuff-boxes, buttons, &c. are made of it.

The most remarkable effect of heat in combustible bodies is when they are brought into contact with nitre.

If nitre touches an inflammable substance heated red hot, a violent combustion is produced, accompanied with a kind of crackling noise or explosion, and the body is then said to *disflagrate*.

If the explosion is almost instantaneous, the body is said to *detonate*.

This property of nitre gave rise to the composition of GUN-POWDER, a substance which has wholly changed the military system of nations, and which, although in itself most destructive,

destructive, appears to have diminished the slaughter in wars, by repressing in some degree the rancour which used, anciently to actuate combatants who fought hand to hand. If we suppose gun-powder to be divided into 100 parts, 75 parts consist of nitre, 15 of charcoal, and 10 of sulphur; or if we suppose it divided into 9 parts, there are 7 parts of nitre, 1 of sulphur, and 1 of charcoal. These ingredients are intimately blended together by long pounding in wooden mortars, with wooden pestles, and a small quantity of water. The mixture is then formed into a stiff paste, which being forced through wire sieves is broken into small grains, or becomes *granulated*; and these grains being shaken or rolled in a barrel with some powdered black lead, are rounded by their mutual friction against each other, and are glazed by the powder of the lead.

The force and explosion of gun-powder, when set on fire, is occasioned by the sudden expansion of the elastic aerial matter which it contains.

When three parts of nitre, two of mild vegetable alkali, and one of sulphur, are rubbed together in a warm mortar, they form a composition known by the name of *fulminating powder*, from its astonishing effects.

When a little of this powder is laid on a plate of iron, and the plate held over a chaffing dish of charcoal, it begins to melt into a blackish dark brown mass, and as soon as the whole of it is melted, it explodes with a surprisingly loud and smart noise.

Gun-powder is said to have been accidentally invented by *Schwartz*, a German monk, at Mentz, about the year 1330; and fire-arms to have been first used by the Venetians in their war with the Genoese, a. 1376: but historians affirm that great guns were used by the English at the battle of Cressy, a. 1346, and the year following at the siege of Calais, *Rapin. Fol. edit. 1743; vol. i. p. 425.*

IV. METALS.

METALS are distinguished from all other known bodies by their weight, the heaviest stones being not much above four times their weight of water, but the lightest metal more than seven times heavier than water. Metals are also the most opaque bodies, and reflect the rays of light most powerfully.

Those

Those metals which are most ductile and malleable, or may be most extended by the hammer, and remain longest unchanged by fire, are called *perfect metals*. These are three, *gold*, *silver*, and *platina*, lately discovered in the gold-mines of Spanish America, resembling gold in its properties, but of a white colour. Pure or refined platina is by much the heaviest body known, which gold was reckoned to be before the discovery of platina. It requires a very strong heat to melt it. Its parts adhere together by hammering, as a plate of heated iron does when doubled and beaten. This property is called *welding*, and is peculiar to iron and platina.

Such metals as may be destroyed or changed into earth by fire, are called *imperfect metals*. These are four, *copper*, *iron*, *lead*, and *tin*. Those metallic substances which do not possess malleability and ductility are called *semimetals*, as *antimony*, *bismuth*, *zinc*, *cobalt*, *arsenic*, *nickel*, and some others. *Mercury* forms a class by itself. All these were known to the ancients except *platina*, *cobalt*, *arsenic*, and *nickel*.

By the joint action of fire and air all metals, except gold, silver, and platina, may be reduced to an earthy-like substance called *calx*, and then they are said to be *calcined*.

The pure metallic part of some of these is called *REGULUS*, as, *regulus of antimony*, *cobalt*, or *arsenic*.

The *calx* being mixed with any inflammable substance, and exposed to fire in close vessels, is restored by melting into its metallic form, and is then said to be *revived* or *revivified*.

When metals are calcined the *calx* is found to be heavier than the metal from which it was produced. This fact long puzzled chemists, and was never satisfactorily explained, till of late it has been found to be owing to the combination of pure air with the metal during the process of its calcination.

The places where metals are found are called *mines*, chiefly in mountainous countries. They are seldom found pure, except gold, silver, and quicksilver, then called *native* or *virgin* gold and silver, but generally mixed with sulphur, arsenic, or both; in which state the metals are said to be *mineralised*, and the mixture is called an *ore*.

ORES are frequently found in detached fragments, but most commonly in continued masses, wholly filling long crevices or cracks in the rocks. These continuations of ore are called *veins*, and traverse the rock in all directions, sometimes half an inch thick, and other times several feet. The rock or stony matter mixed with the ore in the vein is called the *matrix*. Sometimes ores

are found, neither in detached fragments nor in continued veins, but compose the whole substance of a mountain, which is particularly the case with copper and iron. Thus the mountain of *Anglesea* in England, and *Tablun* in Dalecarlia, consist almost entirely of copper; *Danemora* in Sweden, of iron.

Veins are seldom found but in mountains. When they approach the plains they gradually sink under the different *strata* of these plains, so deep as to be beyond the reach of miners. Hence the inferior *strata* of the earth are supposed to contain large quantities of *pyritous*, sulphureous, and metallic substances, which, taking fire, have been thought the cause of subterranean fires, volcanoes, and earthquakes.

Pyrites is a mineral resembling the ore of metal, and is sometimes so hard that it has the power of striking sparks of fire from steel, whence its name, or rather because it has a great deal of fire in it, *Plin.* xxxvi. 19. *f.* 30. It is chiefly of a white, yellowish, or yellow colour.

The operations by which metals are obtained from ores are called the *smelting* of ores. A chemical operation to determine the quantity of metal or other matter in minerals, or to discover the value or purity of any mass of metal, is called an *Essay* or *Assay*.

Metals are ranked in the following order: 1. with respect to their weight; *platina*, *gold*, *mercury*, *lead*, *silver*, *copper*, *iron*, and *tin*;—2. with respect to their ductility; *gold*, *silver*, *copper*, *iron*, *tin*, *lead*. The ductility of *mercury* and *platina* is not yet determined:—3. with regard to their hardness; *iron*, *platina*, *copper*, *silver*, *gold*, *tin*, and *lead*:—4. with respect to their tenacity, or the force with which their parts adhere to one another and resist separation; which is proved by the weight which wires of the same diameter, made of the several metals, can sustain without breaking; *gold*, *iron*, *copper*, *silver*, *tin*, *lead*. The tenacity of *mercury* is unknown, and that of *platina* undetermined: and—5. fusibility; *mercury*, *tin*, *lead*, *silver*, *gold*, *copper*, *iron*, and *platina*.

By mixing different metals together are formed *compound metals*. Thus brass and pinchbeck is formed by a mixture of copper and zinc, or its ore, *lapis calaminaris*, *calamine*, in different proportions.

Silver and gold, in their pure state, are too soft to be employed for various purposes, and are therefore mixed with some other metal to harden them, which mixture is called *alloy* or *al-lay*. The alloy for gold is either pure copper, or a mixture of

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Silver

silver and copper, according to the colour desired, whether deep or light. Silver is always alloyed with copper.

Two soft metals mixed together produce a compound much harder than either of them; and in some cases, as when copper and tin are mixed together in certain proportions, the mixture becomes the hardest of all metallic substances, called *bronze* or *bell-metal*. This compound is employed for making *cannons*, *statues*, *bells*, and parts of heavy machinery which are liable to be much worn. It also possesses the property of receiving a very fine polish; and is hence used for *specula* or mirrors, and for making *reflecting telescopes*.

Certain metals easily mix and combine together; hence the art of *folding*. Thus *tin* is a *folder* for *lead*; *brass*, *gold*, or *silver* are *folders* for *iron*, &c. Some metals will not unite at all. This property of uniting, or not uniting, is called the *affinity* of metals.

When any metal is united with quicksilver, it is said to be *malgamated*, (from *αμα*, together, and *γαμιν*, to marry;) as all the metals may, except iron and platina, and with difficulty, copper and arsenic.

The use of this operation is to render metals soft and ductile. Gold is thus drawn over other matters by the gilder. The mixture prepared for this purpose, commonly consisting of six parts of mercury and one of gold, is called *amalgam* or *amalgama*.

Gold is separated from alloy by the operation called *cupellation*, from *cupel*, a shallow porous crucible, made of burned bones, in which the gold is exposed to a strong heat, together with lead, and is thus purified from the imperfect metals. The operations by which gold is purified from silver are called *quartation* and *parting*.

LEAD, by means of heat and air, is formed into *minium* or red lead; by means of the steam of the acetous acid or vinegar, into *ceruse* or white lead.

These are the *calces* of lead, and are used chiefly for paints; as ingredients in *colourless* or *flint-glass*, and for glazing earthen-ware. The *calx* of lead is a principal ingredient in most of the modern fine white glasses.

All the preparations of lead are found to be deadly poisons; hence lead is thought not to be perfectly innocent for water-pipes, and much less so for any kind of vessels.

There is a mineral substance called *plumbago* or *black lead*, of which pencils are made; found in different parts, the best at Borrowdale

Borrowdale in Cumberland. It is a compound of iron and inflammable matter.

From copper is formed that substance used in painting green colours, called *verdigris*, which also is a strong poison. The use of copper vessels has, in some instances, been productive of fatal consequences; whence, unless with particular precautions, they are thought unsafe for culinary purposes.

IRON, the most useful of all metals, is found in greater abundance than any other. It undergoes several operations before it is fitted for the purposes of the forge. Two pieces of iron, when heated to a certain degree, in what is called a *white heat*, will adhere to one another, and may be perfectly united by hammering; which property is peculiar to iron and platina, and called **WELDING**.

If the purest malleable iron be bedded in pounded charcoal in a close vessel, and kept for a certain time, longer or shorter according to the thickness of the bars, it is found that by this operation, which is called *cementation*, the iron has gained a small addition of weight, about the 150th or the 200th part, and is rendered much more brittle and fusible than it was before. After this operation it is called **STEEL**. It may be *welded* like bar-iron; but its most useful property is that of becoming extremely hard when made red hot and plunged in cold water. The hardness produced is greater in proportion as the steel is hotter and the water colder.

Artists soften the hardest steel to any degree, by gradually heating it and suffering it to cool again gradually. This is called *tempering*.

TIN is very malleable, though not very tenacious. It is extended into plates called *tin-foil*, and these plates may be beaten into leaves like gold.

A mixture of tin and lead in certain proportions forms the compound called **PEWTER**, which is much more applicable to certain purposes than tin or lead alone, being much harder, and melted with less heat than either of these metals in their separate state; and sometimes to make it harder a little zinc is added. One very remarkable property of pewter is, that by adding bismuth to it, a mixture is formed which may be melted with less heat than is necessary to make water boil.

Tin is chiefly found in the county of Cornwall, whence the Phœnicians are said to have got their tin.

W A T E R S.

Newton defines water when pure to be a very fluid salt, volatile, and void of all flavour or taste. According to others it is nothing but ice dissolved: and all fluidity is supposed to be the effect of heat, which exists to a certain degree in a latent state in all bodies, for when part of the heat of water is gone, it becomes fixed and solid.

An important discovery was lately made by Mr Cavendish in England, and farther confirmed by Monsieur Lavoisier at Paris, that water is a compound of vital and inflammable air, in the proportion of 85 of the former, and 15 of the latter, or as 17 to 3, which shews the falsehood of the notion formerly entertained, that water is a pure element. Water, however, is so universal an agent in the most important operations of nature, that we need not be surpris'd at some ancient philosophers imagining all things to be derived from it. For not only dew, rain, snow, and meteors, owe their existence to water, but all animals and vegetables, says Newton, grow from water, and after putrefaction return (in part) to water again. Its weight is used as the measure for determining the specific gravity of bodies, one cubic foot of water weighing 1000 ounces Avoirdupois weight; and the boiling point has been assumed as the standard of comparison of the different degrees of heat in other bodies. Water is the great solvent of all salts, and these solutions of salts in water are the solvents of metals, earths, and inflammable substances. The disposition of this globe into parallel strata is supposed to have been the effect of water, from the numerous relicts of aquatic animals and productions found in them. Thus the vast strata of marble, limestone, chalk, &c. are entirely composed of shells, corals, &c. or of the matter into which these animal productions have mouldered and decayed. Vegetable substances, and the relicts of land-animals, are observable in the strata of free stone, of some clays, of coal, and of slate. Some have thought, from various experiments, that water is convertible into earth; and others have ascribed to this the diminution they supposed to have taken place in the waters of the sea; but later naturalists have detected the fallacy of these experiments; and we know, that as the sea has sunk or receded from some places, so it has made encroachments upon the dry land in others.

Water

Water is generally defined to be a fluid that is insipid, colourless, and without any flavour. It was also said to be inelastic, but later experiments have shewn that it is in some degree compressible.

Water is seldom found perfectly pure, but almost always impregnated with some foreign matter, and to purify it distillation is often used.

The varieties of water are, *rain or spring-water, fountain or well-water, river-water, the water of lakes, marshes, and small pools, and sea-water.* Of these rain-water is the most pure, being in fact water distilled by nature. It, however, is seldom free from impurities of different kinds; for in descending it attracts the various volatile substances suspended in the atmosphere. Hence, near great towns, it is found to have a blackish tinge, and a sensible taste of soot; and in the country, in summer, when large quantities of the pollen or staminal dust of plants are carried up with whirlwinds, the rain falling through this yellow dust is so much discoloured by it, as sometimes to have given rise to the popular error of showers of sulphur, as a number of certain insects is supposed to have occasioned the belief of showers of blood.

Fountains or wells are impregnated with various matters, according to the nature of the different strata through which the waters pass in their way to the springs.

SPRINGS are of several kinds. They are in general of the mean heat of the climate where they occur, but some of them are very hot; as the waters of *Bath* and *Buxton* in England, *Aix la Chapelle* in Germany, *Baie* in Italy, &c. But the most remarkable hot springs occur in Iceland. They owe their heat most probably to subterraneous fires, because the hottest are found in places near volcanoes.

Springs are impregnated with various matters; salts, sulphur, metals, earths, and airs of different kinds. The salts which they contain consist of compounds of the fossil alkali, combined either with vitriolic or muriatic acid, or of different earths or metals with these acids.

Sometimes the earths and metals are dissolved in spring-water by means of fixed air; as, the calcareous earth in petrifying springs, and iron in chalybeate springs. In consequence of the fixed air, which is a very volatile substance, evaporating when these waters are exposed, the calcareous earth or metals, which had been kept dissolved in the water by this fixed air, is deposited upon

upon the bottom of the channel in which these waters run. And if the waters chance to run over any vegetable or animal substance, such substance is gradually covered with calcareous earth, and is then said to be *petrified*. Sometimes springs contain a greater quantity of fixed air than is sufficient for the solution of the different substances in the water. The water is then impregnated with a superabundant quantity of fixed air, and acquires an agreeable brisk and acid taste, which waters are called *ACIDULÆ*, sc. *aquæ*, as the *Seltzer* waters, and others.

Sulphur, and other inflammable substances, are found dissolved in water. These are called *sulphureous springs*, as, at Harrogate in Yorkshire. Springs impregnated with these different substances are distinguished, not only by their flavour, but also by their medical qualities, hence called *medicinal springs*.

Water may be considered as either hard or soft. *Soft water* is such as is pure from any admixture, except alkaline salt; *hard water*, such as is impregnated with an acid, either alone or in a compound salt. The mark of hard water is curdling soap.

The water of rivers or lakes is derived either from rain or springs, or most generally from both. The water of rivers is impregnated with a great variety of matter, both mineral and vegetable, according to the nature of the soil through which they pass. The water of rivers near great cities is replete with such a quantity of animal and vegetable substances, that upon standing a few days in a vessel it undergoes a putrid fermentation; as is the case with Thames water, which is thus purified.

The water of lakes is in general purer than that of rivers. The water of the larger lakes in America is said to be so transparent, that stones and rocks at the bottom may be seen at the depth of several hundred feet, as clearly as if no medium intervened.

The water of marshes and small pools abounds with various impurities, both from vegetable and animal substances. In summer, especially, they sometimes abound with such a number of insects and small aquatic animals, that the water appears of the same colour with these insects; and the insects are so quickly produced as to give rise to a vulgar error, that the water has been suddenly changed. One species of insects, called *monoculus*, in particular, of a scarlet colour, has sometimes made it be believed that water was changed into blood, which the vulgar consider as a portentous omen.

SEA.

SEA-WATER is very full of impurities, chiefly of the saline kind. There are three compound salts found in sea-water, viz. 1. *common salt*, or a compound of muriatic acid and *fossil alkali*; 2. *salited magnesia*, or a compound of muriatic acid and magnesia; 3. *gypsum*, or a compound of vitriolic acid and lime. The proportions of these ingredients in sea-water, brought from the Cape of Good Hope, according to *Bergman's* analysis, in a thousand parts, 33 of the first, 9 of the second, and 1 of the third, making about 43 parts in a thousand. How these ingredients came to be in the sea-water, can only be explained by supposing, that the water meets with these salts either at the bottom of the sea, and dissolves them, or that they are washed down by the rivers from various *strata*, and accumulated in the ocean; for the water evaporated by the sun's heat from the surface of the sea takes up with it no particles of salt. Hence those lakes which receive rivers, but have no exit or discharge, are salt; as the lake *Asphaltites*, or the *Dead sea*, in Palestine, into which the river Jordan runs, whose banks in summer are encrusted with great quantities of dry salt, of a more pungent nature than the marine salt, having a relish of *sal ammoniac*. There are very few salt lakes in the world. That surrounding the city Mexico, and the lake *Titicaca* in Peru, communicating with that of *Paria*, are said to be of this kind. Some add the *Caspian sea*, which, if considered as a lake, is no doubt the most wonderful in the world. It is reported to be somewhat less salt than the ocean. Strabo mentions a salt lake in Armenia, xi. p. 529.

The portion of salt in sea-water is different in different parts of the ocean. The water of the Baltic sea is said to contain one 64th of its weight of salt; that of the sea between England and Flanders, the 32d part; on the coast of Spain, the 16th part; and between the tropics, from one 11th to one 8th part.

The sea-water in the *Ethiopic* ocean, over against *Guinea*, yields white salt as fine as sugar, with once boiling; which cannot be produced from the water of any of the seas in Europe without frequent boilings. The greater saltiness of sea-water in the torrid zone is ascribed to the greater exhalation of the sun, to the heat of the water which dissolves the salt mixed with it, as the same water or salt-meat tastes saltier when hot than when cold; and to the less frequency of rain or snow. In the rainy months the ocean within the tropics is not so salt near the shores as it is in the dry months; and at the mouths of

of the rivers *Oronoco*, of the *Amazons*, and *de la Plata*, the ocean loses its salt taste for several leagues from the shore.

The sea-water is heavier than fresh in proportion to its saltness. It was the opinion of the *Peripatetics* that salt water would freeze sooner than fresh, as being less pure. But the contrary is the case; owing to this, that in salt there is a certain spirit which resists coagulation, and which, being separated from the salt, will not congeal in the hardest frost. See *Varenius*, vol. I. p. 220. This, however, is not altogether consistent with the opinions at present entertained.

Salt is extracted from sea-water, or from any water which contains it, (for there are many salt springs in various parts of the earth), by evaporating the water. That is done in this country by means of large shallow iron boilers, called *salt-pans*, and the crystals of salts are taken out in baskets. In Russia, and other northern parts, the sea-water is exposed to freeze; and the ice, which is almost entirely fresh, being taken out, the remaining brine, thus rendered much stronger, is evaporated by boiling.

In the south of Europe salt is made by spontaneous evaporation in flat pieces of ground near the sea, which are banked round; and the water made to pass from one shallow pond to another, till the salt is formed. This is called *Bay salt*, from its being found in large quantities formed by nature on the *Bay of Biscay*.

Common salt is found in large masses, or in pits below ground, as in England and elsewhere. This is called *rock-salt*.

The island of *Ormuz* is nothing but white hard salt, of which they make the walls of their houses, and there is not one spring of fresh-water in the whole island.

Sea-water, if taken up near the surface, contains also the remains of animal substances, which render it nauseous, and in long continued calms cause the sea to emit a disagreeable smell.

Solution, Fusion, Distillation, &c.

1. When a body is so diffused through any liquor as to be invisible, that is, when the mixture is perfectly transparent and homogeneous, then that body is said to be *dissolved* in the liquor; and the mixture is called a *solution*; the body dissolved is called the *solvend*; and the liquor which dissolves it, the *solvent* or *menstruum*.

A body may be separated from the body in which it is dissolved by the addition of a third substance, which is taken up by the solvent, and the body which was before dissolved is set loose, and falls to the bottom of the vessel in the form of very fine powder. Thus, if lime be dissolved in muriatic acid, and an alkali salt be added to the solution, the lime will fall down to the bottom of the vessel in the form of a white powder; this operation is called *precipitation*. The substance used to produce it is called the *precipitant*, and the powder which falls down, the *precipitate*.

Fusion is the reducing of a solid body to a fluid state, by the application of heat.

The vessels for fusion are either *iron ladles* or *crucibles*, so called, because formerly they used to be marked with a cross. Crucibles are vessels composed of earthen ware of a peculiar kind. Those in common use are called *Hessian crucibles*, because originally brought from that country; but for certain purposes, which require a more intense heat, crucibles are made of a mixture of clay and black lead, commonly called *black-lead crucibles*, or *blue pots*.

Filtration or *straining*, is when a fluid is purified by making it pass through different substances.

Evaporation is the separating of the more volatile parts of a body from the more fixed; but the term *evaporation* is more strictly confined to the dissipating of fluids by heat. When the volatile parts of a body that are dissipated are solid, the operation is called *roasting*. Thus water is separated from some salts, which are dissolved in it by evaporation; and sulphur is separated from the ores of metals by roasting.

When the evaporation is so performed that the volatile parts are preserved, it is called *distillation* if the volatile parts are fluid; and *sublimation* if they are solid.

Distillation is of three kinds, technically called *per descensum*, *ad latus*, and *per ascensum*. The first is when the vapour is made to descend, and is received into a vessel below; but this method is seldom used. The second is, when the vapour is made to pass out of the vessel, which contains the materials, at one side, and is received into a vessel properly adapted to it. In this kind of distillation, which is in frequent use, the vessel containing the materials is called a *retort*; and the vessel fixed to its side, in which the vapour is condensed, is called a *receiver*. The retorts are made of iron, earthen ware, or more commonly of glass. The receivers are generally of glass, but sometimes of earthen ware. In the third, namely the distilla-

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tion *per ascensum*, the vapours are suffered to take their natural course upwards, and are condensed in a cavity above the vessel which contains the materials.

Formerly the vessels used in this operation were called a *cucurbit* for holding the materials, and an *alembic* for condensing the vapour. These vessels are usually made of glass or earthen ware. But for general use they are found inconvenient, and their place is supplied by the common *still*, which is generally made of metal, and consists of a *body* for holding the materials, a *head* or cavity above the body for receiving the vapour, a *beak* or pipe issuing from the head, and terminating in a long tube that passes through a vessel constantly filled with cold water, called the *refrigeratory*. The vapours passing through this pipe are condensed into a fluid before they arrive at its extremity, whence they drop into vessels placed below. The more effectually to condense the vapours in the pipe passing through the refrigeratory, the pipe is bent spirally like a cork screw, and thus makes several circumvolutions among the cold water. This spiral pipe is commonly called the *worm* of the still.

The fluids obtained by distillation are generally called *spirits*, or *distilled waters*; and what remains in the still is called the *residuum*, which, from its often having a blackish appearance, is called a *caput mortuum*. And as it is frequently of no use, the ancient chemists sometimes called it *terra damnata*. When spirits undergo a second distillation, they are said to be *rectified*.

The vessels used for sublimation are chiefly the *cucurbit* and *alembic*, above described, or sometimes *aludels*, which are globular vessels, either of glass or earthen ware, with two openings diametrically opposite to each other. These aludels are placed one above another, the neck of the undermost into the mouth of the uppermost; so that if any vapour be not condensed in the first, it may pass to the second to be there condensed, so to the third, the fourth, &c. The product of the sublimation is called *sublimate*, which, from its pulverised light state, is sometimes called *flowers*; as, *flowers of sulphur*, &c.

Both in distillation and sublimation the different vessels are fixed to one another by means of certain pastes, most commonly made of clay (*lutum*), hence called *lutes*.

In some distillations, especially in retorts, the retort itself is not exposed to the naked fire; but another substance is placed between them; thus, an iron pot is placed above the fire, and filled with sand, ashes, water, or some other substance in which the retort is placed. These are called *baths*, (*balnea*.)

as, *balneum arenae, maris, vaporis*, &c. sand-baths, water-baths, vapour-baths, &c. The use of these baths is to convey an equal heat to every part of the retort, to moderate the degree of heat, and to prevent the retorts, which are generally made of glass, from being broken by a sudden exposure to the fire.

General Divisions of the TERRAQUEOUS GLOBE.

WHAT part of the earth is covered with water is not exactly known. It is supposed to exceed the land at least by one third.

The whole collection of water is called the *ocean*, or the *sea*. It is commonly divided into three parts; the *Atlantic*, which separates Europe and Africa from America, about 3000 miles broad; the *Pacific*, which separates America from Asia, 10,000 miles broad; and the *Indian ocean*, which separates the East Indies from Africa, 3000 miles broad: all of them communicating with one another. To these may be added the *Northern* and *Southern* oceans.

Certain parts of the ocean are called seas, and have their names from the countries they border on, as, the *Irish sea*, the *German sea*.

A part of the sea running up into the land is called a *gulf*, as, the *Arabian gulf* or *Red sea*, the *Persian gulf*, &c. If it be of great extent it is called an *inland sea*, as, the *Mediterranean*, the *Baltic*: If it do not go far up into the land, it is called a *bay*, as, the bay of *Biscay*, the bay of *Bengal*, &c.: If it be of very small extent, it is called a *creek*, *haven*, *station*, or *road* for ships. A narrow communication between two seas is called a *strait* or *straits*, as, the straits of *Gibraltar*, the straits of *Dover* and *Calais*, &c.; if so shallow as to be founded, a *sound*, as the sound of *Denmark*, the sound of *Mull*, &c. The *Caspian* sea in Asia communicates with no other.

A great body of fresh water, surrounded by land, is called a *lake*, as, the lake of *Geneva*, the lake of *Constance*, &c. In Scotland and Ireland lakes are usually called *lochs* or *loughs*, as loch *Ness*, lough *Neagh*, &c. which name is also applied to arms of the sea. A small quantity of standing water is called a *pool*, or, especially if it be artificial, a *pond*. Standing water having earth raised and appearing above it here and there,

or having earth or mud mixed with it, is called a *mors*, a *marsh*, a *bog*, a *fen*, or *swamp*.

A large stream or body of running water is called a *river*; a small stream, a *brook* or *rivulet*; a violent flux of water from the top of a mountain, or down any steep declivity, is called a *torrent*. A river on which vessels may sail is called a *navigable river*. But rivers are usually distinguished simply by their largeness or rapidity. The hollow or cavity in which a river runs between its banks is called its *channel* or *bed*; a place where two rivers meet, a *confluence* or *conflux*. When a river runs over a precipice it is called a *cataract* or *fall*: if the quantity of water be small, a *cascade*. The streams or smaller rivers which run into a great one are called its *branches*; which name is likewise given to the divisions of a river, when it separates or divaricates into two or more channels. These are sometimes called *arms*, and when they run into the sea, *mouths*. An inlet of the sea into the land is properly termed an *arm*; and when the sea runs up a river, a *frith* or *estuary*. The sources from which a river flows are called its *springs*. The springs of most rivers are upon mountains, but several flow from lakes. A place where water rises when the earth is dug up, but does not run out, is called a *well*, (*puteus*, Plin. ii. 97. f. 100.) but this word is sometimes put for a *spring* or *fountain*.

A great extent of land, containing many countries not separated by water, is called a *continent*. A country entirely surrounded by the sea, is called an *island*; a country almost surrounded by the sea, a *peninsula*, or, by a Greek word, *Chersonesus*. That neck of land which joins a peninsula to the continent, is called an *isthmus*; as the *Isthmus of Suez*, between *Asia* and *Africa*: the *Isthmus of Darien*, between *North* and *South America*. When the land projects far into the sea it is called a *promontory*, (*quod in mare prominet*), and the end of it a *cape*; as, *Cape Tanderus* or *Metapan*, the most southern part of Europe; the *Cape of Good Hope*, the most southern part of Africa; *Cape Horn*, the most southern part of America; *Cape Comorin*, the most southern part of Indostan, &c. If the part of land which projects be small or not high, it is called a *point*, a *head-land*, *naze*, *ness*, or *mull*; as the *Lizard point*, the *Naze of Norway*, *Buchan-ness*, the *Mull of Galloway* or *Cantire*.

When the land rises to a very great height above the level country, it is called a *mountain*, or a *chain of mountains*; as, the *Alps*, in Europe; *Taurus* and *Imous*, in Asia; *Atlas*, and the *Mountains of the Moon*, in Africa; the *Andes*, in South America.

America. When the land rises to a small height, it is called a *hill*. A mountain which casts forth flames is called a *volcano*; as, Mount *Ætna*, in Sicily; *Vesuvius*, in Italy; *Hecla*, in Iceland.

The land is divided into two great continents, called the *eastern* and the *western continent*, or the *old* and *new world*. The eastern continent comprehends *Europe*, *Asia*, and *Africa*; the western, *America*; so called from *Americus Vespucius*, a native of Florence, in the service of Portugal, who having made some trifling discoveries, A. D. 1497, had the address to give his name to that part of the world; although it had been formerly discovered by *Christopher Columbus*, a native of Genoa, in the service of Spain, A. D. 1492.

The surface of the earth, or particular parts of it, are represented by *Maps*; the top of which is the north, and the bottom the south: on these are marked the degrees of longitude. The right hand is the east, and the left is the west: on these are marked the degrees of latitude. From the top to the bottom of maps are drawn the *meridians* or lines of longitude, and from side to side the *parallels* or degrees of latitude. Among the latter are included the equator, the tropics, and polar circles. Rivers are represented by black lines; mountains, by a sort of cloud; forests and woods, by a kind of shrub; bogs or morasses, by shades; sands or shallows, by small dots; roads for ships, usually by double lines; the depth of water in or near harbours, by figures expressing fathoms, each 2 yards or 6 feet; and towns by *o*, or by the shape of a small house.

The measures most commonly mentioned in geographical books are miles and leagues. The English statute mile consists of 5280 feet, 1760 yards, or 8 furlongs. The Turkish, Italian, and old Roman mile, is nearly the same with the English: the Scotch and Irish mile is about $1\frac{1}{2}$ English: the Dutch, Spanish, and Polish mile, is about $3\frac{1}{2}$ English: the German is more than 4 English: the Danish and Hungarian, is from 5 to 6 English: the Swedish is nearly 7 English. The French league is near 3 English miles, and the English marine league is 3 English miles.

Several large countries subject to one sovereign, are called an *empire*. A smaller extent of territory subject to one sovereign, is called a *kingdom*; a still smaller extent, a *duchy*, or *principality*.

The Chief EMPIRES which have existed in the World.

THE first great empire in the world was the *Babylonian* or *Assyrian*, in Asia, supposed to have been founded by *Nimrod*, who built *Babylon*, not long after the deluge, B. C. 2217;—afterwards greatly enlarged by *Ninus*, who built *Nineveh*, B. C. 2059, and by his queen *Semiramis*;—overturned by *Cyrus*, who established the second great empire, namely, that of the *Medes* and *Persians*, B. C. 438. This empire was overturned by *Alexander the Great*, King of Macedonia, who established the empire of the *Greeks* and *Macedonians*, B. C. 330. His conquests, after his death, were shared among his Generals. The chief of them were, *Ptolemy* in *Egypt*, *Seleucus* in *Asia*, and the descendents of *Antigonus* in *Macedonia*.—All these kingdoms afterwards fell under the empire of the *Romans*, which comprehended the greatest part of the then known world. The Roman empire was overturned,—in the west by the *Goths* and *Vandals*, and other barbarous nations from the north, in the 4th and 5th centuries; and their descendents now possess the different kingdoms of Europe:—in the east, first by the followers of *Mahomet*, under the name of *Saracens*; and finally by the *Turks*, who still keep possession of their conquests.

The chief COMMERCIAL STATES in ancient times.

The *Phœnicians* were the first who distinguished themselves by commerce, *Cic. de rep. lib. 3. apud. Non. v. 35*, particularly the inhabitants of *TYRE* and *SIDON*. The next were the *CARTHAGINIANS*, whose chief city, *Carthage*, was founded by a colony of *Tyrians*. Among the *Greeks*, commerce was cultivated chiefly by the *ATHENIANS* and *CORINTHIANS*, and in later times by the *RHODIANS*.—The communication from Greece, and the northern parts of Asia, with *INDIA*, which, in all ages, has been the great source of commerce, was in ancient times by the *Euxine* and *Caspian* seas. The productions

ductions of India were brought by land to the banks of the *Oxus*, then down that river into the Caspian sea, from thence up the *Cyrus*, and then over land to the river *Phasis* and the Euxine sea, *Strab.* xi. p. 509.; *Plin.* vi. 17. f. 19. The riches acquired by this commerce are supposed to have given rise to the story of the voyage of Jason in the ship *Argo*, in quest of the golden fleece, *Strab.* i. 45.—That communication is now entirely shut up by the Tartars, who have diverted the course of the *Oxus*, so that it does not now empty itself into the Caspian sea.

The Tyrians brought their commodities from India by the Red Sea, and over the Isthmus of Suez.

After Tyre was destroyed by Alexander the Great, the city of ALEXANDRIA in Egypt, founded by that prince, became the principal seat of commerce, *Strabo* xvii. p. 798, and continued to be so till it was destroyed by the *Saracens* in the 7th century.

The singular institutions of the Jews were unfavourable to commerce. We read, however, of Solomon's having fitted out fleets, which, under the direction of Phœnician pilots, sailed from *Exion-geber*, or the Red Sea, to *Tarshish* and *Ophir*, supposed to have been ports in the kingdom of *Sofala*, on the south-west coast of Africa; whence they returned in three years with rich cargoes, *1 Kings* x. 11. 22. & 23.

The Egyptians, as early as the reign of Sesostris, b. C. 1510. are said to have opened a commerce with India, *Diod. Sic.* i. p. 64. where that king is reported to have made considerable conquests, *Ibid.* But this is denied by Strabo, xv. p. 687, who says, that the ancient Egyptians were so far from cultivating commerce, that they even refused strangers admission into their harbours, *Strab.* xvii. p. 791. & 802.

The Romans, at no period of their state, ever encouraged commerce. Towards the end of the republic, however, and under the emperors, it became an object of greater attention, as being necessary to supply them with the articles of luxury. These were brought to Rome from various places. From Arabia and India they were procured by the way of the Red Sea and Alexandria, or by the gulf of Persia and up the Euphrates, thence through the deserts of Arabia to PALMYRA, and from it to the Mediterranean.—Strabo says, that 120 ships, in his time, were employed in bringing merchandize from India into Egypt, ii. p. 118. This traffic was carried on entirely with bullion, as it still is to China. Pliny complains that 50 millions of sesterces were sent thither annually, (*H. S. quingen-*
ties,

ties, equal to L. 403,645 : 16 : 5,) and that the merchandises brought from thence were sold at Rome at *cent. per cent.* profit (*centuplicatò*), that is, at about 40 millions Sterling of our money for the whole imported, *Plin.* vi. 23. *f.* 26.

As the Romans had no articles of their own produce to give in exchange for foreign commodities, we may see the reason why they discouraged commerce, because it carried away money, and brought them nothing in return. Hence we find the exportation of gold prohibited in the *Coden*, 4. 63. 2. so in former times, *Cic. Placc.* 28.; and to the exportation of money to foreign countries for articles of luxury, when the former means of procuring wealth by conquest no longer existed, we may impute the scarcity of gold, and consequently the great alloy in the gold coins under the later emperors; thus, under Nero, there were only 45 *aurei*, or gold pieces, made from a pound of gold, *Plin.* xxxiii. 3, but under Constantine, 72. The immunities said to have been granted to merchants at different times, *Suet. Claud.* 18.; *Tacit. Ann.* xiii. 5.; *Dig.* xiv. 1. 1.; *Lamprid. in Alexandro Sever.* were to those only who dealt in the corn-trade, and imported provisions in their own ships for the use of the city. For several ages the only professions thought respectable among the Romans were war and agriculture; the employment of a merchant was reckoned unsuitable to the character of a Roman citizen, *Dionys.* ii. 28. The nobility were forbidden to trade, both under the republic, *Liv.* xxi. 63.; *Cic. Verr.* v. 18. and under the Emperors, *Dig.* 50. 3.; *Cod.* iv. 63. 3. But although the business of a merchant was not esteemed respectable, *Cic. Off.* i. 42. yet Horace speaks of it as very lucrative, *Od.* i. 31. 10.; iii. 6. 31. & 24. 40.; *ep.* i. 1. 45.

During the existence of the Roman republic, the city of Marseilles in France carried on a considerable commerce. In early times it waged war successfully against the Carthaginians on the subject of fishing, *Justin.* xliii. 5. After Carthage grew powerful by conquest, and engaged in war with the Romans, Marseilles became the ally of Rome. During the Punic wars the Massilians acquired great opulence by trade, and still more after the destruction of Carthage and Corinth; but in the contest between Cæsar and Pompey, having imprudently engaged too keenly on the side of the later, their city was taken by the generals of Cæsar after an obstinate defence, and never afterwards recovered its former prosperity, *Strab.* iii. 180.

The

The barbarous nations which over-ran the Roman empire in the west, extinguished commerce, together with the arts. Concerning the revival of commerce, first in Italy, and then in other countries, an account will be given hereafter in its proper place.

DIFFERENT FORMS of GOVERNMENT.

A large society of men united under one government for their common security and welfare, is called a *state*. That part of the earth which they possess is called the *territory* of that state; and the body of inhabitants, the *people*. The power of governing a state is called the *sovereignty*; and the person or persons who exercise it, the *sovereign*. The power of prescribing general rules or laws is the *legislative* part of the sovereignty; the power of executing the laws, and of discharging all functions of government which cannot be regulated by laws, is the *executive* part of the sovereignty. The particular manner in which the sovereignty is exercised, is called the *form of government*. When it is exercised by one person, it is called a *monarchy*. When the power of the monarch is limited by law, it is called a *limited monarchy*. When the power of the monarch is not limited by law, the government is said to be *absolute*, or *arbitrary*. When the government is very absolute, it is called *despotic*. When the supreme power is vested in the hands of many, it is called a *republic*. If it be possessed by the nobles, it is called an *aristocracy*; if by a few, an *oligarchy*; if by the people at large, a *democracy*.—When only one of these forms obtains, the government is called *simple*; when two or all of them are united, it is denominated a *mixed* government. Thus the British government partakes of the monarchical, aristocratical, and democratical forms; which Polybius says was the case with the government of Rome, and extols as the best, (ἀριστη πολιτεία, vi. 1. καλλιστοι συστημάτων τῶν καθ' ἡμᾶς πολιτειῶν, the most excellent system of government then in the world, *Ib.* 9. & 16.)

The monarchical form appears to have been the most ancient, and is thought to have originated from the authority of a father over his children. As far as we can trace from history, it took its rise from a number of individuals, heads of families or of tribes, chusing a certain person for his wisdom or valour to be their leader in war, and to preside in their councils, to administer justice, and perform other acts for the public good in time of peace, *Samuel* viii. 20.; *Herodot.* i. 95. &c.; *Cic. de offic.* ii. 12.; *Polyb.* vi. 3. This chief or king was at first purely elective; but afterwards became hereditary, or partly hereditary

and partly elective. The dominions of princes, in the early ages of the world, were generally but of small extent, *Justin*. i. 1.; *Josua* xii. & xxiv.; *Judges* i. 7.; *Thucyd.* i. 13. 17. &c. Almost every city had its own king, or *tyrant*; for so by the Greeks they were commonly called, (*τυραννοι*, *reges*, *reguli*, vel *principes*, *Nep.* *Miltiad.* 8.; *Serv.* in *Virg. Æn.* vii. 266.; *Strab.* vii. p. 310.) The abuse of power, and other causes, occasioned the expulsion of kings, and the establishment of republican or free governments. The licentiousness and corruption of these produced their destruction, and commonly terminated in despotism, *Polyb.* vi. 6. 7. 55. &c.

The fundamental laws of a state, which secure the rights of its inhabitants, and regulate the conduct of its rulers, are called its *CONSTITUTION*. Although despotic governments cannot properly be said to have a constitution, yet even in these, there are certain things established by law or custom, to which the sovereign is obliged to conform, and which he dares not violate.

When several states form a perpetual alliance for their mutual safety and happiness, they are called *United States*; as, the *Greek* and *Achaian* republics of old; the *Swiss* cantons, the states of *Holland* and of *America*, in modern times.

DIFFERENT RELIGIONS.

THE *Religions* which chiefly prevail in the world, are the *Christian* and *Mahometan*. Such as profess neither of these, are called *Pagans* or *Heathens*.

The *Jewish Religion* is peculiar to the Jews; but they for a long time have no where had any political establishment.

A number of Christians adhering to the same opinions and form of worship, is called a *church*.

Those Christians who profess submission to the *Pope* of Rome, are called *Roman Catholics* or *Papists*. Those who have separated from that church, are called *Protestants* or *Reformed*; but by the Roman Catholics they are termed *Heretics*. From the two most eminent reformers, *Luther* and *Calvin*, those who embrace the opinions of the former are called *Lutherans*; of the latter, *Calvinists*.

The doctrines of the *Church of England* are much the same with those of Calvin, but its discipline and form of worship are different. The church of England maintains a diversity of rank among its pastors, the chief of whom are called *bishops* (*episcopi*) and *archbishops*; whence this form of church-government is termed *Episcopacy*, *Prelacy*, or *Hierarchy*. But the Calvinists

vinists hold an equality of rank among the ministers of religion, whom they also call *presbyters*; whence in Scotland, because the church is governed by meetings called *presbyteries*, consisting of ministers and lay-members, termed *ruling elders*, (*ἡγούμενοι*,) the national religion is called *Presbyterian*.

Christians in those countries which never acknowledged the authority of the Roman Pontiff, are said to be of the *Greek Church*.

That religion which is sanctioned by law, and its teachers supported by the public, is called the *established religion* or *church*. Those who differ from it, are called *Dissenters*, *Non-conformists*, *Dissidents*, *Seceders*, *Sectaries*, *Puritans*, &c. If such are allowed openly to profess their religion, they are said to be *tolerated*.

Those who deny the validity of infant baptism, are called *Anabaptists*. Those who assert that there is no authority in scripture for a national or established religion, are called *Independents*. Those who adhere to the doctrines of the established church, are called *Orthodox*; those who do not, *Heterodox*. The most violent disputes have often been raised in the Christian church about doctrines difficult to be understood. Those who differed from the established belief concerning the divinity of our Saviour, were in ancient times called *Arians*, from one *Arius*, a priest of Alexandria in Egypt, who died a. 336; and in modern times also *Socinians*, from *Socinus*, a native of Sienna in Italy, who died in Poland, a. 1604, the latter differing in several particulars from the former. Those who differ from the established doctrine concerning predestination or necessity, and freedom of will, are called *Arminians*, from *James Arminius* a Dutch divine, who died a. 1609. This difference of opinion is similar to that which prevailed among the ancient philosophers concerning liberty and necessity, fate and contingency, or the connection between cause and effect; *Cir. de Fat. iii. 14. &c.*

EUROPE.

EUROPE is situate between 36 and 72 degrees north latitude, and between 10 deg. west, and 65 deg. east longitude, from London; extending about 3000 miles from *North Cape* to *Cape Tanderus* or *Matapan*; and 2500 from east to west. It is by far the least of the four quarters of the world in extent, but the most considerable by the genius of its inhabitants. It is bounded on the north by the Northern or frozen ocean;

on the west by the Atlantic ocean, which divides it from America; on the south by the Mediterranean, which divides it from Africa; on the east by Asia, from which it is divided by the *Ægean* sea or Archipelago, the *Hellepont* or the Straits of the Dardanelles, the *Propontis* or sea of Marmöra, the *Thracian Bosphörus* or the straits of Constantinople, the *Euxine* or Black sea, the *Cimmerian Bosphörus* or Straits of Kassa, the *Palus Mæotis* or sea of Asoph, the *Tanais* or Don, a line from thence to the *Rha* or Wolga, from thence to the Tobol, Irtis, and Oby.

The chief SEAS and STRAITS of Europe are,

The White sea; the Baltic, anciently *Mare Suevicum*, or *Sinus Codanus*; the parts of which are, the Cattegat or Scagge-rac Sea, the Sound, the two Belts, the Greater and Lesser Belt, the gulf of Lubec, the mouth of the Oder, the gulf of Dantzick at the mouth of the Vistula, the gulf of Riga at the mouth of the Dwina, the gulf of Finland, and the gulf of Bothnia:

The British or German sea; the Irish sea; St George's channel; British channel; Straits of Dover and Calais; Bay of Biscay:

The Mediterranean, joined to the Atlantic by the *Fretum Gaditanum* or *Herculeum*, the straits of Gibraltar: the most remarkable parts of which are, *Sinus Gallicus*, the gulf of Lyons; *mare Ligusticum*, the gulf of Genoa; *mare Inferum*, *Tyrrhenum*, or *Etruscum*, the Tuscan sea; *Fretum Siculum*, the Straits of Messina; gulf of *Tarentum*; *mare Superum*, *Illyricum*, or *Sinus Hadriaticus*, the Hadriatic sea or gulf of Venice; east of this the Mediterranean is now called the Levant, Archipelago, &c. anciently *mare Ionium*, *Creticum*, *Ægeum*, &c.

The principal RIVERS in Europe are, the

<i>Rha</i> , Wolga;	<i>Durius</i> , Douro;
<i>Tanais</i> , Don;	<i>Garumna</i> , Garonne;
<i>Borysthenes</i> , Nieper;	<i>Liger</i> , Loire;
<i>Tyras</i> , Niefter;	<i>Sequana</i> , Seine;
<i>Danubius</i> or <i>Ister</i> , Danube;	<i>Samara</i> , Somme;
<i>Padus</i> , Po;	<i>Scaldis</i> , Scheld;
<i>Rhodanus</i> , Rhone;	<i>Mosa</i> , Maese;
<i>Iberus</i> , Ebro;	<i>Rhenus</i> , Rhine;
<i>Bætis</i> , Guadalquiver;	<i>Wesurgis</i> , Weser;
<i>Anas</i> , Guadiana;	<i>Albis</i> , Elbe;
<i>Tagus</i> , Tayo;	<i>Viadrus</i> , Oder;

The Vistula, the Dwina at Riga, and the Dwina at Archangel.

Ancient

Ancient Divisions of EUROPE.

Scandinavia, now Denmark, Norway, Lapland, Finland, and Sweden; Germania, Germany; Sarmatia or Scythia, Poland, Prussia, Russia, and Little Tartary, countries unknown to the Romans; Dacia, Moldavia, Walachia, and Transylvania; Mesia, Servia and Bulgaria; Thracia, Romania; Macedonia, still called by the same name; Thessalia, Janna; Græcia propria, Livadia; Peloponnesus, Morea; Epirus, Albania and Canina; Illyricum, Dalmatia, Bosnia, Croatia, and Sclavonia; Pannonia, Hungary; Noricum, Austria; Rhatia and Vindelicia, Tyrol, and the country of the Grisons; Gallia, France, Switzerland, Flanders and Holland; Britannia, Britain; Hibernia, Ireland; Hispania, Spain and Portugal; Baleares, or Balearides Insula, Ivica, Majorca, and Minorca; Corsica; Sardinia; Sicilia; Italia.

Modern Divisions.

NORTH.

Countries.	Capital.	Dist. & Bearing from London.	Government.	Religion.
Denmark	Scalholt		Subj. to Denm.	Mostly Heathen.
Sweden			The same.	Protestants.
Norway	Bergen	540 N.	Subject to Denmark, Sweden, and Russia.	Protestants, and some Heathens.
Prussia	Copenhagen	500 N. E.	Subj. to Denm.	Protestants.
Poland	Stockholm	750 N. E.	Absolute	The same.
Russia	Petersburg	1140 N. E.	Despotic	Greek Church.

MIDDLE.

Great Britain	Dublin	270 N. W. }	Limited monarchy	Protestants.
Ireland	London			
Netherlands	Amsterdam	180 E. }	Republican	The same.
Belgium	Brussels	180 S. E. }	Subject to the Emp. of Germany, & to France	Roman Catholics.
France	Paris	200 S. E.	Republican	The same.
Switzerland	Bern	420 S. E.	Republican	R. Cath. & Protest.
Germany	Vienna	600 E.	Mostly absolute	The same.
Czechia	Prague		Subject to the Emp. of G.	Roman Catholics.
Hungary	{ Presburg or Buda }	780 E.	The same	The same.
Transylvania	Hermanstadt	1020 E.	The same	The same.
Romania	Pofega	790 E.	The same	The same.
Dalmatia	Carlstadt	703 E.	The same	The same.
Poland	Warsaw	760 E.	Elestive	R. Cath. & Protest.
Little Tartary	Koningsberg*		Absolute	Protestants.
	Asoph		Absolute	Mahom. & Heath.

* But the capital of the King of Prussia's dominions is BERLIN, in Brandenburg, Upper Prussia, Germany, 540 E.

SOUTH.

SOUTH.

Countries.	Capital.	Dist. & Bearing from London.	Government.	Religion.
Portugal	Lisbon	850 S. W.	Absolute	Roman Catholic
Spain	Madrid	800 S.	Absolute	The same.
Ivica	Islands subject to Spain.			The same.
Majorca				
Minorca				
Corfica	Bastia		Subj. to France	The same.
Sardinia	Cagliari		Absolute	The same.
Sicily	Palermo		Subj. to the K. of Naples	The same.
Piedmont, &c.	Turin	560 S. E.	Subj. to the K. of Sardinia	The same.
Venice	Venice	702 S. E.	Republic	The same.
Pope's territories	Rome	820 S. E.	Absolute	The same.
Naples	Naples	870 S. E.	Absolute	The same.
Turkey in Europe.	Constantinople	1320 S. E.	Despotic	Mahometan.

ITALY.

ITALY is bounded on the north and north west by the Alps, which separate it from Germany, Switzerland, and France; on the west it is separated from France by the river Var; every where else it is surrounded by the Mediterranean. It extends 600 miles in length in the form of a boot, between 38 and 47 deg. north lat. and about 400 miles in its greatest breadth, between 6 and 19 deg. east long. from London. It is divided into two parts by the Appenines, which run the whole length of it.

Italy was anciently called by various names, especially by the poets, *Saturnia*, *Aufonia*, *Oenotria*; and also *Hesperia* by the Greeks, because it lay west of them.

Before the days of Augustus, Italy, north of the rivers Macra and Rubicon was called *Gallia Citerior*, or *Cisalpinga*; in later times, *Togata*, from the use of the Roman *toga*, the inhabitants, after the Social war, being admitted to the right of citizens. It was divided into two parts, *Cispadana* and *Transpadana*, by the *Padus*, or *Po*, running through the middle of it.

This river, called also by the poets *Eridanus*, is joined on the north, by the *Ticinus*, *Tisino*, issuing from the lake *Verbano*,
nus,

nus, Maggiore, near which river Hannibal first defeated the Romans under Scipio; by the *Addua*, from the lake *Larius*; the *Mincius*, from the lake *Benacus*, &c. On the south, by the *Trebia*, near which Hannibal defeated the Romans a second time under Sempronius; by the *Rhenus*, Rheno, &c. In an island formed by the *Rhenus*, Antony, Lepidus, and Augustus met after the battle of *Mutina*, and divided the provinces of the Roman empire.

The chief divisions of CISALPINE GAUL were,

LIGURIA:—Towns, *Genua*, Genoa; *Portus Herculis Monaci*, Monaco; *Nicea*, Nice.

TAURINI:—*Augusta Taurinorum*, Turin.

INSUBRES:—*Mediolanum*, Milan; *Ticinum*, Pavia; near which Francis I. King of France was defeated and taken prisoner by the Generals of Charles V. 1525.

CENOMANNI:—*Brixia*, Brescia; *Cremōna*; *Bedriacum*, near which Otho was defeated by the Generals of Vitellius; *Mantua*, near which stood *Andes*, a village, where Virgil was born.

EUGANEI:—*Tridentum*, Trent, famous for a general council which began to be held there 1545, and lasted eighteen years; *Verōna*, on the *Athēsis* or *Adige*, birth-place of *Ca-tullus*, famous for the remains of an amphitheatre.

VENĒTI:—*Patavium*, Padua, birth-place of *Livy*; *Aqui-leia*, famous for the obstinate resistance it made to *Attila*, king of the Huns, who took it A. D. 452. North of this is the river *Timāvus*; *Forum Julii*, Friuli.

HISTRIA:—*Tergeste*, Trieste.

LINGONES, *Ravenna*; near which *Odoacer*, king of the *Herūli*, was defeated by *Theodoric*, king of the *Goths*, A. D. 493, and where that king kept his court, as the Emperor *Valentinian* had done before him. It is now a disagreeable town, surrounded with marshes, about four miles from the sea.

BOJI:—*Bononia*, Bologna; *Mutina*, Modena, where *Deci-mus Brutus*, being besieged by Antony, was relieved by the *Consuls Hirtius* and *Pansa*, and *Octavius*, afterwards called *Augustus*; *Parma*; *Placentia*.

The chief parts of ITALIA PROPRIA were, *Etruria*, *Umbria*, *Picēnum*, *Latium*, *Campania*, *Samnium*, *Apulia*, *Calabria*, *Lucania*, *Bruttii*; besides some small states not included in any of these.

I. ETRURIA,

I. ETRURIA, bounded on the north by the river *Macra*, and on the south by the *Tiber*; anciently divided into twelve parts, the rulers of which were called *Lucumones*.

At the mouth of the *Macra*, *Luna*; on the *Auser*, *Luca*, *Lucca*; on the *Arnus*, *Arno*, *Pise*, *Pisa*; *Florentia*, *Florence*, the present capital of Tuscany; north of which, *Fesula* and *Pistoria*, *Pistoja*, near which *Catiline* was defeated; *Portus Herculis Liburni*, *Leghorn*; *Volaterra*, near which is a famous boiling lake; *Sena*, *Siena*, where the Italian is now spoken in its greatest purity; *Arretium*, *Arrezzo*; north of which, *Tusci*, the seat of the younger *Pliny*, near the source of the *Tiber*; *Cortona*; *Perusia*, where *L. Antonius* was starved out by *Augustus*; near which *Lacus Trasimenus*, where the Romans, under *Flaminius*, received a third overthrow from *Hannibal*; *Clusum*, the city of *Porsena*; *Rusella*, on the *Umbro*; north-west of it, *Vetulonii*, near the prom. *Populonium*, opposite to the island *Æthalia*, or *Ilva*, *Elba*, abounding in iron; *Cosa*, near mount *Argentarius*; *Vulturni*, on a lake of that name; *Tarquini*, whence King *Tarquin*; *Centum Cellæ*, *Civita Vecchia*; *Cære*, the seat of *Mezentius*; the inhabitants, *Cerites*, for having hospitably entertained the Romans and *Vestal Virgins*, who fled thither when *Rome* was taken by the *Gauls*, obtained the freedom of *Rome*, except the right of voting. Hence, *In Tabulas Ceritum referre*, to deprive one of that right.—*Vejæ*, the people, *Vejentes*, taken by *Camillus* after a ten-years siege; *Falerii*, the people, *Falisci*, near mount *Soracte*, also taken by *Camillus*; *Fescennia*, whence *Carmina Fescennina*, a kind of ludicrous verses.

II. UMBRIA, bounded on the north by the *Rubicon*, now called *Pisatello* or *Rugone*;—*Ariminum*, *Rimini*, on the *Riminus*; which town *Cæsar* first took possession of after crossing the *Rubicon*: *Pisaurum*, *Pesaro*, on the *Pisaurus*; south of which, the river *Metaurus*, *Metro*, where *Hastdrubal* was defeated and slain by the *Consuls Livy and Nero*; *Urbium*, *Urbino*; *Senogallia*, built by the *Galli Senones*; *Nuceria*; *Camerinum*, the people, *Camertes*; *Spoletium*, *Spoletto*; whither water is still conveyed from a neighbouring mountain, called *S. Francis*, by an aqueduct of surprising height, being in one place 230 yards from the foundation of the lowest arch to the top of the aqueduct.

Hannibal first attacked *Spoletium* after his victory at the *Thrasymene* lake, and was repulsed, *Liv. xxii. 9*. The fact is commemorated by an inscription over one of its gates, still called from thence *Porta di Fuga*.

INTERAMNA,

INTERAMNA, now *Terni*, the birth-place of Tacitus the historian, and of Tacitus the emperor; standing in a beautiful valley between two branches of the river *Nar*, now *Nera*; whence its ancient name, (*inter amnes*, Varr. L. L. iv. 5.). The road from Loretto to Rome runs from Spoleto to this town over the highest of the Appenines. Three miles from Terni, the river *Velinus*, *Velino*, rushes down a precipice 300 feet high, dashing with such violence against the rocky bottom, that a vast cloud of watery smoke is raised all around. Addison is of opinion that Virgil had this gulf in his eye, when he described the place in the middle of Italy, through which the Fury *Alecto* descended into Tartarus, *Æn.* vii. 563. — 571; although the lake of *Amsanctus*, whence there was supposed to be a passage to the infernal regions, and where Virgil says this happened, lay in the country of the Hirpini; *Cic. divin.* i. 36.; *Plin.* ii. 93. f. 95.

About seven miles below Terni stood **NARNIA**, now *Narni*, also on the *Nar*, whence it took its name, having been anciently called *Nequinum*, *Plin.* iii. 14. f. 19.; *Liv.* x. 9. on the confines of the country of the Sabines; near which are the remains of a magnificent aqueduct and bridge over the *Nar*, built by Augustus; one of the arches of which is entire, above 100 feet high, and 150 feet wide.

III. PICENUM, bounded on the north by the *Æsis*; *Asculum*, *Ascoli*, the ancient capital, *Flor.* i. 19. on the river *Truentus*, now *Tronto*.

ANCONA, on the coast of the Adriatic, about fifteen miles from Senegallia; now a considerable place for trade, since it has been encouraged by the Popes, who have built a large mole to screen the ships in the harbour from the winds, which frequently blow from the opposite shore of the Adriatic with great violence. Near the mole stands a noble triumphal arch erected to Trajan, in gratitude for the improvements he made in this harbour at his own expence. The fluted Corinthian pillars on the two sides of the arch are of the finest proportions, composed of Parian marble, still as white and shining as if it were fresh polished from the rock.

At some distance from Ancona stands **LORETTO**, on an eminence about three miles from the sea; rendered famous by modern superstition. The small house in Nazareth of Judea, inhabited by the Virgin Mary, is supposed to have been carried by angels through the air, the 10th of August 1291, about a month after the taking of Ptolemais by the Infidels, first to Dalmatia, and then over the Adriatic to *Loretto*; so called

from *Lauretta*, a noble lady, to whom the field belonged where it was first placed; and whence, for particular reasons, it was removed to the eminence where it now stands. It is called the holy chapel, *casa sancta*, standing due east and west, at the farther end of a large church which has been built around it, of the most durable stone of Istria. There is an internal covering or case built around it of the finest marble, and ornamented with *basso relievo*s; about fifty feet long, thirty in breadth, and the same in height; but the real house itself is not more than thirty-two feet in length, fourteen in breadth, and at the sides about eighteen in height; the centre of the roof is four or five feet higher. The walls of this little holy chapel appear to have been built of Italian bricks, although they are said to be composed of a kind of stone, formerly common in Palestine, but now not to be found. Between the walls of the ancient house and the marble case there is a small interval, where the pilgrims often crawl around and say their prayers. As the gates of the church are shut at noon, and the pilgrims who arrive after that time cannot get nearer, they impress so ardent kisses on the gates, that all the sculpture within reach of the mouths of these zealots, is, in some degree, effaced. But pilgrimages to Loretto are not now so frequent with foreigners, or with Italians of distinction, as formerly, when it is said there have been sometimes to the number of 100,000 in one day's time; for the same pilgrims are not allowed to remain there long. The profusion of riches in the treasury of this church, and the number of silver and golden lamps, candlesticks, goblets, crowns, crucifixes, lambs, or *Agnus Dei*'s, &c. of pearls, gems, and precious stones of all kinds, is incredible. The Turks have once and again attempted to plunder Loretto, but without success. It is surprising that this has never been effected, as the place is so near the sea, and badly fortified.

South of Picenum were the *VESTINI* and *PELIGNI*. Their chief towns were, *Corfinium*, called also *ITALICA*, because it was the chief city in the *Italic* or *Marsic* war, *Strab.* v. 241; and *Sulmo*, birth-place of *Ovid*.

The *MARSI*, a warlike people, *Horat. od.* iii. 3. 9. their chief town *MARRUBIUM*, or *Marruvium*, *Virg. Æn.* vii. 750. on the east side of the *Lacus Fucinus*, a lake of very transparent water, *ib.* 759, which *Julius Cæsar* attempted to drain, *Suet.* 44.; and after him *Claudius*, *Suet. Cl.* 20.; *Dio.* lx. p. 672. who for eleven years employed 30,000 men to dig a passage through a mountain, *Plin.* xxxvi. 15. f. 24. *fin.* to carry the water into the *Liris*, *Tacit. annal.* xii. 56.; and when every thing

thing was ready for letting it off, exhibited a splendid naval combat on the lake, *ib.* But this work did not answer the end intended. — The lake is now called the lake of *Gelano*, from a town near its north shore. It is forty-seven miles in circumference; the breadth, in the largest part, ten, in the narrowest, four; its depth, twelve foot upon an average. But all these have varied greatly. It is surrounded with a ridge of mountains, some of them the highest in Italy. On the west side of the lake was the grove of *Angitia*, the sister of *Circe*, *Virg. Æn. vii. 759.* and on the north the town *Alba*, the inhabitants of which were called *Albanes*, to distinguish them from those of *Alba Longa* in *Latium*, who were called *Albani*, *Plin. iii. 12. f. 17.*

SABINI; — *Cures*, whence the Roman citizens were called *Quirites*; *Reate*, near which *Vespasian* was born; *Amiternum*, the birth-place of *Sallust*; *Nomentum*; *Crustumium*, the people, *Crustumini*; *Fidēna*, the people, *Fidenates*, 5 m. from *Rome*; *Mons Sacer*, 3 m. from *Rome*, on the other side of the *Anio*, whither the *Plebeians* made a secession under *Sicinius*, and were brought back by *Menenius Agrippa*; at which time the *Tribunes of the people* were first created, *A. U. 261.* On the same side of the *Anio* with *Rome*, stood *Antemna* and *Collatia*, where lived *Collatinus* the husband of *Lucretia*.

Several miles up the *Anio*, on the other side, north of *Tibur*, now *Tivoli*, was the *VILLA* of *HORACE*, which he calls *Sabina*, plur. *sc. pradia*, his Sabine farm, *od. ii. 18. 14.*; *Sabina vallis*, *ib. iii. 1. 47.*; *Ager Sabinus*, *Sat. ii. 7. 118.* *Ardui Sabine*, *sc. agri*, *od. iii. 4. 21. montes et dex.* from its high situation, *Sat. ii. 6. 16.*; *Latebræ dulces*, a sweet retreat, *ep. i. 16. 15.* and describes, *ep. i. 16. 5. &c.* — near to the village *Mandela*, *ep. i. 18. 105.*; and to the temple of *Lacuna*, *Id. i. 10. 49.*; *Plin. iii. 12. f. 17.* watered by the rivulet *Digentia*, *ep. i. 18. 104.* probably issuing from the fountain of *Blandusia*, (*fons Blandusius*,) *od. iii. 13.* which was also the name of the farm, *Vet. Scholiast.* a copious spring, remarkable for its transparency and coldness, *ib.* and *ep. i. 16. 12.* near which stood the house, *Sat. ii. 6. 2.* in a valley between mount *Lucretilis* and *Ustica*, a little hill, gently rising and sloping like a person in a reclining posture, (*cubans*,) *od. i. 17. 1.* and *11. et ibi Sebeliast.* In this retired and winding vale (*in reducta valle*), were pleasant walks finely shaded with trees, *ib.* and *Sat. ii. 6. 3.* probably part of what is called the *Sabine wood*, *od. i. 22. 9.* where, while the poet one day strolled farther than he intend-

ed, or, according to the old Scholiast, beyond the limits of his farm, (*ultra terminum*,) a large wolf fled from him though unarmed, *od. i. 22* and another day a tree was near crushing him by its fall, *ib. ii. 13. 12.* his preservation from which, as from other dangers, he ascribes to the protection of heaven, *ib. i. 17. 13.; ii. 17. 27.; iii. 4. 27.*

In this villa Horace had a steward, (*villicus*) *ep. i. 14.* and also, as it is thought, a female overseer, (*villica*), perhaps the wife of the former, *od. iii. 23.* and eight slaves, *Sat. ii. 7. fin.* Five families lived on the farm, the heads or masters of which (*patres*, sc. *familiarum*) used to go at certain times to *Varia*, a neighbouring town, to consult about the common affairs of that district, *ep. i. 14. 2.*

IV. LATIUM, supposed to be so called from Saturn lurking there when he fled from Jupiter, *his quoniam latuisset tutus in oris*, Virg. *Æn. viii. 323.* and hence the people were named *Latini*; or, according to others, from a king called *Latinus*.—This name was at first applied to a territory of very small extent; but it was afterwards greatly enlarged. It was anciently inhabited by various tribes, the *Aborigines*, *Æqui*, *Volsi*, *Hernici*, *Rutuli*, *Aurunci* or *Auſones*, *Osii*, &c.

ROMA, Rome, situate about twelve miles from the mouth of the *Tiber*; called *Septicollis*, from being built on seven hills. Romulus built only on the *Palatine*. Tullus added the *Cælian* mount; Ancus, the *Janiculum* and *Aventine*; Servius, the *Viminal*, *Quirinal*, and *Esquiline*. Besides these, there were the *Capitoline* or *Tarpeian* mount, on the side of which was the *Tarpeian rock*, from whence condemned criminals were thrown; *coll. Hortulorum*; and the *Vatician* mount, now the most remarkable place in Rome; where are St Peter's Church, the Pope's palace, called the Vatican, and the castle of St Angelo. —The circumference of the city was about thirteen miles; according to Pliny, twenty; and according to others, more. There is the same uncertainty about the number of its inhabitants. Some make them amount to four millions. It was divided into fourteen regions. It had 644 towers on the walls, of which 300 remain, and 37 gates, the chief of which were, the *Porta Capēna*, *Carmentālis*, *Esquilina*, and *Triumphālis*. It had seven aqueducts, to which Caligula added two more. These conveyed water from the distance of many miles. They were carried over vallies supported chiefly on brick arches reared at a prodigious expence. Some of them continue to supply Rome with water to this day. There were several

ral *Cloaca*, or common sewers, for carrying off the filth of the city into the Tyber. The chief, called *Cloaca Maxima*, built by Tarquinius Superbus, was so large that a loaded wain could pass through it with ease. At the foot of the Capitoline hill was the *Forum*, or public place; and between the Palatine and Aventine hills, the *Circus Maximus*, a mile in circumference. Along the Tiber was the *Campus Martius*, where the *Comitia* were held, and where the youth performed their exercises. The monuments still remaining shew with what magnificence the temples, theatres, amphitheatres, *therme* or baths, and other public places were built.

Modern Rome covers nearly the same space of ground it did in ancient times. The wall built by Belisarius, after he had defeated the Goths, is still standing, having been frequently repaired; it is about thirteen or fourteen miles in circuit, which is nearly the size that Rome was of in the days of Vespasian, *Plin.* iii. 5. *f.* 9. The suburbs of ancient Rome are supposed to have extended a great way, but to have been inhabited only by people of inferior rank; as there are no remains of palaces or magnificent buildings of any kind, to be now seen near the walls, or indeed over the whole Campania di Roma, which some authors assert was at one period peopled like a continued village.

Some of the seven hills on which Rome was built, appear now but gentle swellings, owing to the intervals between them being greatly raised by the rubbish of ruined houses. Some have scarcely houses of any kind upon them, being entirely laid out in gardens and vineyards. It is thought that two thirds of the surface within the walls are in this situation, or covered with ruins. The number of the inhabitants at present is reckoned to be about 170,000, which, although greatly inferior to what Rome contained in the days of its ancient power, is more than it has been for the most part since that time. At particular periods, some of them not very remote, the number has been reduced to between thirty and forty thousand; it has gradually increased during the whole of this century. As it was less expensive to purchase new ground for building upon, than to clear the old ruins, great part of the modern city is built on what was the ancient *Campus Martius*, a large plain of a triangular shape; two sides of the triangle being formed by the *Tiber*, and the base by the capitol and the buildings, extending nearly three miles in a line parallel with it. Some of the principal streets are of considerable length, and perfectly straight. That called *Corso* is the

the most frequented. It runs from the Porto del Popolo, along the side of the *Campus Martius*, next to the ancient city. The shops on each side are three or four feet higher than the street; and there is a path for the conveniency of foot-passengers on a level with the shops. The palaces in this street range in a line with the other houses, without any court before them. The principal street in the higher part of the city is the *Strada Felice*, about a mile and a half in length, from Trinità del Monte to the church of St John Lateran on the Pincean hill; crossed by another straight street, called the *Strada di Porta Pia*, because terminated at one end by that gate. The magnificence of the palaces, churches, fountains, and above all of the remains of antiquity, forms a striking contrast with the meanness of the rest of the city.

St Peter's church is reckoned one of the noblest buildings that ever existed in the world. It stands on the same place where the Emperor Constantine built a church in honour of the apostles, a. 324 and dedicated it to St Peter, because that apostle was said to have been buried near it. This church, although decorated at an enormous expence, and enriched by the most splendid donations from various princes, was in so ruinous a condition a. 1450, that Pope Nicolas V. formed the design of rebuilding it from the foundation; but death prevented him from executing it. Julius II. employed *Bramante Lazeri*, an eminent architect, to draw the plan. The work was continued under several of his successors. Paul III. gave the direction of it to MICHAEL ANGELO, a famous painter and statuary, as well as an architect, who improved on the plan of Bramante, chiefly by the addition of the dome, which is esteemed one of the boldest designs ever executed in architecture. The length of St Peter's church on the outside is 730 feet; the breadth, 520; the height, from the pavement to the top of the cross, which crowns the cupola, 450 feet. The grand portico before the entrance is 216 feet long, and 40 broad. The dome is raised on four pilasters, and is of the same diameter with the *Pantheon*, which is the most entire antique temple in Rome, now called the *Rotunda*, from its round figure, about 150 feet high, and of nearly the same breadth. The dome was reared by *James de la Porte*, at the expence of Pope *Sextus V.* The building of the church was finished under *Paul V.* by *Charles Maderne*. In the area before the portico stands an Egyptian obelisk of granite, brought to Rome in the time of Caligula, *Plin. xvi. 40. f. 76.* about eighty feet high above the pedestal, with a gilt cross on the top, which being overthrown by the barbarians,

lay

lay long on the ground, and after various fruitless attempts to raise it, was at last set up in its present place, a. 1586, by *Dominico Fontana*, under the direction of *Sextus V.* who rose to be Pope from being a swine-herd, and is said to have done as much to adorn modern Rome, as *Augustus* did to adorn the ancient city.—On the right and left side of the obelisk are two beautiful fountains. A description of the statues, basso-relievos, columns, pictures, and other ornaments of this church, would fill volumes.

On the place where the ancient Capitol stood is, built a modern palace, called the *Campidoglio*, in the two wings of which the *Conservators* or *Ædiles* of the city have apartments; and in the main body resides an Italian nobleman, appointed by the Pope, with the title of *Senator of Rome*. The approach to this palace is very noble, and worthy of the genius of *Michael Angelo*, who drew the plan. The *Tarpeian* rock, which is a continuation of that on which the Capitol stood, is, in that part whence criminals were thrown, now only 58 feet high; the ground at the bottom, from evident marks, is thought to be 20 feet higher than it was in ancient times; so that this precipice was then about 78 or 80 feet perpendicular. The ancient Roman forum is now the cow-market, called *Campo Vaccino*, somewhat resembling what *Virgil* says it was in the time of *Evander*, *Æn.* viii. 360.; so *Tibull.* ii. 5. Here are to be seen many remains of antiquity, which exhibit a melancholy but interesting view of the devastation wrought by the united force of time, avarice, and bigotry. The chief remains are; those of the temple of *Jupiter Stator* and of *Jupiter Tonans*, built by *Augustus*, in gratitude for having narrowly escaped death from a stroke of lightning; the temple of *Concord*, where *Cicero* assembled the senate upon the discovery of *Catiline's* conspiracy; the temple of *Romulus* and *Remus*, and that of *Antoninus* and *Faustina*, just by it, both converted into modern churches; the ruins of the temple of *Peace*, built by *Vespasian* after the taking of *Jerusalem*, said to have been the finest temple in Rome; &c. &c.

The churches and palaces of modern Rome are crowded with pictures and ornaments of various kinds. There are said to be thirty palaces in the city, as full of pictures as the walls can bear. Of the villas near Rome, that called *Pinciana*, belonging to the *Borghese* family, is the most remarkable.

The river *Tiberis*, or *Tiber*, anciently *Albula*, a little above Rome, is joined by the *Anio*, *Teverone*; the *Allia*, remarkable for the defeat of the Romans by the Gauls, A. U. 364; and the

the *Cremëra*, famous for the slaughter of the *Fabii*. Farther up it is joined by the *Nar*, *Clanis*, and *Clitumnus*, famous for its milk-white herds, whence victims were brought to Rome, *Virg. G. ii. 146.*; *Sil. viii. 451.* The white colour of the cattle was ascribed to a peculiar quality in the water of the river, as it still is by the common people of the place; for the breed of white cattle still remains in that country, some of them milk-white, but the greatest number of a whitish grey.

About 20 m. above Rome, near the Anio, stood TIBUR, now *Tivoli*, on the the brow of a hill, hence called *supinum*, by Horace, *od. iii. 4. 23.* built by a colony from Argos, (*Argæo positum, colono,*) Horat. *od. ii. 6. 5.* from the worship of Hercules, called *Herculeum* by Propertius, *ii. 32. 5.* at present a very poor town. In remote antiquity it was a populous and flourishing city, hence called *superbum* by Virgil, *Æn. vii. 530.* but appears to have been thinly inhabited even in the time of Augustus, hence called *vacuum* by Horace, *ep. i. 7. 45.* Its neighbourhood, however, from the wholesomeness of the air, was crowded with country seats. At the bottom of the eminence on which Tivoli stands, are the ruins of a magnificent villa built by the Emperor Adrian. Julius Cæsar, Cassius, Augustus, Mæcenas, and other illustrious Romans, had also villas here. But Tibur is rendered chiefly interesting from its being so often celebrated by Horace, whose farm is generally thought to have been near it. But it has been of late strongly asserted that the villa of Horace was nine miles above it, at the side of a stream called *Licenza*, formerly *Digentia*, in the country of the ancient Sabines. Those who hold this opinion say, that when Horace mentions *Digentia* or *Lucretilis*, his own house and farm are to be understood; but when he speaks of strolling about Tibur, as *od. iv. 2. 30.* that he alludes to the villa of Mæcenas, the ruins of which are still to be seen on the south bank of the Anio, *Moore's Italy.* It appears, however, from the life of Horace by Suetonius, that he had a rural retreat both in the country of the Sabines and near Tibur, (*circa Tiburni v. Tiburtini luculum*).

The Anio, deriving its source from a part of the Apennines fifty miles above Tivoli, glides through a plain till it comes near that town, when it is confined for a short space between two hills, covered with groves. These were supposed to have been the residence of the nymph or Sibyl *Albunea*, to whom a temple was dedicated which is still standing. The river moving with augmented rapidity, as its channel is confined, at length rushes headlong over a lofty precipice; whence pre-

ceps

ceps Anio, Horat. i. 7. 13. the noise of its fall resounds through the hills and groves of Tivoli; whence this place is called *Domus Albunea resonantis*, ib. 12. and the grove adjoining, *Tiburni lucus*, from *Tiburnus*, *Tiburs*, or *Tiburtus*, the founder of Tibur, ib. 3.; a liquid cloud arises from the foaming water, which afterwards divides into numerous small cascades, waters several orchards, (whence *uda mobilibus pomaria rivois*, ib. *udum Tibur*, iii. 29. 6. & *uvidum*, iv. 2. 30.) and having gained the plain, flows quietly for the rest of its course, till it loses itself in the Tiber.

Three miles below Tivoli there is a kind of lake, impregnated with sulphur, called *Solfatara*, anciently *lacus Albulus* or *Albunea*, Virg. *Æn.* vii. 82. surrounded with a grove of the same name, where was an oracle of Faunus, ib. The water of this lake has the singular quality of covering every thing it touches with a hard, white, stony matter. Certain concretions are formed on its surface, called *Confetti di Tivoli*, which have the appearance of floating islands. It empties itself by a whitish, muddy stream, called the *Albula*, into the Anio, emitting a vapour of a sulphureous smell as it flows, ib. 84. Fishes are found in the Anio both above and below Tivoli; but none after it receives the Albula, till its junction with the Tiber.

Strabo says, that the Albula flowed from several fountains. Its water was anciently famous for its medical qualities, *Strab.* v. p. 238.; *Plin.* xxxi. 2.; but it is not so at present.

Near Tivoli is the *villa Estense*, belonging to the Duke of Modena, built by *Hippolitus of Este*, Cardinal of Ferrara; to whom *Ariosto* addressed his poem of *Orlando Furioso*. Here were constructed the first grand water-works in Europe.

South-east of *Tibur* stood PRÆNESTE, now *Palestrina*, 25 m. from Rome, in a lofty situation, hence called *altum* by Virgil, *Æn.* vii. 682. and *frigidum* by Horace, *od.* iii. 4. 23. anciently a place of great strength both from nature and art, *Vell.* ii. 26. & 74.; *Cic. Cat.* i. 3. where was a famous temple of Fortune, and an oracle, *Strab.* v. 238.; *Cic. Div.* ii. 41.; *Suet. Tib.* 63.; *Propert.* ii. 32. The younger Marius being besieged here by Sulla, perished in attempting to escape through a subterraneous passage, (*per cuniculum*), *Vell.* ii. 27.

South-west from Præneste stood TUSCULUM, now called *Frescati*, from the coolness of the air, and *fresch* colour of the fields around; situate on the declivity of a hill 12 miles from Rome, hence called *supernum* by Horace, *epod.* i. 29. said to have been founded by Telegonus, the son of Ulysses and Circe,

hence called *Telegoni juga* by Horace, *od.* iii. 29. 8. and *Circeæ mania*, *epod.* i. 30. Near Tusculum was a villa of Cicero's, called TUSCULANUM; also of Cæsar, *Cic. Orat.* ii. 3.; of Crassus, *Id. Att.* iv. 16. &c. But Tibur seems to have been the favourite residence of the ancient Romans. The moderns give the preference to Fiescati. In its neighbourhood are some of the most magnificent villas in Italy. The *villa Aldobrandini*, called also *Belvidere*, is particularly remarkable.

Above Tusculum, towards the Anio, was the *lacus Regillus*, where Posthumius, the dictator, defeated the Latins in a great battle, by the assistance, as it was supposed, of Castor and Pollux, *Liv.* ii. 20. and mount *Algidus*, where the Romans, being inclosed by the *Æqui* and *Volsi*, were delivered by *Q. Cincinnatus*, called to be dictator from the plough, *Liv.* iii. 26. also the town *Algidum*, *Æsyla*, *Padum*, *Gabii*, *Labicum*; and, south of Tusculum, *Alba Longa*, at the foot of mount ALBANUS. On this mount were celebrated the Latin holidays, (*Latina Ferie*), and sometimes an extraordinary triumph. From its form and component parts it is supposed formerly to have been a volcano. Pompey had a villa called *Albanum* in the Alban territory, *Cic. Att.* iv. 11. The Alban mount was covered with woods, whence *Tumuli Albani* atque *luci*, *Cic. Mil.* 31. At the foot of the mount is the Alban lake, *Liv.* v. 19. an oval piece of water, of about seven or eight miles in circumference, surrounded with groves and trees of various verdure; on one of the extremities of this lake is a castle called *Gondolfa*, finely situated; near it the *villa Barbarini*, within the gardens of which are the ruins of an immense palace, built by the Emperor Domitian. About a mile from this, on the side of the lake, is the town of *Albano*. At a small distance from it, in the garden of a convent of Capuchins, is one of the finest views in the world. The principal objects are, directly fronting the place, the lake, with the mountains and woods which surround it; on one hand is Fiescati, with all its villas; on the other, the towns of *Albano*, *la Riccia*, and *Gensano*; beyond these, the *Campagna*, or great plain around Rome, with St Peter's church and the city of Rome in the middle; the whole prospect being bounded by the hills of Tivoli, the Appenines, and the Mediterranean. But the pleasure arising from the sight of such beautiful scenes is diminished, by observing in so rich a country the poverty of by far the greatest part of the inhabitants, and their comparative small number, occasioned by tyranny and superstition. *Moore's Italy.*

A few miles south of the Alban mount is the lake of *Nemi*, anciently *Speculum Diana*, or *Lacus Trivia*, Virg. *Æn.* vii. 516. lying in a very deep bottom, about four miles in circumference, supposed, like that of Albano, to have been formed in the cavity of a crater; anciently surrounded with a wood sacred to Diana, (*Nemus Diana*), in which was a temple of that goddess, near *Aricia*, Strab. v. p. 239. When the fury *Alecto* sounded the trumpet of war, this lake and the river *Nar*, with the lake *Velinus*, are said to have been shaken by the sound, Virg. *Æn.* vii. 517.

At the mouth of the Tiber stood *Ostia*, anciently the port of Rome; but the harbour is now choked up, and *Civita Vecchia* is the Pope's chief port.

South of *Ostia*, along the coast, was *Laurentum*; and *Lavinium*, built by *Æneas*, near the river *Numicius*, between which and the Tiber he first landed; *Ardea*, cap. of the *Rutuli*, famous for the exile of *Camillus*, from whence he brought an army for the relief of his country; *Antium*, a city of the *Volsi*, the people, *Antiates*, with the beaks of whose ships the pulpit in the forum at Rome was adorned, from which orators used to address the people; hence called *Rostræ*, and in English improperly *Rostrum*. At *Antium* was a celebrated temple of Fortune, *Horat. od.* i. 35. Two goddesses are supposed to have been worshipped there under that name, the one who sent prosperity, and the other who sent adversity, properly called *Nemesis*; hence we read of *Fortune* in the plural, *Suet. Cal.* 57.; *Macrob. Sat.* i. 23.

Above *Antium* were *Castrum Inui*, *Corioli*, whence *Coriolanus* got his name; *Sutricum*, and *Suessæ Pométia*.

East from *Antium* was *Astura*, at the mouth of a river of that name, and the prom. of *Circeji*, now *Monte Circello*, the abode of *Circe*, called an island by Virgil, *Æn.* iii. 386. because on the north it is surrounded by marshes; east of which is the grove of *Feronia*, on the river *Ufens*, joined by the *Amasenus*; north of it *Paludes Pomptinæ*, often attempted to be drained, but without success; north of this, *Ulubra*, *Norba*, *Sulmo*, and *Anagnia*.

East of the *Ufens* was *Anxur* or *Terracina*, where the *Via Appia* passed. For a considerable way from this travellers were drawn in a boat. The chief places on that road between *Anxur* and Rome were, *Forum Appii*, *Tres Tabernæ*, *Lanuvium*, and *Aricia*; south of this, *Fundi*, on the top of a lake of that name; near which *Ager Cæcilius*, famous for producing wine;

Amyela; the prom. *Cajeta*, so called from the nurse of *Aeneas* being buried there; *Formia*.

Between *Formia* and *Cajeta* was a villa of *Cicero*, called *Formianum*; near which he was assassinated by the orders of *Antony*, in the 64th year of his age, by the centurion *Herenius*; and *Popilius* a tribune, whom he had formerly defended in a trial for his life, when accused of parricide.

At the mouth of the *Liris*, *Garigliano*, a slow silent river, surrounded with fertile fields, (*rura quæ Liris quiescit mordet a quâ taciturnus amnis*, *Horat. od. i. 37* 7.); stood *Minturnæ*, near which is a morass, where *Marius* concealed himself when he fled from *Sylla*; up this river were *Interamina*, *Ecceglia*, *Aquinum*, and *Arpinum*, the people, *Arpinates*, the birth-place of *Marius* and *Cicero*.

On the confines of *Campania*, which were not exactly ascertained, stood *Sinussa*, where *Horace* met his friends *Plotius*, *Varius*, and *Virgil*, *Sat. i. 8. 340*; *Galer* and *Teanum*; near which mount *Maficus* and *Ager Falernus*, famous for producing wine.

V. CAMPANIA; — Its chief town was *CAPUA*, named either from *Caps*, a leader of the *Samnites*, who took it from the *Tuscans*, or from its being situate in a plain (*a campestri agro*,) *Liv. iv. 37. Capua a campo dicta*, *Plin. iii. 5*.) anciently called *Vulturnum*, *Liv. ibi* near mount *Alfata*, *orum*, *Liv. xxvi. 5.* situate in the middle of a beautiful plain, about 24 miles from the *Vulturnus*. It once vied in magnificence with *Rome* and *Carthage*, *Flor. i. 16*. The army of *Hannibal* is said to have been enervated by the luxuries of this place, *Liv. xxiii. 18. (Adeo ut verum dictum sit, Capuam Annibali Cannas fuisse, Flor. ii. 6.)* The defection of *Capua* from the *Romans* to *Hannibal* occasioned its ruin. For being reduced by *Q. Fulvius* and *Ap. Claudius* the *Consuls*, in spite of all the efforts of *Hannibal* to save it, *Liv. xxvi. 14* &c. it never again recovered its former prosperity. It now lies in ruins. There is a magnificent palace lately built for the King of *Naples* in the plain where it stood, called *Casserta*.

New *Capua* is a small town of no importance; it stands on the *Vulturnus*, *Vulturno*, nearly where *Casilinum* stood, about two miles from the place of ancient *Capua*.

CASILINUM being besieged by *Hannibal*, endured such famine that a mouse was sold for 100 *denarii*, *L. 6. 19* 12. *Strabo* says this price was given for a *medimnus* or certain measure of corn, *v. 249*. The seller perished, and the buyer li-

ved,

ved, *Plin.* viii. 57. *f. 82.*; *Val. Max.* vii. 6. 3. Hannibal seeing the besieged sowing turnips near the walls, expressed his astonishment that they should think of holding out till the turnips should grow, *Strab.* v. 249. The town was defended only by 540 natives of Praeneste, *Livy* says, 570; and that the half of them were destroyed by famine and the sword. At last those who survived were forced to surrender; and Hannibal granted them their lives, *Liv.* xxiii. 19.

Near *Capitulum* was mount *Callicula*, *Liv.* xxii. 15. and *Campus Stellatis*, divided by Cæsar, together with the territory of Capua, (*ager Campanus*), among 20,000 poor Roman citizens, *Suet. Cæs.* 20. which Rullus a tribune had formerly attempted, but was prevented by Cicero when Consul, *Cic. in Rull.* ii. 31.

Several miles above Capua, on the *Vulturnus*, stood *Venafrum*, near the confines of Samnium, famous for producing oil, *Horat.* od. ii. 6. whence *Venafranum* is put for the finest oil, *Juvenal.* v. 86.

Near Venafrum were *Rufre*, *Batulum*, *Celenna*, and *Abella*, inconsiderable places, mentioned by Virgil, *Æn.* vii. 739.

The country round Capua was so fertile that Cicero calls it *Ager orbis terra pulcherrimus*, in *Rull.* ii. 28.; so Florus, i. 16; hence its common name *CAMPANIA FELIX*, *Plin.* iii. 5. *f. 9.*

At the mouth of the *Clanias* was *Laternum* or *Linternum*, a Roman colony, *Liv.* xxxii. 29. xxxiv. 45. where Scipio Africanus, to avoid the vexations of the tribunes, lived in voluntary exile, *Liv.* xxxviii. 53. xxxix. 52. — Above *Capitulum*, on the same river, was *Acerra*, in a flat situation, frequently incommoded by inundations, *Virg. Gæll.* 225.; *Sil.* viii. 536. now *Acerra*, a neat city, walled round after the old manner. Large drains prevent the river from being so destructive as it was in ancient times. This is the native city of *Punchinello*, the favourite comic character at Naples, as *Harlequin Bergamasque* is in other parts of Italy. — South of *Acerra* was *Atella*, which, together with *Calatia*, and other places, revolted to Hannibal after the battle of *Cannæ*, *Liv.* xxii. *fin.*; *Sil.* xi. 14.

Between the mouths of the *Vulturnus* and *Clanias*, or *Linternus*, was the *Silva Gallinaria*, *Cic. Fam.* ix. 23. which *Juvenal* calls *Gallinaria pinus*, iii. 307.

South of this was *CUMÆ*, or *Cyme*, *ling.* founded by a colony from *Chalcis* a town of *Eubœa*, hence called *Eubœica*, *Virg. Æn.* vi. 2. and *Chalcidica arx*, *Ib.* 17. *Strabo* calls it the

the most ancient of all the Grecian settlements in Italy, v. p. 243. a retired place; hence *quieta Cyme*, Stat. Silv. iv. 3. 65.

Here was a temple consecrated to Apollo and Diana; and in this temple was a hollow, dug out of the side of a rock, called the cave of the Sibyl, *ib.* 10. & 42. whence she is called *gravidæ arcanis Cymæ anus*, Sil. xiii. 494. *Cumæa Sibylla*, Virg. *ib.* 98.

There was adjoining to the temple, as usual, a grove, (*Trivia lucus.*) v. 13. — Sulla, having resigned the dictatorship, chose the neighbourhood of Cumæ for his residence, *Plutarch. in vita ejus.* Near Cumæ was a villa of Cicero's, *Cic. Att. i. 4.*; *Fam. ix. 23.* of Pompey, *Id. Att. iv. 10.* of Varro, *Cic. Acad. i. 1.* and of Catulus, *Id. iv. 25.* all called by the same name CUMANUM.

The dialogue contained in the first book of Cicero's *Questiones Academicæ* is represented to have been held in the villa of Varro; *Cic. Acad. i. 1.*; and the second or fourth, called LUCULLUS, in the villa of Hortensius at Bauli, v. -a, near Baia, *ib.* iv. 3. & 40. so called from the stalls which Hercules is said to have made there for the oxen of Geryon, *Serv. in Virg. Æn. vii. 662.* hence *Herculei Bauli*, Sil. xii. 156. where afterwards Agrippina was killed by order of her son Nero, *Tacit. Ann. xiv. 4.* — 10.

South-west of Cumæ was the promontory, town, and harbour of MISENUM, so called from the pilot of Æneas, who was buried there, *Virg. Æn. vi. 234.* where Augustus stationed a fleet, *Suet. Aug. 49.* opposite to the islands *Prochjta*, now *Procida*, and *Inarime*, now *Ischia*, supposed to have been disjoined by an earthquake, *Plin. iii. 6. s. 12.* the latter called also *Ænaria* or *Pithecusa*, *ib.* and supposed to be placed over the giant Typhæus, by the command of Jupiter, *Virg. Æn. ix. 716.*

Ischia is a fertile island, and well peopled. It is surrounded with high rocks, and is hilly. In the centre there is a lofty mountain, called *Epomeo*, formerly a volcano. In 1301 there was an eruption, which made dreadful havoc. There is on the side of the mountain a very hot spring, called *La misericordia*, where numbers of patients bathe.

Procida is neither fertile nor agreeable. It was the birth-place, or at least the property of John of Procida, who, to revenge his countrymen for the usurpation and tyranny of the French under Charles of Anjou, planned their destruction in Sicily, which was effected on Easter Tuesday, 30th March 1282.

There

There were several fine villas near Misenum, in one of which, formerly the property of Lucullus, the Emperor Tiberius died, *Tacit. Ann. vi. 50.* — Between Cumæ and Misenum was the *palus Acherysia*, *Plin. iii. 5.; Strab. v. 243.*

After turning the promontory, first is BALÆ, famous for its hot baths and medicinal waters, hence called *liquide*, *Horat. od. iii. 4. 24.* or from the purity of its air, *Vet. Scholiast. in locum*, surrounded with villas.

Close by Baie was the Lucrine lake, famous for producing oysters, *Horat. epod. 2. 49.; Cic. Att. iv. 10.* In place of this lake there is now a mount, raised by a violent earthquake, 30th September 1538, called *Monte Nova de cinere*, of a circular form, four miles in circumference, and one thousand feet high, with a large cup or crater in the middle. There remains nothing of the lake but small muddy marshes, covered with reeds. Between the lake and the sea was a mound, eight stadia long, and of the breadth of a broad chariot wheel, called *via Herculeana*, *Cic. in. Rull. ii. 14.* or *Herculeum iter*, *Sil. xii. 118.* said to have been made by Hercules for driving along the oxen of Geryon, *Strab. v. 245.; Propert. iii. 18.*

Near to the Lucrine lake was the LACUS AVERNUS, of unfathomable depth, whence *Lucan. ii. 668.* surrounded with thick woods, *Virg. Æn. iii. 442.* said to be called AVERNUS, (*quasi Aornus, ex q. priv. et oprie, avis,*) because the steam arising from it was fatal to such birds as happened to fly over it; which name was common also to other places of a similar nature, *Lucret. vi. 740.; Plin. iv. 1.;* but Strabo considers this a fable, v. 244. and Virgil ascribes that quality to a certain cave near this lake, through which he makes Æneas and the Sibyl descend to the infernal regions, *Æn. vi. 237.* as he does Orpheus through a cave near cape Tenarus, *G. iv. 467.* for the Greeks and Romans had different places of descent.

Augustus, by the advice of Agrippa, joined the Avernus with the Lucrine lake, cut down the wood around it, and connecting both lakes with the sea, formed a harbour, called PORTUS JULIUS, *Suet. Aug. 16.; Virg. G. ii. 161.* or *Portus Baiarum*, *Plin. iii. 5.* for holding and exercising the ships which he proposed to lead against Sex. Pompey, *Suet. ib. Dio. xlviii. 50.;* but no vestiges now remain of Baie, nor of those magnificent villas that adorned this luxurious coast, where the wealthy proprietors, not contented with the land, used to rear edifices on the sea, *Horat. od. iii. 1. 33.* and drive that element back from its usual limits, *Ib. ii. 18. 20*

There

There is a small bay about a league over between *Baia* and *Puteoli*, now *Puzzoli*, in crossing which in a boat you see the ruins called *Ponte de Caligula*, from their being thought the remains of a bridge built here by that emperor. But they are by others, with more probability, thought to be the ruins of a mole built with arches. For the bridge of Caligula was constructed with boats, in imitation of that of Xerxes over the Hellespont, *Suet. Cal.* 19.—Near to *Puteoli* were the *Pblegrei campi*, or burning plains, where Jupiter overcame the giants, *Strab.* v. 243. now called *Solfaterra* or *Solfatara*, an half-extinct volcano, styled by the ancients, *the court of Vulcan*, of a circular form, covered with a marly clay as white as chalk, with various vent-holes emitting a very hot vapour, which discolours paper and metals. Tiles placed over them collect condensed salts of various kinds, and sulphur.—The ground quakes and resounds under the pressure of your feet, and by laying your ear close to it, you perceive the bubbling and hissing of boiling water. These hidden waters break out on the north side of the hills which surround this crater. The *Solfatara* has not emitted flames within the memory of man, but wet weather encreases the quantity of its smoke.

Near this was the town *Cimmerium*, the inhabitants of which lived always in mines below ground, and never saw the light of the sun, *Strab.* ib. 244.; *Homer. Odys.* xi. 15. supposed to have been gigantic robbers, who made caves their place of residence, as well as the repository of their plunder.—Alfo mount *Gaurus*, now *monte Barbaro*, fertile in wine, *Stat. Silv.* iii. 5. 99. and in timber for ship-building, *Sil.* viii. 533. *Puzzoli* now stands on a small peninsula, and contains about 10,000 inhabitants. Between *Puteoli* and the lake *Avernus* was a villa of Cicero's, which he called *ACADEMIA*, in imitation of that at Athens, *Plin.* xxxi. 2. f. 3. probably the same with what he calls *PUTEOLÆNUM*, *Cic. Att.* xiv. 7.; *Fam.* v. 15.; *Fat.* i.; 30 stadia from *Puteoli*, *Id. Acad.* iv. 31. and enjoying a view of that town, *Ib.* 25.; *Plin.* xxxi. 2. f. 3. the ruins of which, of considerable extent, are still to be seen.—“The whole of this beauteous bay, formerly the seat of pleasure, and, at one period, the most populous spot in Italy, is now very thinly inhabited; and the contrast between the ancient opulence, and present poverty of its inhabitants, is still more striking.” *Moore's Italy.*

NEAPOLIS, Naples, is situate on a gentle declivity, in the form of a great amphitheatre, at the top of a beautiful bay of that name, anciently *Sinus Puteolanus*, about thirty miles in circumference,

circumference, and twelve in diameter, named *crater*, from its supposed resemblance to a bowl.

Naples was founded by a colony from Cumæ, *Vell. i. 4.*; *Plin. iii. 5.* and long retained the institutions of the Greeks, *Strab. ib. Tacit. Annal. xv. 33.* It at first was called PARTHENOPE, as it is said, from one of the Sirens buried there, *Ib. & Strab. v. 246.* It is washed by the river Sebēthus, *v. -os, Columell. x. 134.* now *Sebeto* or *fiume della Maddalena*, over which Virgil supposes a nymph of the same name to preside, *Æn. vii. 734.* The Sebeto is now an insignificant brook, its supplies having been, as it is thought, either dried up or diverted by the eruptions of Vesuvius.

Strabo says, there were as fine hot waters and baths at Naples as at Baïæ, but fewer in number, *v. p. 246.*

Naples is now the most populous city in Italy, containing about 350,000 inhabitants, of whom above 30,000 called *Lazzaroni*, or black-guards, have no dwelling houses in the city, but sleep under porticoes, piazzas, or any kind of shelter they can find. The nobility and clergy, who are very numerous at Naples, and through the kingdom, live in great splendour, and the body of the people are oppressed to support their expence. The city of Naples is commanded by a fortress built on an adjoining hill, called *St Elmo*.

About two or three miles west of Naples is the mountain *Paufilypus*, (*Πανσιλυπος*, grief-appeasing, from its cheering prospects,) now PAUSILIPPO, on which is shewn the tomb of Virgil, still held in great veneration, as it was in ancient times, *Plin. epist. iii. 7.*; *Stat. Silv. iv. 4. 52.* It is however doubted whether this be the spot where he was buried.—Near this was a villa called *Paufilypum*, where, in fish-ponds belonging to the Emperors, fishes are said to have lived above sixty years, *Plin. ix. 53. f. 78.*

Through this mountain there is a subterraneous passage in the way to Puzzoli, called CRYPTA NEAPOLITANA, *Senec. ep. v. διαρρηκτὴ κρυπτή, Strab. v. 246.* now the *grotto of Paufilippo*, 89 feet high in the most elevated part, but not above 24 in the lowest; exactly 2414 feet, near half a mile, in length, and 22 feet in breadth. People of fashion generally drive through this passage with torches, but the country people and foot passengers find their way without much difficulty, by the light which enters at the extremities, and at two holes pierced through the mountain near the middle of the grotto, which admit light from above.

By whom this grotto was first made is uncertain. In the time of Seneca it appears to have been open only for foot passengers, *ep.* 57. Alphonso the First widened it for carriages, and since his reign it has been considerably heightened and levelled. There was anciently a similar subterraneous passage from the lake Avernus to Cumæ, *Strab. ibid.* which is now filled up with earth.

Two miles beyond the grotto of Paulippo is a circular lake, about half a mile in diameter, called *Lago d' Agnano*, on the margin of which is the famous *grotto del Cane*, where so many dogs (*canes*) have been tortured and suffocated to shew the effect of a vapour, which rises about a foot above the bottom of this little cave, and is destructive of animal life. A dog having his head held in this vapour, is convulsed in a few minutes, and soon after falls to the earth motionless. If immediately exposed to the open air, he revives, but not, if kept a little time in the vapour.

About eight miles east from Naples is mount VESUVIUS, called also VESËVUS, *Suet. Tit.* 8.; *Virg. G.* ii. 224. VESVIUS, *Martial.* iv. 44. or VESBIUS, *Sil.* xvii. 598. anciently surrounded with fertile fields, and itself clothed with the most beautiful verdure, except the top, which was wholly barren, and great part of it a plain, exhibiting marks of its having formerly been a volcano, *Strab. v. p.* 147.

Between Naples and Vesuvius were two considerable towns, HERCULANEUM, which Ovid calls *Hercules urbs*, *Met.* xv. 711. and POMPEII v. -EIA, *Flor.* i. 16.; *Plin.* iii. 5.; *Vell.* ii. 16.; *Senec. Nat. Q.* vi. 1. & 25. on the SARNUS, Sarno, a slow river, (*mitis*) *Silv.* viii. 537. flowing through the country of the SARRASTES, *Ib.* & *Virg. Æn.* vii. 738.

On the 24th August (*nono calendas Septembris*), a. 79, under Vespasian, about mid-day, happened a dreadful eruption of Vesuvius, attended with an earthquake, which overwhelmed Herculanum and Pompeii, *Senec. Nat. Q.* vi. 1. & 26. The elder Pliny, who then commanded the Roman fleet at Misenum, going too near the mountain to examine more accurately the sudden appearance, was suffocated, as it was thought, by the sulphureous smoke; for his body was found three days after entire and unhurt, more like one asleep than dead, *Plin. ep.* vi. 16. The younger Pliny, nephew to the former, then a young man, and his mother, who had remained at Misenum, narrowly escaped perishing by the effects of the eruption and earthquake, *Ib.* 20. Vesuvius has ever since continued at times, not only to emit fire and smoke, but also to discharge burning stones

stones of immense weight to a prodigious height, and to pour forth a torrent of lava or liquid matter, which runs down the mountain sweeping every thing along with it.

Herculaneum and Pompeia remained undiscovered till the present century. The former was first discovered in 1713 by some labourers, who, in digging a well, happened to strike upon a statue on the benches of the theatre, and the latter almost forty years after. A great number of antiquities have been dug out from both, which are kept in a museum at *Portici*, a neighbouring town. The king of Naples caused engravings of the chief of them to be made and printed, and some years ago presented a copy of this splendid work to each of the principal universities in Europe.

The mass which covers Herculaneum is about twenty-four feet deep, composed of dark grey stone, which is easily broken to pieces: That which covers Pompeia is not above twelve feet, so that the latter might be much more easily cleared than the former.

Near the *Sarnus* stood *NUCERIA*, now *Nocera*, an episcopal city, or rather so many distinct villages along the foot of the mountains, containing about 30,000 inhabitants.

Beyond the *Sarnus* and *Pompeia*, on the middle of the bay, was *STABIAE*, famous for its waters, *Col. x.* 133. and medicinal milk, *Symmach. vi. ep.* 18. destroyed by Sulla in the social or Italic war, *Plin. iii.* 5. and converted into a villa, *ib.* whether Pliny wished to go when he perished, *Plin. ep. vi.* 16. Beyond *Stabiae* was *SURRANTUM*, *Sorrento*, now the seat of an archbishop; near it were hills which produced excellent wine, *Ovid. Met. xv.* 710.; *Martial. xiii.* 110.

Near this was the promontory of *Minerva*, *prom. Surrentinum* v. *Atheneum*, at the bottom of the bay, now *Capo della Minerva*, the southernmost point of Campania: three miles west from which is the island *CAPREÆ*, famous for the retreat of *Tiberius*, for the seven last years of his life, *Plutarch. de exil. p.* 534.; *Tacit. Ann. iv.* 65. eight miles from *Surrentum*, and forty miles in circumference, *Plin. iii.* 6. *f.* 12. surrounded on all hands with steep rocks, and accessible only by one small beach, *Suet. Tib.* 11. anciently inhabited by the *Telæboæ*, *Virg. Æn. vii.* 735. a people from *Acarmania*, a division of *Epire*. There stood a pharos or watch-tower on this island, which was overturned by an earthquake a few days before the death of *Tiberius*, *Suet.* 74.

A few miles south of the cape of *Minerva*, at the bottom of the *Sinus Pessanus*, are three small desert rocky islands called

SIRENUSÆ, the abode of the *Sirens*, fabulous women or birds, who by their music or songs (*voces*, Hor. ep. i. 2. 23.) were supposed to decoy mariners thither to be ship wrecked, *Strab.* i. 22. hence these islands are called SCOPULI SIRENUM, *multorum ossibus albi*, Virg. *Æn.* v. 864.

North-east from Naples there is a ridge of woody hills, then an immense plain, in which stood NOLA, *Sil.* xii. 161. where Marcellus repulsed Hannibal, and first gave the Romans hopes that he might be conquered, *Liv.* xxiii. 16.; here also Augustus died, *Suet.* 101.

The people of Nola ascribe the invention of bells to St Paulinus, a native of Bourdeaux, who died bishop of Nola in 431. But bells were in use long before, although not allowed to Christians, who are said to have made use of wooden rattles, (*sacra ligna*) to call their congregations together. It is supposed that Paulinus first introduced bells into churches.

South of Campania, on the coast of the Tuscan sea, were the PICENTINI, to the river Silârus, a territory of small extent, *Plin.* iii. 5. Their chief town was SALERNUM, now *Salerno*, remarkable in the lower ages for a medical school, the professors of which wrote a book called SCHOLA SALERNITANA, and dedicated it to Robert Duke of Normandy, son to William the Conqueror of England, who was residing there in 1100, under the care of the physicians, to be cured of a wound he had received from a poisoned arrow in the wars of Palestine. The poison is said to have been sucked out by his wife SYBILLA, at the hazard of her life. A similar story is also told of Eleanor, the wife of Edward the First.

About ten miles north-west of Salerno stands AMALFI, a city not mentioned in ancient authors. It first acquired importance by commerce under the protection of the Greek emperors, and engrossed the trade of the Levant before the Venetians began to make any figure. The nautical or mariners compass was invented, or at least perfected here, by Flavio Gioia or Blendus in 1302. Amalfi flourished while it enjoyed liberty; but having fallen under the dominion of the Normans in 1100, it became exposed to the attacks of every power at variance with its new masters. The Pisans and Germans laid it waste at different times. The pillage of the Pisans forms an interesting epoch in the history of jurisprudence, for they carried off the code of laws composed by the order of Justinian, (called the PANDECTS, from their embracing the whole circle of jurisprudence). This book had been brought to Amalfi from Greece as a curiosity by a merchant, but had obtained no authority

authority in that place, where the Theodosian code was in force. Amalfi is now a poor place, containing not above 4000 inhabitants.

VI. SAMNIUM, lying for the most part among the Appenines, and in no place bordering on the sea. Chief towns:

BENEVENTUM, anciently called *Maleventum*, Liv. x. 15. from its being exposed to unhealthful winds, *Procop. de Goth.* i. 15. The Romans, when they settled a colony in this place, a. u. 485, from a motive of superstition, called it *Beneventum*, which they thought a more lucky name, *Plin.* iii. 11.; *Liv.* ix. 27. The town is said to have been founded by Diomèdes after the Trojan war, *Solin.* 2. It is situate on the slope and at the point of a hill, between two narrow valleys, in one of which runs the river *Sabātus*, now *Sabato*, in the other *Calor*, now *Calore*; below the city they unite into one stream, and soon after join the *Vulturnus*. In no city of Italy, except Rome, are so many remains of ancient sculpture to be found, as in Benevento. It is now subject to the Pope. A few miles from this, on the *via Appia*, stood CAUDIUM, near which the *FURCÆ CAUDINÆ*, now *Forchia d' Arpaia*, a narrow defile, where the Romans being blocked up by Pontius, general of the Samnites, were in token of subjection obliged to pass under the yoke, a. u. 433.

Near Caudium is mount *Taburnus*, fertile in olives, *Virg.* G. ii. 38.—The other towns of Samnium were *Boviānum*, Liv. ix. 31. x. 12. *Tifernum* and *Treventum*, *Æsernia*, *Sepinum*, *Allife*, *Telefia*, *Saticula*, *Compsa*, &c. See *Liv.* ix. 31. x. 17. 39. 45. xxiv. 20. xl. 31.

South of Samnium was the country of the HIRPINI, descended from the Samnites, watered by the *Sabato* and *Calore*. Their chief towns were *Equus Tuticus*, which Horace describes, but could not express in verse, *Sat.* i. 5. 87. also mentioned by Cicero, *Att.* vi. 1. *Trivicum*, Horat. ib. 79. *Callise*, Liv. viii. 25. *Herdōnia*, Liv. xxv. 21. xxvii. 1. Sil. viii. 568. now *Ortona*. Some vestiges of the ancient town still remain.

West from this is supposed to be the valley of AMSANTUS, enclosed on both sides by high hills, thickly covered with copses of oak. In the lowest part of the dell, and close under one of the hills, is an oval pond, not above fifty feet in diameter, which boils up in several places with great force, in irregular fits, which are always preceded by a hissing sound. The water is spouted up three, four, or five feet, sometimes more, sometimes less; a large body of vapour is continually thrown

thrown out with a loud rumbling noise, emitting a most nauseous and noxious smell. The stones on the rising ground that hangs over the pool are quite yellow, being stained with the fumes of sulphur and sal ammoniac. The water is insipid both as to taste and smell; the clay at the edges is white, and used for rubbing scabby sheep, on which account the lake is farmed out at 100 ducats a year, *Swinburne*. On the hill above stood a temple dedicated to *Mephitis*, the goddess of bad smells, *Plin.* ii. 93. *f.* 95. hence the place is now called *Moffetta*. In this place, equi-distant from both seas, (*Italia medio*), Virgil makes the fury *Alecto* descend to hell, *Virg. Æn.* vii. 563.; it is also mentioned by Cicero, *Div.* i. 36. But what these authors say of *Amsanctus* does not exactly agree with the above description.

North-east of Samnium, and bordering on the Adriatic, were the FRENTANI, another tribe of the Samnites, bounded on the south by the river *Frento*, which runs into the Adriatic, north of mount *Gargānus*, and opposite to the islands of *Diomedes*, from which river they had their name. Their chief towns were *Buca*, *Ortōna*, and *Larinum* on the river *Tifernus*.

VII. APULIA, extending from the river *Frento* to *Brunduſium* and *Tarentum*. The north part of it was called *DAUNIA*, from *Dounus*, its king, *Horat. od.* iii. 30. 11. the father-in-law of *Diomedes*, *Plin.* iii. 11. *f.* 15. also the name of a small river (*pauper aqua*), *Horat. ib.* now *Carapelle*; and the south *PEUCETIA*, from *Peucetius*, the brother of *Oenotrus*, *ib.* *f.* 16. who both came from *Arcadia* seventeen generations before the Trojan war, *Dionys.* i. 11.

The whole of *Apulia* is sometimes also called *JAPYGiA*, especially by Greek writers, *Polyb.* iii. 88. and by the Poets; thus mount *Gargānus*, in the north of *Apulia*, is called *Japyx* by Virgil, *Æn.* xi. 247. and the country around it *Japygii agri*, *Sil.* viii. 223. So *Japyx Campus*, the plain of *Cannæ*, *Sil.* i. 50. iii. 708. But *Strabo* says, that all this country was called by the inhabitants *Apulia*, vi. 283. and restricts the appellation of *Japygia* to *Calabria*, vi. 282. which name, he informs us, was derived from *Japyx*, the son of *Dædalus* by a *Cretan* mother, who settled in that part of Italy, *Ib.* 279.

The chief towns of *Apulia*, now *Puglia Piana* or the *Capitanata*, were *ARPI*, *Argyripa* or *Argyrippa*, built by *Diomedes*, *Plin.* iii. 11. *f.* 16.; *Virg. Æn.* xi. 242. in the middle of a great plain, called at first *Argos HIPPIUM*, *Strab.* vi. 283. (*i. e.* equestre,

equeſtre, from Argos the native city of Diomed being good for breeding horſes, *ἰσσοκόρος*, *Homer.* aptum equis, *Horat. od.* i. 7. 9. north of the river *Cerbālus*, now *Cervaro*, near the foot of mount *Gargānus*, now *St Angelo*, which projects into the ſea, forming a kind of peninſula, vulgarly called the *ſpur of the boot*, ſouth of the *inſula* DIOMEDIS, *Plin.* iii. 26. *f.* 30. two in number, *ib.* & *Strab.* vi. 284.; *Ptolemy* ſays five, iii. 1. the largeſt of which was called *Trimetum*, *Tacit. Ann.* iv. 71. whence theſe iſlands are now named *P Iſole di Tremiti*, the iſlands of *Tremiti*. Nothing now remains of *Arpi* but ſome faint traces of its walls near *Foggia*, now the chief ſtaple for corn and wool in theſe parts, ſo named from the vaults (*foſſe*) below the principal ſtreets and ſquares, in which the corn is buried and preſerved ſound from year to year.

This country is fertile in corn, and abounds in rich paſture for ſheep. But theſe natural advantages are counteracted by the preſent tyranny of the government. 'In the famine of 1764, inſtead of encouraging the farmers of *Puglia* to throw a reaſonable ſupply of corn into *Naples*, by the offer of a good price and ſpeedy payment, the miniſtry ſent ſoldiers into the province to take it by force, and drive the owners before them, like beaſts of burden, laden with their own property. Thoſe that were unwilling to part with it by compulſion, and upon ſuch hard terms, carried their corn up into the hills and buried it. If any were detected in theſe practices they were hanged." *Swinburn.*

North of *Arpi* ſtood TEANUM, called *Apulum*, or *Apulum*, to diſtinguiſh it from *Teānum Sidicinum*, a town of the *Sidicini*, a people of *Campania*, *Liv.* ix. 20. xxii. 57.; *Plin.* iii. 5. & 11.; *Strab.* v. 248. vi. 285.

Above this, near the ſame river, was *Gerion* or *Geronium*, *Liv.* xxii. 18. and weſt of it, *Luceria*, now *Lucera*, on the confines of the *Frentani*, a place of note, *Cic. Planc.* 69. in ancient times, *Strab.* vi. 284. hence called *nobilis* by *Horace*, *od.* iii. 15. 13.

The ſheep fed in the extenſive plains of *Apulia*, between the *Appenines* and *Hadriatic*, have always been remarkable for producing fine wool, *Horat. ib.* *Lana Apula laudatiſſima*, *Plin.* viii. 48. *f.* 73.; *Velleribus primis Apulia*, *Parma ſecundis Nobilis*, *Martial.* xiv. 155. And a tax impoſed on ſheep at preſent conſtitutes one of the chief branches of the revenue of the King of *Naples*.

The river *Cerbālus*, or *Cervaro*, runs into a bay called *Sinus Urius*, from *Uria*, a town at the top of it, the ſituation of which

which is uncertain, now the bay of *Manfredonia*, from a town of that name, built by king Manfred, a. 1261, near the place where the ancient town *Sipontum* stood, built by Diomed, and named Σιπώντις (*Sipūs*, -*untis*, Lucan. v. 377. or indecl. *Sil.* viii. 634.) from the number of cuttle-fish (*sepia*) cast out on the coast, *Strab.* vi. 284. afterwards made a Roman colony, *Liv.* xxxiv. 45. xxxix. 23.

A few miles south of the *Cerbalus* stood *SALAPIA*, a post of consequence in the second Punic war, *Liv.* xxiv. 20. xxxvi. 38. *Plin.* iii. 11. f. 16. Hannibal having cut off Marcellus the consul by an ambuscade, affixed his seal to a forged letter, which he sent to the magistrates of Salapia, in hopes of thus gaining admittance into the place; but intelligence of what had happened having been previously conveyed to the garrison, frustrated his purpose, *Liv.* xxvii. 30. Some ruins of this place are still to be seen near a long lake called *Salapina palus*, Lucan. ib. separated from the sea by a narrow neck of land, now cut into several ponds for making salt. The salt is piled up in heaps, and carried off by boats to the ships, which the shallowness of the water prevents from coming nearer than a mile from the land to take in their cargoes.

West of Salapia stood *ASCULUM*, now *Aseoli*, often mentioned in the war with Pyrrhus, called *Asculum Appulum*, to distinguish it from a town of the same name in *Ricenum*.

The *AUFIDUS*, now *Ofanto*, is the chief river in Apulia, called *tauriformis* by Horace, because it flows from two sources which embrace mount Vultur, and joining at the foot of it, runs with great noise and impetuosity, *Horat. od.* iii. 30. 10. iv. 9. 2. & 14. 25. or perhaps in allusion to the custom of representing rivers on coins by the figure of bulls, by *genii* with horns, minotaurs or animals with human face and horns.

On the right-hand side of this river stood *CANUSIUM*, now *Conosa*; the inhabitants, *Canusini*, are called *bilingues* by Horace, *Sat.* i. 10. 30. because they spoke both Greek and Latin, as was the case in many other towns of Greek extraction in that country. The Canusian bread has still the defect Horace mentions of being gritty or sandy (*lapidosus*), *Sat.* i. 5. 91. which is imputed to the nature of their millstones, made of a soft concreted rock, which constitutes the greatest part of the coast; or to their mode of separating the corn from the ear, by the trampling of a great number of mares, tied in a string by their tails, and whipped round and round. This operation is performed in *Calabria*, or the *Terra di Otranto*, by a pair of oxen, who drag between them a very heavy rough stone, that breaks

breaks the sheaves, and shakes out the grain; *Swinburne*. These methods are nearly the same with those used by the ancients, *Plin.* xviii. 30.; *Col.* ii. 21.; *Varr.* i. 52.

About four miles down the Aufidus was the village of CANNÆ, famous for the fourth and greatest victory obtained by Hannibal over the Romans, under Terentius Varro and Paulus Æmilius, a. u. 536.; *Liv.* xxii. 43. — 50. in the plains of Diomed, *Id.* xxv. 12.; *Sil.* viii. 242. through which a brook ran, called *Vergellus*, which Hannibal crossed by making a bridge of the dead bodies of the Romans, *Flor.* ii. 6.; *Val. Max.* ix. 2. *ext.* 2. The Romans and Carthaginians were encamped on the south of the Aufidus, which the Romans first crossed, and then Hannibal; so that the battle was fought on the north side of the river, in a plain, still called "the Field of Blood," (*Pezzo di Sangue*). There has been some dispute about what Livy says concerning the position of the two armies; that the Romans looked to the south, and the Carthaginians to the north. But the difficulty is said to be solved by examining the situation of the place and the course of the river, which, after running due east for some time, here makes a sudden turn to the south, and describes a very large semicircle.

The Romans were much incommoded by the dust driven upon their faces by a south-east wind, called (*Vulturnus*,) frequent in that hot parched country, (*siticulosa Apulia*, *Horat.* *epod.* iii. 16.)

A number of the Romans fled from the battle to *Canusium*, where they were received with great hospitality, *Liv.* *Ib.* 52. The chief command in that place was conferred on P. Scipio, afterwards called *Africanus*, then very young, and Ap. Claudius. Scipio being informed that some young noblemen, giving up all for lost, were meditating to leave Italy, went to the house where they were assembled; having got admision, he drew his sword, and declared that he would treat as enemies such of them as did not swear not to desert their country; upon which they all complied, *Ib.* 53.

Canusium being greatly favoured by the Romans for its fidelity, afterwards became a great city, but suffered a sad reverse on the overthrow of the Roman empire, being cruelly ravaged, repeatedly, by the Goths, Saracens, and Normans.

On the south side of the Aufidus, for twelve miles above *Canusium*, the country is now bare and disagreeable. Then there is a range of mountains, some of them shaded with trees, others rugged; and beyond them VENUSIA, now *Venosa*, which stands upon a high level of nine miles in circumference,

surrounded on every side by precipices. The nature of the soil shews it to have been raised by subterranean fires. There is a solfatara or *forum Vulcani*, resembling that of Puzzuoli, in its colour, sulphureous productions, and internal rumblings.—Varro fled to Venusia with part of his army after the defeat at Cannæ, and was treated with the same hospitality as those at *Canusium*, *Ib.* 54.

Venusia was equally favoured by the Romans with Canusium. They are both now inconsiderable places; but many more remnants of antiquity are found at the latter than the former. The piece of antiquity, on which the inhabitants of Venosa plume themselves most, is a marble bust, placed on a column in the great square of that town. This they shew as the effigy of their fellow-citizen HORACE, but it is not thought genuine. There is a fountain at some distance from the town, which some hold to be that of *Bandusia*, celebrated *Horat. od. iii. 13.*

Venusia seems to have been on the confines of Lucania, whence Horace says of himself, *Lucanus an Appulus, anceps*, *Sat. ii. 1. 34.*

Near Venusia is mount VULTUR, which has every mark of having been formerly a volcano. Part of it extended into Lucania, hence in *Vulture Appulo*, on the Appulian part of it, and *Altrici extra limen Apulia*, may denote in *Peucetia*, beyond the limits of *Daunian Apulia*, in which Horace was born, *Horat. od. iii. 4. 9.*

In the south part of Apulia, called PEUCETIA, were *Acherontia*, on the top of a hill; *Bantia*, with its forests (*saltus Bantini*), and Ferentum, lying low, (*humile*), all three not far from Venusia, *Horat. ib.*

On the sea-shore stood *Barium*, now *Bari*, remarkable for the abundance and delicacy of its fish, (*piscosum*), *Hor. Sat. i. 5. 97.* *Bari* became a place of consequence under the Greek emperors. It supported a siege for four years against Robert Guiscard, the son of Tancred the Norman, first Duke of Puglia, a. 1067. At last it was obliged to capitulate upon the defeat of a squadron sent by the Emperor of Constantinople to its relief. It afterwards underwent various turns of fortune.

South of Barium stood EGNATIA or GNATIA, the last stage mentioned by Horace in his journey to Brundisium, *Sat. i. 5. 97.* very ill supplied with water (*limphis iratis extructa*), which afterwards proved its destruction. The pretended miracle shewn at this place, of melting incense without fire, which

which Horace ridicules, *Ib.* and Pliny mentions, ii. 107. *f.* 111. is still exhibited; although under a different form, at Naples, when the blood of *Januarius*, the tutelar saint of that city, contained in a glass vial, is believed to melt in the hand of a priest.

Near Gnatia is supposed to have been the *Matinian* mount or plain contiguous to the sea, hence *Littus Matinum*, Horat. od. i. 28. 3. abounding in thyme and flowers fit for bees, *Ib.* iv. 2. 27.; *Lucan.* ix. 185. Some place it in Calabria, *Schol.* *in Horat.*

VIII. CALABRIA, called also MESSAPIA, from a leader of the Greeks who settled there, *Plin.* iii. 11. *f.* 16. and before that PEUCETIA, *Ib.* or JAPYGiA, see p. 158. whence a north-west wind, favourable for such as sailed to Greece, was called *Ἰάπυξ*, *-ῆγίς*, Horat. od. i. 3. 4. because it blew from Calabria or Appulia:—forming a peninsula, commonly called *the heel of the boot*; the south part of which was called SALENTINA, *Strab.* vi. 282. or *Salentini campi*, where Idomeneus from Crete settled, *Virg. Æn.* iii. 400. The breadth of the peninsula from Tarentum is about twenty-five miles, *Plin.* iii. 11. *f.* 16.

The chief towns of Calabria were, BRUNDUSIUM, now *Brundisi*, from which the Romans usually crossed in their way to Greece, and landed at *Dyrrachium* in *Illyricum*, *Plin.* iii. 11. said to have been named from the resemblance of its harbour to the head of a stag, (*brunda* denoting a deer's head in the old *Messapian* language, *Isidor.* xv. i.; *Strabo* makes it *Ἰππυρραχίον*, vi. 282.) This harbour was the best in the Adriatic, and one of the finest in the world. It is double; the outer part is formed by two promontories, which gradually diverge from each other like an angle as they advance into the sea. Between the capes lies a small island anciently called *Pharos*, because it had a light-house on it to direct mariners in the night-time, like the *Pharos* of Alexandria in Egypt, *Mela.* ii. 7. now called the *island of St Andrew*. This is probably what *Livy* calls the promontory of Brundisium, x. 2. Within this island, which secures the whole road from the fury of the waves, large ships may ride at anchor. At the bottom of the bay the hills recede in a semicircular shape, to leave room for the inner haven, which, as it were, clasps the city in its arms, or rather incircles it in the figure above mentioned. It is very deep, and extends in length $2\frac{1}{2}$ miles, in breadth 1200 feet in the widest part. The hills and the town shelter it on every part. The harbour is thought originally to have been produced by an

earthquake. Julius Cæsar, attempting to shut up Pompey and his fleet in this place, drove piles into the narrow neck of land between the two ridges of hills, and threw earth, trees, and ruins of houses, into the channel which communicates with the two havens, *Cæs. B. C. i. 25.* and had nearly accomplished the blockade, when Pompey sailed out and escaped to Greece. *Ib. 28.; Dio. xli. 12.* In the 15th century the prince of Taranto sunk some ships in the middle of this passage, to prevent his enemies from entering the port, and thereby provided a resting place for sea-weeds and sand, which soon accumulated, choked up the mouth, and rendered it impracticable for any vessels whatsoever. In 1752 the evil was increased, so as to hinder even the waves from beating through; and all communication was cut off, except in violent easterly winds or rainy seasons, when an extraordinary quantity of fresh water raised the level. From that period the port became a fetid green lake, full of infection and noxious insects; no fish but eel could live in it, nor any boats ply except canoes made of a single tree. The low grounds at each end were overflowed and converted into marshes, the vapours of which created every summer a real pestilence; and, in the course of a very few years, swept off, or drove away, the largest portion of the inhabitants. From the number of 18,000 they were reduced in 1766 to 5000. In 1775 above 1500 died during the autumn. In former times the air of Brundisi was esteemed so wholesome and balsamic, that the convents of Naples used to send their consumptive friars to this city for the recovery of their health. Upon an application of the inhabitants for relief, an attempt has lately been made to open the port afresh, which has already been attended with some degree of success. The workmen in cleaning the channel have found some medals and seals, and have drawn up many of the piles that were driven in by Cæsar's men. They are small oaks stripped of their bark, and are still as fresh as if they had been cut only a month, though buried above eighteen centuries, seven feet under the sand. *Swinburne.*—Little remains of ancient Brundisium, but broken pillars, ruins of aqueducts, coins, &c. In 1456 great part of the city was destroyed by an earthquake.

There was a shorter passage to Greece from HYDRUNTUM, vel *Hydrus*, -*untis*, now *Otranto*, to *Apollonia* or *Oricum*, in Epire. But as Hydrus was fifty miles farther south than Brundisium, and the passage from it not so certain, the latter was preferred, *Plin. iii. 11.* Otranto at present is but a small town; it stands on a hill, and contains only 3000 inhabitants.

habitants. Its little harbour is not so bad, but it might induce more people to settle here, as no place on the coast lies so commodious for traffic with Greece. The Adriatic is here but sixty miles wide, Pliny says 56; iii. 11.; and in a clear day the snowy tops of the Acroceraunian mountains in Epiré may be distinctly seen.

Pyrrhus is said to have thought of making a bridge between the two countries over this part of the sea, and after him Varro, the lieutenant of Pompey in the war against the pirates, *Plin.* iii. 11. f. 16.

Between Brundisium and Hydrus stood LUPIA, v. -ia, a Roman colony; near which is the modern city LECCE, now the capital of this country, a town of considerable extent, but thinly inhabited, containing not above 13,000, about twenty-four miles distant from Brundisi.

About eight miles south of Hydruntum was CASTRUM vel ARX Minerva, now *Castro*, where was a temple of Minerva, seen a great way out at sea, *Virg. Æn.* iii. 531. called also *Minervium*, Vell. i. 15. and south of this PROMONTORIUM JAPYGIUM vel Salentinum (ἄκρα Ιαπυγία), *Strab.* vi. 281.; *Plin.* iii. 11. now the cape of *Santa Maria de Leuca*, from *Leuca*, a small town near the Cape, *Lucret.* v. 375.

On most maps of Italy a branch of the Appenines is made to extend through Calabria to this cape, but improperly. Through the whole length of the peninsula there is not a mountain of consequence, whence Virgil says HUMILEMQUE VIDEMUS ITALIAM, *Æn.* iii. 522. Without rivers, and almost without rivulets, this country is surprisingly fertile, owing, as it is supposed, to the vapours which arise from subterraneous lakes or reservoirs of water. The existence of these is proved by the shallowness of the wells, and by the pools, which appear wherever the level is low. All the rain that falls is swallowed up, before it can reach the sea, by large cracks in the rocks, called *Voraggini* or *Abysses*, *Swinburne*.

Between the *Japygian* and *Lacinian* promontories flows up the *Sinus Tarentinus*, or gulf of Tarentum, the breadth of which, between the two capes, is 100 miles, *Plin.* iii. 11.

The first place of note on the west side of Calabria, thirty-two miles from the Cape, is CALLIPOLIS, now *Gallipoli*, which stands on a rocky island, joined to the continent by a bridge, containing about 6000 inhabitants, favourably situated for commerce, but never properly encouraged by government. Its chief articles of trade are oil and cotton. The people of this town

town are in easy circumstances; but the inhabitants of the country are grievously oppressed by feudal tyranny.

About nine miles north of Gallipoli was *Neretum* v. *Neriton*, now *Nardo*, containing about 8000 inhabitants. The breadth of the peninsula from Nardo to Otranto is about thirty-five miles.

On the north-east corner of the gulf stood TARENTUM, now *Taranto*, called also TARAS, -*antis*, from *Taras* its founder, *Pausan.* x. 10. the son of Neptune, *Ib.* its tutelar deity (*custos*), hence said to be sacred to him, *Horat. od.* i. 28. 29. as Soraete to Apollo, *Virg. Æn.* xi. 785. Tarentum was afterwards seized upon, and in a manner founded anew, by PHALANTUS, the Lacedemonian, *Horat. od.* ii. 6. 11. and a colony of his countrymen, called *Parthenii*, from the peculiar circumstances of their birth, *Justin.* iii. 4.; *Strab.* vi. 278.—hence called *Lacedemonium Tarentum*, *Horat. od.* iii. 5. fin.; *Ovid. Met.* xv. 50. and OEBALIA, from *Oebälus*, a king of Lacedæmon, the father of Tyndärus, and grandfather of Helen, *Virg. G.* iv. 125.

Tarentum flourished long as an opulent state before Rome became conspicuous. It owed its prosperity to the cultivation of commerce, *Polyb.* x. 1. PHALANTHUS new modelled the government upon an aristocratical plan, in imitation of Lacedæmon. But most of the nobles having perished in a war with the *Japyges*, *Diodor.* xi. 52. democracy was re-established, *Aristotel. politic.* v. 3. Under this form of government the inhabitants of Tarentum became very powerful; they are said to have amounted to 300,000. Thirteen considerable cities acknowledged their dominion. Their fleet was the greatest in those seas; and they kept in constant pay an army of 30,000 foot, and 3000 horse. Strabo adds 1000 commanders of horse, (*ἱππάρχαι*,) vi. 280. The Tarentines embraced the philosophy of Pythagoras, particularly *Archytas*, who long governed that city, and was as distinguished for his knowledge in astronomy as in politics. He seems to have perished by shipwreck near the bottom of the Adriatic (*Illyricis undis*), *Horat. od.* i. 28. 22. on the Matinian shore, *Ib.* 3. Increase of riches produced at Tarentum luxury and effeminacy of morals, hence called MOLLE, *Horat. Sat.* ii. 4. 34. and IMBELLE, *Id. ep.* i. 7. 45. There were more public festivals than days in the year, hence the bravery of the citizens degenerated, and it became necessary to employ foreign generals and mercenary troops to fight their battles. Thus being attacked by the Romans, they implored the assistance of Pyrrhus, king of Epirë, *Liv. epit.*

epit. xii. as they had formerly asked that of his progenitor Alexander, *Liv.* viii. 24.

In the second Punic war Hannibal took Tarentum by stratagem, *Liv.* xxv. 8. — 11. aided by the treachery of some of the citizens, *Polyb.* viii. 19. &c.; it was retaken by Fabius Maximus in a similar manner, *Liv.* xxvii. 17. & 18. The Tarentines were deprived of their liberty, and received a Roman colony, *Strab.* *ib.* 281.; *Vell.* i. 15. After the overthrow of the Roman empire, this city shared the same fate with the rest of Italy.

The city stood upon a peninsula, and the citadel projected into the sea, being joined to the city by a narrow neck of land. On the east the sea flows up into a bay called *mare Piccolo*, or the *Little Sea*; on the west is the open sea called *Mare Grande*. When Hannibal got possession of the town by stratagem, the Romans fled into the citadel, and thus continued masters of the port, which communicated with the little sea, and of the Tarentine fleet. To remedy that inconvenience Hannibal caused the galleies to be dragged by carriages through the city into the open sea, or *Mare Grande*, *Liv.* xxv. 11.; *Polyb.* viii. 20.

The present town is confined to the place of the old citadel, which is now an island, the isthmus having been cut through, and joined to the continent on the north side by a long bridge of seven arches, through which the tide flows with great impetuosity. At each arch is fixed a frame for hanging nets to intercept fish as they run up to the little sea with the flow, or fall back with the ebb; and upon this bridge is carried the aqueduct that supplies the town with water, brought from the distance of twelve miles. Scarce any vestiges of the ancient city remain. Of all the temples, *gymnasia*, theatres, and other monuments of its opulence, not a single column exists. Even in the time of Strabo the size of the city was much diminished, and confined in a great measure to the mouth of the port and the citadel, vi. 278. The number of inhabitants at present is computed at 18,000, who live mostly by fishing; and, as far as their poverty will permit, copy the soft indolent manners of their forefathers. Of all the places in Italy Tarentum and Tibur are most celebrated by Horace for their pleasant situation, *Vet. Schol. in ep.* l. 16. 11.

Near Tarentum flowed the river *Galēsus*, famous for the sheep fed on its banks, covered with skins (*pellitæ*) Horat. *ib.* to preserve their fleeces, *Varr. R. R.* ii. 2. 18.; *Columell.* vii. 4. 4. & 5. as was the custom in other places, *ib.* and still is in Spain. These sheep were of a delicate nature, and treated

with

with particular attention, *Col. ibid.* 2. & 3. They were often bathed in the river *Galesus*, *Martial.* ii. 43. iv. 28. which is supposed to have had the virtue of softening their wool, *Id.* v. 38. 2. as the *Clitumnus*, to render it white, *Virg. G.* ii. 146.; *Plin.* xxxi. 2. There is a difference of opinion among the moderns about what was the ancient *Galesus*. Some suppose it a brook called *Cervaro*, which runs into the bay called *Mare Piccolo* or *Little Sea*, at the north-east corner, about five miles from *Tarentum*, the waters of which are strongly tinged with the chalky or marly particles of the soil it runs over, hence thought to be called *albus*, white, by *Martial*, xii. 64. 3. and *niger* black, by *Virgil*, *G.* iv. 126. from the thick pine groves that then shaded its banks, as *Propertius*, speaking of *Virgil*, says, *Tu canis umbrosi subter pineta Galefi Thyrsin et attritis Daphnin arundinibus*, Thou singest on thy worn or smooth reeds, &c. ii. 34. 68. The ground along this rivulet is now a wild heath, unless where it is covered with tufts of aromatic shrubs or clumps of *Carob* trees. The *Tarentines* give the name of *Galesus* to a stream which rises in a delicious vale, called *Citrezze*, only about 300 yards from the sea, and runs into the same bay with the *Cervaro*, a mile nearer *Tarento*. This stream is beautifully shaded and deep, which answers to *Virgil's* epithet of black; and that of *Martial* may be supposed to allude to the whiteness of the sheep which fed on its banks, for *Strabo* says that the *Appulian* wool was softer than the *Tarentine*, but less bright in the colour, λαμπρα ἥττον, vi. 284. The only difficulty arises from the shortness of its course, how so trifling a rill could be deemed a river, and called *Eurôtas* from the river of *Lacedæmon*, *Polyb.* viii. 28. or how numerous flocks could wander on its banks, and be washed in its waters. *D'Anville* and others give the name of *Galesus* to a river that discharges itself into the gulf or *Mare Grande*, four miles west of *Tarento*.

The delicate race of sheep so famous for their wool, and which the ancients reared with so much care, is now almost extinct. Various attempts were made at different times to preserve and restore them; but the introduction of silk worms from the east by King *Roger* in 1130, proved a fatal check to the demand for fine wool, and the heavy load of taxes imposed upon this commodity by succeeding princes, completed the destruction of the finer breed.

The purple dye of *Tarentum* was very much celebrated. It was procured from two sorts of shell-fish, the *Murex* and the *Purpura*, *Plin.* ix. 25. f. 41. & 36. f. 60. From the former a dark

dark colour was obtained, the latter gave a brighter tint, approaching to scarlet. The *murex* generally remains fastened to rocks and stones; the *purpura* being a fish of prey, is by nature a rover, and one of the most voracious inhabitants of the deep. As the colour of the *murex* could not stand alone, a certain proportion of *purpura* juice was mixed with it. We read of fleeces being dyed upon the backs of the sheep, but remain in the dark as to the method and advantages of that process. See *Swinburne*, section xxxi.

The country round Tarentum was famous for producing oil and honey, *Horat. od. ii. 6. 15.* as it still is, and AULON for producing wine, *Horat. ib. 18.* and wool, *Martial. xiii. 125.*; but the wine of Tarento is not now held in much estimation. Some make Aulon a mountain, as the old Scholiast on Horace, others a vale. The ancient geographers do not mention it.

South-east from Tarentum stood RUDIÆ, the birth-place of ENNIUS, *Sil. xii. 397.* the first eminent poet at Rome, the friend of the great Scipio Africanus, *Ovid. Art. Am. iii. 409.* hence Horace calls the poems of Ennius in praise of Scipio, CALABRÆ PIERIDES, *od. iv. 8. 20.* and Cicero calls Ennius RUDIUS HOMO, *Arch. 10.*

On the road between Tarentum and Brundisium, near midway, stood URIA, *Strab. vi. 282.* founded by a colony of Cretans, *Herodot. vii. 170.* called *Uria Messapia*, to distinguish it from a town of the same name in Apulia, *Plin.* now *Oria*, romantically situated upon three hills in the middle of a large plain, fertile in corn, oil, and cotton. The lands here are cultivated at the joint expence of the proprietor and tenant, who halve the profits between them.

South of Uria stood *Manduria*, taken by Fabius Maximus, *Liv. xxvii. 15.* where now stands *Casalnuova*, the inhabitants of which are noted for eating dogs flesh. Near this is a remarkable well, in which the water always remains at the same height, and is not altered, whether it be filled with rubbish or empty, *Plin. ii. 103.*; *Swinburne i. sect. 28.*

North of Uria is a fine modern town called *Francavilla* or *Freestown*, from the first inhabitants being exempted from taxes for ten years, by Philip of Anjou, prince of Tarento, a. 1310. Here, as at *Bari*, horse flesh is said to be publicly sold in the market.—Near this terminates the south-east extremity of the Appenines.

IX. LUCANIA, extending from the gulf of Tarentum to the Tuscan sea, and forming the entrance of the foot of the

boot : one part of it is now called *BASILICATA*, from the Greek Emperor *Basil II.* and the other *CALABRIA CITRA*, which name was given it by the Greek Emperors, to perpetuate the memory of ancient *Calabria*, which they had lost.

Lucania extended on the Tuscan sea, from the river *Silārus* to the *Laus*, and on the Tarentine gulf, from the river *Bradānus* to the *Sibāris*, or to the town *THURI*, *Strab.* vi. 254; *Plin.* iii. 5. Some extend it farther.

The chief towns on the Tarentine gulf were, first, after crossing the river *Bradanus*, south-west, *METAPONTUM* v. -us, said to have been founded by the Pyliahs that sailed from Troy with Nestor, *Strab.* vi. 264. the abode of Pythagoras, during the last years of his life, *Liv.* i. 18.; *Justin.* xx. 4. near the mouth of the river *Casuentum*, *Plin.* iii. 11. *f.* 15. now *Basento*, where Augustus and Antony had an interview, which was brought about through the mediation of Octavia, *Appian. civ. bell.* v. 726.; *Dio.* xlviii. *fin.* Some pillars of coarse marble of the ancient Doric order, in two rows at the distance of eighty feet, ten in one row, and six in the other, are all the vestiges which now remain of Metapontum. It stood on the skirts of a plain twenty-five miles long, anciently remarkable for its fertility, now covered with marshes, and almost uninhabited. Hannibal made this city his head-quarters for several winters; on which account, after the retreat of the Carthagenians, it was punished by the Romans with the loss of its liberty.

Between the rivers *Aciris*, now *Agri*, and *Siris*, now *Sinno*, a little from the sea, stood *Heraclea* or *Heracleia*, founded by the Tarentines, *Strab.* vi. 264.; *Liv.* viii. 24.; *Diodor.* xii. 36. the place where the deputies of the Grecian states in that country used to assemble, to consult about their common interests, *Strab.* vi. 280. as those of the states of *Gracia Propria* did at Delphi.

As the citizens of Heraclea enjoyed all the privileges of Roman citizens, (*cum civitas esset æquissimo jure et fœdere*,) Archias the præceptor of Cicero got himself inrolled a citizen of it, *Cic. Arch.* 4.

At the mouth of the *Siris* was a town of the same name, the port of Heraclea, *Strab.* vi. 264. which Pliny makes the same with Heraclea, iii. 11. Some heaps of rubbish near the banks of the *Agri*, about three miles from the sea, are supposed to fix the situation of Heraclea.

On a peninsula formed by the rivers *Sibāris*, now *Coscile*, and *Crathis*, now *Crater*, stood the city *SIBARIS*, *Plin.* iii. 11. founded by the Achæans, *Strab.* vi. 263. one of the most ancient

cient Græcian settlements in Italy. It became so powerful that it ruled over four neighbouring nations, and twenty-five cities, and could bring into the field 300,000 men. The walls of the capital enclosed a space of six miles and a half, and its suburbs extended near seven miles along the Crathis, *Ibid.* The Sybarites were remarkable for their luxury and effeminacy, *Ælian.* i. 19. ix. 24. xiv. 20. hence *Sybaritica mensa*, a sumptuous table, which proved their ruin, *Ibid.* iii. 43.; for the people of Croton, under Milo, having defeated them with great slaughter, b. C. 572.; *Diodor.* xii. 9. overwhelmed their city by turning the river upon it, which they effected in seventy days. This destruction was foretold by the priests of the temple of Apollo at Delphi, and ascribed to their having violated the temple of Juno, *Ælian.* iii. 43. A few who escaped the slaughter, and attempted to restore their city, were cut to pieces by a colony of Athenians and other Greeks, who, having removed the city to another place at a small distance, called it THURII, v. -IUM, from a fountain of that name, *Diodor.* xii. 10. The Thuriens flourished long as an independent state; but being subjected by the Lucanians, and oppressed by the Tarentines, they applied to the Romans for protection, who sent thither a colony, and called the town COPIÆ, *Ibid.* but the ancient name prevailed, *Cic. Att.* iii. 15. ix. 19. Thuri was the last city to which CHARONDAS of Catana, *Ælian.* iii. 17. the famous legislator, prescribed laws, and where he died. Having made it capital for any citizen to appear in the assembly of the people with a sword, and being reminded one day that he had inadvertently brought one, he immediately plunged it into his breast, and thus sealed his decree with his own blood, *Val. Max.* vi. 5. ext. 4. Diodorus makes Charondas a native of Thuri, and recounts his laws, xii. 11.—20. At Thuri HERODOTUS resided during the last years of his life, *Strab.* xiv. p. 656. and also for some time Lysias the orator. Augustus Cæsar was nicknamed THURINUS, in his childhood, either from the origin of his family, or from his father's having performed some successful exploits in that country, *Suet. Aug.* 7.

The plains where these illustrious cities stood are now desolate. The rivers not being properly confined overflow their banks, and, instead of fertilising the fields as formerly, leave behind them black pools and stinking swamps, which poison the whole circumjacent region. The ancients believed that the Crathis made the hair of those that drank of it white and soft; the Sibaris, black, hard, and curled, *Plin.* xxxi. 2. f. 10.

Strabo

Strabo says, the Crathis made the hair of those that bathed in it yellow or white; and that the Sibaris made those horses that drank of it apt to be frightened, vi. p. 263. The Sibarites are said to have taught their horses to dance to a particular tune.

The first town of *Lucania* on the Tuscan sea, south of the *SILĀRUS*, *Virg. G.* iii. 146.; *Sil.* viii. 581. or *SILER*, *Lucan.* ii. 426. was *PÆSTUM*, called by the Greeks *Posidonia*; *Plin.* iii. 5. l. 10. thirty miles from *Salernum*, founded by a colony of Dorians, afterwards augmented by the Sibarites, on the *Sinus Paestanus*, now the gulf of *Salerno*, famous for its rose-bushes, which produce roses twice a-year, in spring and autumn, hence *biferique rosaria Pæsti*, *Virg. G.* iv. 119.; *Ovid. Pont.* iii. 4. 28. The ancient walls of *Pæstum* are still standing, almost entire, about three miles in circumference, and parts of several temples and public buildings, much admired by judges in architecture.

East from *Pæstum* is mount *ALBURNUS*, a chain of very high mountains; through a huge chasm in which flows the river *Tanāger* or *Tanagrus*, now *Negro*. This river rises among the Appenines, and having passed the fertile vale of *Diano*, near twenty miles in length, loses itself in the ground by several horizontal apertures, and oozes through the ground as through a sieve, whence the place is called *La Criva*, a sieve. After running below a hill for two miles, (*Pliny* says twenty, ii. 103.) it breaks forth again in a spacious cavern, called *la Pertosa*, with dreadful noise, rolling before it huge stones and broken trunks of trees. From being a limpid stream its colour is changed to a muddy white. Then it winds charmingly through thickets of trees and open meadows, under lofty rocks and impending groves of oak, (*per Alburnum ilicibus virentem*, *Virg. G.* iii. 146.) This beautiful vale attends it to the gulf of *Pesto*. In summer its waters are greatly diminished, hence called *ficcus* by *Virgil*, *Ib.* 151.

South of this is the river *HALES*, *-ētis*, v. *Heles*, *Cic. Fam.* vii. 20.; *Att.* xvi. 7.; and near it, the town *VELIA*, *ELEA* or *Helia*, founded by part of the same colony of *Phocaenses*, that built *Marseilles*, *Strab.* vi. *princ.* the city of *ZENO*, the philosopher, called *Eleates*, *Cic. Tusc.* ii. 22.; *Nat. D.* iii. 33. to distinguish him from *Zeno* the founder of the *Stoics*, born at *Cittum* or *Citium*, a town in the island *Cyprus*.

Near *Velia* was a lake, (*lacus VELINUS*), *Cic. Att.* iv. 15.; its harbour (*portus Velinus*), *Virg. Æn.* vi. 366. was on a small bay of the same name, opposite to two islands called *OENOTRIDES*, from the *Oenotri*, the ancient inhabitants of this

part

part of Italy, namely, *Pontia* and *Ischia*; and south of these *Pandateria*, v. -*taria*, places of banishment for illustrious Romans, *Suet. Tib.* 53. & 54.; *Cal.* 15.; *Tacit. Annal.* 1. 53. xiv. 63. On the south extremity of the bay was the harbour and promontory of *Palinurus*, said to have been named from the pilot of *Ænëas*, *Virg. Æn.* vi. 380. who was drowned near it, *Ib.* v. *fin.*

South of the prom. *Palinurus* was the bay called *LAUS SINUS*, now the gulf of *Policaastro*, or *Scalea*, from two adjoining towns. Into the top of it runs the *MELPES*, now *Melfa*, near which was the town *Buxentum*, called by the Greeks *Pyxus*, *Strab.* vi. *init.* a Roman colony, *Liv.* xxxiv. 45. xxxix. 23. and ten miles south of it, *BLANDA*, *Id.* xxiv. 20. Then the river *LAUS*, the southern boundary of *Lucania*, on which, a little above the sea, stood a town of the same name, a colony from *Sibaris*, *Strab.* vi. *init.*

The interior towns of *Lucania* were,—*Atinum*, on the river *Tanager*, v. -*grus*, now *Negro*, near the place where that river sinks under ground, (*in Atinate campo*, *Plin.* ii. 103. f. 106.); *Aternum*, on the *Silarus*; *Bucino* or *Bulcino*, on the same river; not far from it, *Marisco*; north of it, *Potentia*, now *Potenza*.—Towards the Tarentine gulf, *GRUMENTUM*, *Liv.* xxiii. 27. *Nerulum*, *Id.* ix. 20. *Lagaria*, said to have been founded by *Epëus*, the framer of the Trojan horse, and a colony of *Phocenses*, *Strab.* vi. 263.

X. BRUTTII.—The part of Italy south of the rivers *Sibaris* and *Laus* was called, from the name of the people that inhabited it, **BRUTTII**, *Liv.* xxvii. 16. 25. & 53. or *ager BRUTTIUS*, *Sallust. Cat.* 42. and *Bruttia tellus*, *Sil.* xvi. i. but not *Bruttium*; now **CALABRIA CITRA**.

The towns near the Tuscan sea, south of the river *Laus*, were,—*Cerille*, v. -*i*, *Sil.* viii. 580. Several miles south of this, and at some distance from the sea, *PANDOSIA*, on the river *Achëron*; in which river *Alexander* king of *Epire*, who came to the assistance of the Tarentines, perished, b. C. 324, and so fulfilled the prediction of the oracle of *Jupiter* at *Dodona* (*sortes Dodonæ Jovis eventu affirmavit*), by which he had been deceived, *Liv.* viii. 24.; *Strab.* v. 256. Near *Pandosia*, on the south, was *CONSENTIA*, which *Strabo* calls the capital of *Bruttii*, *Ib.* and where the body of *Alexander*, after being dreadfully mangled by the enemy, was buried, *Liv.* *ibid.* now *Cosenza*; the inhabitants were called *Consentini*, *Cic. Fin.* i. 3.

South-

South-west of this was *Terina* on the Terinæan gulf, now the gulf of *St Euphemia*, about forty miles square, *Strab. ib. Plin. iii. 5.* near the river *Ocinärus*. South of it *Temesa*, or *Temsa*, a Roman colony, *Liv. xxxiv. 45.* and *Lametia* on the small river *Lametus*, whence the same bay is called *Sinus Lametinus*; also *Vibonensis*, *Cic. Att. xvi. 6.* from *VIBO*, a town on the south side of it, *Ib. iii. 3.* anciently called *HIPPO*, surnamed *Valentia*, by the Romans, *Strab. vi. 256.*; *Plin. iii. 5.* now *Monte Leone*.

In this bay are three small islands called *ITHACESIÆ*, from *Ulysses* having built a watch tower in one of them, *Plin. iii. 7. f. 13.* At the bottom of the bay, on the south, was *Portus Herculis*, and a place called *ad Tropan*, *Strab. ibid.* now *Tropea*. South of this promontory is the river *Metaurus*, now *Marro*, at the mouth of which was *Portus Oressis*, and *Medma* or *Medma*.

South of this was the promontory, or, according to *Pliny*, the town *SCYLLÆUM*, and near it the river *Cratais*, *Idis*, said to have been the mother of *SCYLLA*, *Plin. iii. 5.* a female monster, supposed by the poets to be confined in a dark cave under this promontory, as it is thought, and to draw ships upon the rocks, that she might devour those on board. This monster, in the upmost part, exhibited the appearance of a beautiful virgin down to the waist; in the lowest part, a *Prigitis* or huge fish with a forked tail, (*cauda bifida*), like that of a dolphin; and from the middle (*ex utero*) the heads of dogs or wolves burst forth howling, *Virg. Æn. iii. 424.* the noise of which animals, *Justin* says, the frightened mariners imagined they heard amidst the dashing of the waves at the foot of the rock, *iv. 1.*

Modern Travellers inform us, that here, when a tempest rages, the noise of the billows driven into the broken cavities is truly dreadful.

On both sides of this rock stood the town of *SCILLA*, which was destroyed in the terrible earthquake on the 5th of February 1783. A considerable part of the inhabitants, who, to save themselves from the falling houses at night, repaired to the beach, were in a moment swept into eternity by an inundation of the sea, to the number of 2743. This earthquake proved fatal almost to the whole province. Near 40,000 persons perished in the southern part of Italy and opposite coast of Sicily, by repeated shocks on different days of the months of February and March. *Swinburne ii. sect. 60.*

Next to *Scyllæum* is the promontory *CÆNYS*, opposite to the Sicilian promontory *PELORUS*, at the distance of twelve

stadia, or a mile and a half, *Plin. & Strab. ibid.* Near this was *Pofidonium*, a town, or temple of Neptune, and a pillar called *COLUMNA RHEGIA* by Pliny, and *RHEGINA* by Strabo, (*Ῥηγινῶν στῆλῃς*), twelve miles and a half from Rhegium, *ib.* where the straits are narrowest, about six *stadia*, not quite a mile over, *Strab. ib.*

RHEGIUM, now *Rheggio*, a very ancient city, founded by a colony from Chalcis in Eubœa, *Strab. ib.* said to have been named from the disjunction of Sicily from the continent by an earthquake, (*interfuso mari avulsa*), *Plin. iii. 8. f. 14.* So Virgil, *Æn. iii. 414.* (*a rumpendo*, Festus, ἀπο το ραγναι, Strabo, vi. 258.) mentioned in the voyage of the apostle Paul, *Act. xxviii. 13.* 324 miles south-east from Capua. The country around Rheggio is delightful, and the views on every side equal to those at Naples. The plains towards the Apennines are covered with orange, citron, olive, mulberry, palmtrees, &c. under whose shades vast quantities of vegetables of all sorts grow, being refreshed by numerous meandering streams. The hills that skirt the great chain of mountains abound with chestnut trees, producing very large and sweet fruit, which the inhabitants dry, grind, knead into a paste, and use in place of bread. The Faro, (*fretum Siculum*), lined with villages and towns, seems a noble river, winding between two bold shores. At Rheggio it becomes considerably broader. Wherever a hole is made in the sands, though within a foot of the sea, fresh water bubbles up.

Rhegium was the birth place of *Ibycus*, famous for his amorous verses, *Cic. Tusc. iv. 33.* who having fallen in among robbers, and being just about to be murdered by them, observing a flock of cranes flying over his head, he declared that these birds would be the avengers of his death. Afterwards, while the robbers were sitting in the market place of Rhegium, a number of cranes happened to fly over that place, whereupon some of the robbers said in jest, *Behold the avengers of Ibycus.* This being overheard raised suspicion. They were therefore apprehended, and being put to the rack, confessed the crime, and were executed, *Suidas.* hence the proverb *Ibyci grues*, when a criminal is unexpectedly detected. Thus Ausonius, *Ibycus ut periit, vindex fuit altivolans GRUS, Etyll. de histor. 12.*—Near Rhegium is a cape of the same name.

About six miles and a half east from Rhegium is the promontory **LEUCOPETRA**, so named from its white stone, *Strabo vi. 259.* now *Capo dell' Armi*, whither Cicero was driven back by cross winds, when he attempted so sail from Syracuse for Athens

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Athens after the death of Cæsar, *Phil.* i. 3. and whence, having received favourable news from Rome, he returned to the city, *Att.* xvi. 7. Here the ridge of the Appenines terminates and sinks into the sea, and is supposed to rise again at *Taur-menium*, now *Taormina*, in an oblique line on the Sicilian shore.

West from this is the promontory of Hercules, now *Cape de Spartivento*, the most southern point of Italy; then, on the *Ionian sea*, at a little distance, the promontory *Zephyrium*, so named, because it had a harbour exposed to the west winds, (*Zepbjiri*) *Strab.* vi. 259. near which was the city *LOCRI*, hence called *Locri Epizephyrrii*, *Ib.* and *Plin.* iii. 5. to distinguish it (or the inhabitants, who were also called *Locri*, v. *Locrenses*), from the *Locri Ozöle* in Greece, by a colony of whom it was founded, soon after the foundation of Croton and *Syracuse*, *Strab.* *ib.* or rather from the *Locri Epicnemidii*, or, as Virgil calls them, *Narycii*, from *Naryx*, -*ycis*, one of their towns, *Æn.* iii. 399. hence Ovid calls this city *Narycia*, *Met.* xv. 705. It stood on the brow of a hill called *Esöpis*, *Strab.* *ib.* where, as it is thought, the small town *Gerace* now stands. The Locri resided three or four years on the promontory before they founded their city. They were assisted in building it by the *Syracusans*. It stood at the distance of 600 stadia, about 75 miles from *Rhegium*. The Locri are said to have been the first people in the world that used written laws, which *ZALEUCUS* composed for them from the laws of the *Cretans*, *Lacedemonians*, and *Athenians*. *Zaleucus* annexed a certain penalty to each law, which before his time had been left to the discretion of the Judges. These laws were few and simple, but rigidly observed. This *Strabo* commends, and adds, in the words of *Plato*, that litigations and crimes abound where there are most laws, as diseases do where there are many physicians, vi. 260. *Diodorus* says that *Zaleucus* was a native of Locri, and a disciple of *Pythagoras*. In the preface to his laws he first of all recommends to his countrymen a firm belief in the existence and providence of the gods; that they are not pleased with the sacrifices of the wicked, but with the just and virtuous actions of the good, *Diodor.* xii. 20. It was ordained that any one who had a new law to propose, should appear in the assembly of the people with a rope about his neck, to be strangled immediately if his proposal should be rejected. This law *Diodorus* ascribes to *Charondas*, xii. 17. The punishment decreed by *Zaleucus* against adultery was the loss of both eyes; to which, when his own son

son had subjected himself; and all the citizens, out of respect for the father, wished to exempt the son, Zaleucus, that he might at the same time maintain the authority of the law, and pay some regard to the intercession of the people, first caused one of his own eyes to be put out, and then one of his son's, *Ælian. xiii. 24. Val. Max. vi. 5. ext. 3.*

The Locrians formed an alliance with the tyrants of Syracuse, and received into their city the younger Dionysius, when expelled by Dion. He repaid their hospitality with ingratitude, by insulting their virgins, *Justin. xxi. 2.* for which, after his departure, they took dreadful vengeance on his wife and daughters, whom he left behind him, *Strab. ib.* In the war with Pyrrhus the Locrians joined the Romans; on which account, that king, in his return from Sicily to Tarentum, having taken their town, pillaged the temple of Proserpine of its treasures. But his fleet being soon after overtaken by a storm, all the ships which carried the sacred money were driven on their coasts. Pyrrhus, therefore, considering this as a judgement from heaven for his impiety, ordered the money to be restored. But it was observed that none of his undertakings ever afterwards prospered, *Liv. xxix. 18.*

After the battle of Cannæ the Locrians revolted to Hannibal, *Liv. xxii. 61. xxiii. 30.* But although in these passages they are said to have revolted (*defecisse*), yet they seem not to have admitted a Carthaginian garrison, till constrained by Amilcar, who had surprized a great number of the citizens, unarmed, without the walls, *Id. xxiv. 1.* They were attacked a few years after by the Consul Crispinus, without success, *xxvii. 27.* The town was defended by two citadels. One of these being taken by a party of Romans sent thither by Scipio, partly through treachery and partly by force, the other citadel was vigorously defended by Amilcar and the Carthaginians, to whose support Hannibal came in person with part of his army. The populace in the city, which lay between the two citadels, had declared for the Romans. Scipio being informed of this critical state of affairs at Locri, sailed thither with his fleet from Messina. Upon this Hannibal withdrew his army, and the garrison soon made their escape after him, *Liv. xxix. 6. & 7.*

The Locrians being grievously oppressed by Pleminius, whom Scipio left as governor of the town, sent ambassadors to complain to the senate, *Id. 16.* who restored to them their liberty and laws. The Roman garrison was withdrawn: Pleminius and his associates were punished, *Id. 17.* The temple of Proserpine being again pillaged, the senate, always attentive to every thing that

that concerned religion, gave orders that the money, if found, should be restored; if not, that the loss should be made up, *Liv. xxxi. 12.*

There are several rivers mentioned near *Locri*, about which the moderns are not agreed; *Buthrôtus*, *Liv. xxix. 7.* the *Hallex*, running through a deep valley, *Strab. vi. 260.* and the *SAGRA*, near which 10,000 Locrians and Rhegians defeated 130,000 *Crotoniate*, *Ib. 261.*; *Cic. Nat. D. ii. 2.*

Near this stood CAULON, or *Caulonia*, in a lofty situation, whence CAULONIS ARGES, *Virg. Æn. iii. 553.* founded by a colony of Achæans, and destroyed by the *Campani*, allies of the Romans, in the war with *Pyrrhus*, *Pausan. vi. 3.* hence *Pliny* speaks of *vestigia oppidi Caulonis*, *iii. 10. f. 15.* and *Strabo* says it was deserted, *Ib.* Its site is now occupied by *Castel-vetere*, three miles from the sea.

North-east of this are *Confilinum castrum*, and the prom. *Concintum*, *Plin. ib.*; *Ovid. Met. xv. 704.* now *cape di Stilo*, which, with *cape Spartivento*, forms the bay of *Locri*. It also, with the *Lacinian* promontory, forms the *Sinus Scylacius*, or *Scylacian* bay; on the middle of which stood *Scylacium*, *v. -eum*, or *Scylletium*, now *Squillace*, founded by a colony from *Athens*, *Plin. iii. 10. f. 15.* on the verge of a rocky mountain, sloping to the east, about three miles from the sea, called *Navisfrægum* by *Virgil*, *iii. 553.* As there are here no hidden rocks or apparent dangers to the approach of vessels, it is supposed *Virgil* confounds it with the promontory *Scyllacæum* on the *Tuscan* sea. But this is not consistent with the usual exactness of that poet. Others explain the epithet from the first houses of the place being built with the fragments of the ships of *Ulysses* wrecked on this coast, *Serv. in. loc.* *Scylacium* was the birth-place of *Cassiodorus*, a statesman of great abilities under *Theodoric*, and a respectable writer, who died A. D. 562. aged 100. North of this was a town and port called *Castra Hannibalis*, where the breadth of Italy is the least, it being not above twenty miles from thence to the *Terinæan* bay on the *Tuscan* sea, *Plin. ib.* Here *Dionysius* attempted to build a wall across the *Isthmus*, to secure to himself the country south of it, *Ib.* but the *Lucanians*, with whom he was then at war, prevented it, *Strab. vi. 261.*

In this country, when any fray happens, if one of the combatants run away and lock himself up in his house for safety, and his adversary beat for entrance with his foot, it is understood that he is incensed beyond measure, and means to give no quarter; so when an officer beats violently at the door of a debtor, it

it is considered as the last summons, without any farther hope of mercy. Hence may be explained the meaning of Horace, *od. i. 4. 13.*—The young Calabrian peasants are still trained in the same hardy manner as the masculine offspring of the rustic soldiers of the ancient Romans, and after the labour of the day always bring home a faggot of wood to their mother, before they presume to pass the threshold, *Id. iii. 6. 37.* The mothers and wives of sailors also express the same marks of longing for the return of their sons and husbands, which that poet so beautifully describes, *od. iv. 5. 9.*

There are several streams or rivers which run into the gulf of *Squillace*, making bold breaks in the hills. Pliny mentions *Carcines*, *Crotalus*, *Semirus*, *Aracha*, *Targines*, *iii. 10.* There are in it three promontories, which Strabo calls *Japygum promontoria*, *vi. 261. 58.*

Then follows the *promontorium LACINIUM*, now *Cape delle Colonne*, which, with the promontory of *Salentum* or *St Maria di Leuca*, forms the mouth of the Tarentine gulf, 70 miles wide, some say 100, *Plin. iii. 11.* Pliny extends the bay to the *Acroceraunian* mountains in *Epire* 75 miles, including also the *Adriatic*, *Ibid.* but what is below the *Salentine* promontory properly belongs to the *Ionian* sea.

East from this promontory is a small island supposed to be the island of *Calypso*, *Plin. iii. 10. f. 15.* which Homer calls *OGYIA*, *Odyss. H. 244.* now a barren rock; and south of it the island of *Castor and Pollux*, (*insula Dioscūrōn*;) ten miles from land; and some others, *Plin. ibid.* which now do not appear, or are so small as to be unworthy of notice.

On the *Lacinian* promontory stood a famous temple of *Juno*, hence called *DIVA LACINIA*, *Virg. Æn. iii. 552.* where Pliny says the ashes remained immoveable on the altar in the open air, even although it blew a storm, *ii. 107. so Livy, xxiv. 3.; Val. Max. i. 8. ext. 18.*

This temple was revered by all the nations around, *Liv. xxiv. 3.* and therefore enriched with many valuable presents, *Strab. vi. 261.* It was surrounded with a thick grove and fine pastures, which produced a great revenue, *Lib. ib.* Hannibal is said first to have violated this temple at his departure from Italy, by slaying in it a number of Italians who refused to accompany him to Africa, *Id. xxx. 20.*

Q. Fulvius Flaccus, the censor, wishing to cover a temple at Rome, which he had vowed to *Fortune*, with marble tiles or flags, unroofed one half of the temple of *Lacinian Juno* for this purpose; but the Senate being informed of it, ordered the

tiles to be restored. They were therefore carried back, but no artist could be found to replace them properly, *Liv.* xlii. 3.

Six miles from this temple, *Liv.* xxiv. 1. Strabo says 150 stadia from *Lacinium*, vi. 262. stood the city of CROTON or *Croto*, now *Cotrone*, founded by a body of Achæans in their return from the Trojan war, on the river *Esärus*, *Strab.* vi. 262. Near it was also another river called *Neathus*, because the ships of the Achæans, when they landed to explore the country, are said to have been burnt by the Trojan women accompanying them, that they might not be again forced to sea, *Ib.* as the ships of Æneas were burnt for a similar reason by the matrons in his fleet, *Æn.* v. 654. &c.

The inhabitants of Croton seem to have paid great attention to athletic exercises, as at one olympiad all the victors, seven in number, were natives of that city, *Strab.* *ib.* and hence it was said, "that the last of the Crotoniates was the first of the Greeks." The vigour of the men and the beauty of the women were ascribed to the influence of the climate, *Ibid.* The glory of Croton was greatly increased by the school of Pythagoras, who resided long in that place, *Ib.* Justin says twenty years, xx. 4. The effects of his instructions were astonishing. He chiefly recommended to the youth frugality and hardness, the love of knowledge and of viriue, *Ib.* MILO, the most famous athleta we read of, was one of his scholars. Wonderful instances of his strength are recorded, *Pausan.* vi. 14. In a meeting of philosophers, when by the failure of a pillar the edifice threatened to fall, Milo is said to have supported it, and saved them all, *Strab.* vi. 263. No one could move him from his place, *Plin.* vii. 20. nor force a pomegranate from his hand, (*præter amicam*,) *Ælian.* ii. 24. He was six times victor at the olympic games, *Diodor.* xii. 9. Confidence in his strength, however, proved his ruin, *Juvenal.* x. 10.; for travelling alone through a wood, he perceived a tree cleft with wedges; attempting with his hands and feet to tear it asunder, the wedges fell out, and the tree closing upon him, he could not extricate himself. Thus he became the prey of wild beasts, *Strab.* *ib.*; *Val. Max.* ix. 12. ext. 9.; *Gell.* xv. 16.; *Ovid.* in *Ibide*, 609. Pausanias says, of wolves, which abounded in that country, *Ibid.*

Under Milo, Croton was in its most flourishing state. Its walls inclosed a circumference of twelve miles, *Liv.* xxiv. 3. Of all the colonies sent out from Greece, it alone assisted the mother country when invaded by the Persians. The loss sustained in the battle against the Sybarites, and the consequences of

of success, proved fatal to Croton. Riches introduced luxury, which by degrees contaminated the virtue of its inhabitants. Not long after they were defeated by the Locrians, who were less corrupt, with nearly the same inequality of numbers with which they had prevailed against the Sybarites, there being only 15,000 Locrians against 120,000 Crotonians, *Justin.* xx. 3. This stroke, however, restored them to their former virtue, and enabled them to make a brave, though unsuccessful resistance, against Dionysius of Syracuse, *Ib.* 5. who took their citadel by stratagem, *Liv.* xxiv. 3. They suffered much in the war with Pyrrhus; so that in the time of Hannibal they could not muster above 20,000 men, *Liv.* xxiii. 30. and scarcely one half of the city was inhabited, *Id.* xxiv. 3. It was therefore easily taken by the *Bruttii*, who were in alliance with Hannibal; but the citadel was defended by the nobles of the place, who, as was the case at that time in all the states of Italy, for what reason it is not said, favoured the Romans, and the populace the Carthaginians, *Ib.* 2. The Crotoniates being hard pressed, at last agreed to retire to Locri, and the city was given to the *Bruttii*, *Ib.* 3.

Croton never made any figure after the second Punic war. The Greeks, however, recovered possession of it, and a Roman colony was sent thither, *Liv.* xxxiv. 45. It is now an inconsiderable place. The Esaro, which anciently flowed through the centre of the town, *Liv.* xxiv. 3. now runs in a low stony bed, at a distance, north of the gates. In summer the climate is said to be unhealthy. It has very little commerce; its principal commodities are cheese and corn.

At a few miles distance from Croton stood PETILIA or *Petelia*, founded by Philoctetes, from Melibœa, a city in Thessaly at the foot of mount Ossa, *Strab.* vi. 254. on a rugged mountain, now *Strongoli*, said by Strabo to belong to Lucania, *Ib.* but by Pliny, to the *Bruttii*, who joins with it mount Clibanus, *iii.* 10. The inhabitants signified their fidelity to the Romans in the war with Hannibal, *Liv.* xxiii. 20. nor did they surrender, till, after having endured a siege of several months, they were forced to submit by famine, *Ib.* 30. In a valley near this place Marcellus, the illustrious rival of Hannibal, was cut off by an ambuscade, *Liv.* xxvii. 28.

The south part of Italy was anciently called MAGNA GRÆCIA, *Plin.* iii. 5.; *Strab.* vi. 253.; *Ovid. Fast.* iv. 64.; *Polyb.* ii. 39. or MAJOR, *Liv.* xxxi. 7.; *Justin.* xx. 2. also VETUS et MAGNA, (παλαιά και μεγάλη); *Polyb.* iii. 118. But this name

name had fallen into disuse in the time of Cicero, *Orat.* ii. 37. iii. 34. How much of Italy it comprehended is uncertain. Seneca says the whole coast of the Tuscan sea was called by that name, *ad. Helv.* 6. and Strabo extends it also to Sicily, *Ibid.* Servius on Virgil says that Italy was called *μεγαλη Ἑλλάς*, because all the cities from Tarentum to Cumæ were founded by the Greeks. Livy seems to restrict it to the coast between Tarentum and Locri, xxii. 61. but mentions also the coast of the Tuscan sea, viii. 27. and always distinguishes the Grecian states from their Italian neighbours, *Ibid.*; thus the people of Croton and Locri from the Bruttii, *Ibid.* & xxiii. 30. xxiv. 1. & 2. the people of Tarentum and Heraclea from the Messapii and Lucani, viii. 24. &c. When *Græcia Magna* therefore is mentioned, the Grecian states in Italy only are to be understood, *Cic. ibid.*; *Ptolemai.* iii. 1. Livy calls Greece Proper GRÆCIA ULTERIOR, vii. 26. and a slave in Plautus calls the country of the Greeks in Italy GRÆCIA EXOTICA, *Menach.* ii. 1. 12. in allusion to the custom of the Greeks calling the people of all other nations except their own, *Barbarians*. The epithet *Magna* is supposed to have been given it by the Romans on account of its vicinity, *Scaliger. in Fest.* Pliny says, that a small part of Italy was called *Græcia Magna*, on account of the fertility of its soil and the excellence of its climate, iii. 5.; and Festus says, Italy (in general) was called *Major Græcia*, because there were in it many and great states that came from Greece. Perhaps the name originated from these states being superior in power and extent to their mother countries.

Strabo says, that in his time, except the cities Tarentum, Rhegium, and Naples, all the rest had assumed foreign customs or become barbarous, (*ἑτεροβαρβαριστάς*), *Ibid.* Cicero mentions these as Greek cities, and adds Locri and Heraclea, *pro Arch.* 5.

Augustus divided Italy into eleven parts or regions, *Plin.* iii. 5. *f. 6. fin.* — 19. *f. 23.* But this division was not regarded after his death; only the name of *Gallia Cisalpina* was generally discontinued, and that of Italy extended nearly to its present limits.

Augustus erected a gilt pillar in the Forum, called MILLIARIUM AUREUM, where all the public ways terminated. The miles, however, were not reckoned from it, but from the gates of the city, along all the roads to the limits of the empire, and marked on stones; hence *lapis*, a stone, is put for a mile.

mile. At smaller distances there were stones for travellers to rest on, and to assist those who alighted to mount their horses, for the ancient Romans did not use stirrups. From the principal ways there were cross-roads (*diverticula*,) which led to some less-noted place, to a country villa, or the like; whence *redire ex diverticulo in viam*, to return from a digression to the principal subject.

The public ways were named either from the persons who first laid them out, or from the places to which they led. The chief of them were,

* *Via APPIA*, begun by *Appius Claudius*, the Censor, a. U. 441.; *Liv.* ix. 29.; *Diodor.* xx. 36. called *REGINA VIARUM*, *Stat. silv.* ii. 2. 12. extending from the *porta Capēna*, first to Capua, and from thence through Samnium and Apulia to Brundisium, *Strab.* v. 233. about 360 miles, *Id.* vi. 283. *Appius* carried it no farther than Capua, above 130 miles, *Frontin. princ. de aqued.*; and indeed it is hardly credible he could have carried it so far during the course of one censorship, although he continued in office beyond the usual time of eighteen months, *Liv.* ix. 33. By whom, or at what time it was completed, is uncertain. The chief towns and stages (*mansiones*) between Rome and Brundisium were, *Aricia*, *Forum Appii*, *Tarracina*, *Fundi*, *Minturna*, *Sinuessæ*, *CAPUA*; *Caudium*, *Beneventum*, *Equotuticum*, *Herdonia*, *Canusium*, *Barium*, *Egnatia*, *BRUNDISIUM*. Between *Forum Appii* and *Tarracina*, there was, along the road, a canal or ditch, through the *palus Pontina*, v. *Pomptina*, (or *palus Satura*, *Virg. Æn.* vii. 801.) on which travellers used to sail in a boat drawn by a mule, *Horat. Sat.* i. 5. 9. — 25. chiefly in the night time, *Strab.* v. 233. That part of the Appian way is now quite impassable, from the augmentation of this marsh, the exhalations of which are so noxious, that it is dangerous to sleep near it a single night. Travellers, therefore, are now obliged to make a circuit by *Casa Nuova* and *Piperino*, up towards the foot of the Apennines. Several parts of the *Via Appia* still remain entire. It is covered with broad stones so artfully joined, that they appear like one stone. — There was another way which led to Brundisium, called *Via MINUCIA* or *NUMICIA*, *Horat. ep.* i. 18. 20. but by what places it passed is uncertain. The old Scholiast says, it went through the country of the Sabines.

Via FLAMINIA, extending through Etruria and Umbria to Ariminum; made by *C. Flaminius* the Censor, a. U. 533. *Liv. epit.* xx.; *Strabo* says, by *Flaminius* the consul, v. 218. the colleague of *M. Æmilius Lepidus*, a. U. 566, *Liv.* xxxviii.

42. repaired by Augustus, *Suet. Aug.* 30.; *Dio*, liii. This road was extended by Æmilius Lepidus, the consul above mentioned, from Ariminum to Bononia, and from thence to Aquileia, near the foot of the Alps, whence it was called *VIA ÆMILIA*, *Strab. ib.* but Pliny gives a different account, xxxix. 2. There was another *Via ÆMILIA*, through Pise and Luna to Sabata, and from thence to Dertona in Liguria, made by Æmilius Scaurus, who dug a navigable canal from Placentia to Parma, *Strabo, ibid.*

Via AURELIA went along the coast of Etruria, *Cic. Cat.* ii. 4. and farther from the sea; *Via CASSIA*, in the middle between the *Via Aurelia* and *Flaminia*, *Cic. Phil.* xii. 9. when or by whom they were made is uncertain.

There were other roads in Etruria near the *Via Flaminia*, or falling into it, as, *Via CLŌDIA*, v. *CLAUDIA*, *Ovid. Pont.* i. 8. *ANNIA*, *AUGUSTA*, *CORNELIA*, *CIMINIA*, &c. known only from inscriptions. There was a road which led from Cremona to Mantua and Verōna, called *Via POSTHUMIA*, mentioned by Tacitus, *hist.* iii. 21.

Of the roads south of the Tiber the most noted, next to the *Via Appia*, were, the *Via VALERIA*, leading from Tibur to the country of the Marfi, and to Corfinium, the capital of the Peligni, *Strab.* v. 237. & 238. and the *Via LATINA*, running in the middle between the two former, and falling into the *Via Appia* at *Casnum*, or rather *Casilinum*, *Strab. ib.* often mentioned by Livy, ii. 39. x. 36. xxii. 12. xxvi. 8.

The way by which the Sabines brought their salt from the sea over the bridge of the Anio, was called *Via SALARIA*, *Festus. Liv.* vii. 9.; *Tacit. hist.* iii. 82. beginning from the *porta Collina*, and not of great length, *Strab.* v. 228.

There is a *Via Campana* mentioned by Suetonius, *Aug.* 94. the direction of which is uncertain.

The principal ways named from the towns to which they led were, *Via NOMENTANA*, to Nomentum, called also *FIGULNENSIS*, *Liv.* iii. 52.; *Suet. Ner.* 48. falling into the *Via Salaria*, *Strab. ib.* — *TIBURTINA*, to Tibur, where the *Via Valeria* began; *COLLATINA*, to *Collatia*; *PRÆNESTINA*, to *Præneste*; *LABICANA*, or *LAVICANA*, to *Labicum*, *Liv.* iv. 41.; *GABINA*, to *Gabii*, *Liv.* ii. 11.; *ARDEATINA*, to *Ardea*, *Festus*; *LAURENTINA*, to *Laurentum*; and *OSTIENSIS*, to *Ofia*, *Plin. ep.* ii. 17.

All these roads were made and repaired at the public expence, *Liv.* ix. 43.; *Suet. Aug.* 30.

Modern

Modern Divisions of Italy.

Subdivisions.	Chief Towns.	To whom subject.
Savoy	Chambery	King of Sardinia.
Piedmont	TURIN, Niece	
Montferrat	Casal	House of Austria.
Milan	Milan, Pavia, Cremona	
Mantua	Mantua	Duke of Parma.
Parma	Parma, Placentia	
Modena	Modena, Mirandola	Duke of Modena.
Venice	VENICE, Padua, Verona, Aquileia	Republic.
Genoa	Genoa	Republic.
Lucca	Lucca	Republic.
Tuscany	Florence, Sienna, Pisa, Leghorn	Grand Duke of Tuscany.
St Marino	St Marino	Republic.
Campagna di Roma	ROME, Tivoli, Fiescati, Ostia, Albano	The Pope.
Ancona	Ancona, Loreto	
Urbino	Urbino, Pesaro	
St Peter's Patrimony	Viterbo, Civita Vecchia	
Ombria	Spoletto, Perugia	
Romania	Ravenna, Rimini	
Bologna	Bologna	King of Naples.
Ferrara	Ferrara	
Naples	NAPLES, Capua, Amalphi, Benevento, Salerno, Rheggio, Taranto, Brundisi, Otranto	

HISTORY of ANCIENT ITALY.

ITALY was anciently possessed by various tribes; the north of it by the Gauls, and the south by different colonies from Greece. Its first inhabitants were the *Aborigines*; their first king was JANUS. In his time, SATURN having been expelled from Crete by his son Jupiter, after wandering through different countries, came into Italy; where he was hospitably entertained by Janus, and assumed into a share of the kingdom. The just government and wise institutions of Saturn, gave occasion to the fable of the Golden age. From him the country was called SATURNIA, and that part of it where he chiefly resided LATIUM, *Virg. Æn. vii. 320. &c.; Ovid. Fast. i. 235.; Dionys. i. 36. & 38.*

The *Ænolri*, *Ausones* or *Autunci*, *Ligures*, *Osce*, *Pelasgi*, *Sabini*, *Sammites*, *Umbri*, &c. came into Italy at different times,

Dionys. i. 10. 11. 12. &c. Dionysius makes the *Ænotri* the same with the *Aborigines*, and to come from Arcadia, *Ib.* 60. He says they were called *Aborigines*, from their inhabiting the mountains, (*ἀπο τῆς ἐν τοῖς ὄρεσιν οἰκισίας*) *Ib.* 13. but they seem to have derived their name rather from their being the original inhabitants of the place, *Ib.* 10. They were afterwards called *Italians*, from *Itälus*, one of their kings, 12.

About sixty years before the Trojan war, EVANDER, the son of *Carmenta* a prophetess, brought into Latium a colony of Arcadians; and by the permission of FAUNUS, the son of *Picus*, and grandson of Saturn, *Virg. Æn.* vii. 48. then king of the *Aborigines*, built a small village on a hill near the Tiber, which he called *Pallantium*, from the name of his native city *Palantëum*, whence that place was afterwards called PALATIUM or the *Palatine* mount. Evander introduced into Italy the knowledge of letters, of musical instruments, and of several other useful arts, *Dionys.* i. 31. — 34.

In the time of Evander HERCULES came into Italy after his conquest of *Geryon* in Spain, and left behind him a number of his followers, both of Trojan and Grecian extraction, who settled on the Capitoline hill, then called *Mons Saturnius*. One CACUS, a noted robber in the neighbourhood, having carried off by stealth some oxen from Hercules, was slain by him, *Dionys.* i. 34. — 45.; *Liv.* i. 7.; *Ovid. Fast.* i. v. 645. which gave rise to the fictions of the poets, *Virg. Æn.* viii. 193. &c.

After the destruction of Troy, ANTENOR, with a multitude of *Henēti* from Paphlagonia, settled at the top of the Adriatic gulf, and built *Patavium*, now Padua, *Liv.* i. 1.; *Virg. Æn.* i. 242. ULYSSES is likewise said, in his wanderings, to have come into Italy, and to have resided for some time at *Circeji*, the city of *Circe*, by whom he had a son, called *Telegonus*, who founded *Tusculum*, *Ovid. Fast.* iv. 69. This *Telegonus*, going to Ithaca to see Ulysses, was shipwrecked on that island. Not knowing where he was, he began to plunder the inhabitants; and when Ulysses and Telemachus his son came out to repel the invaders, *Telegonus* ignorantly in the scuffle slew his father, as *Oedipus* did *Laius*, *Ovid. Fast.* i. 1. 114. whence *Tusculum*, from its lofty situation, is called *Telegoni juga parri-cide*, *Horat. od.* iii. 29. 8.

About the same time, DIOMEDES, the son of *Tydeus* and king of *Ætolia*, another of the Grecian heroes in the war against Troy, unwilling to return to his native country on account of the infidelity of his wife *Ægiale*, passed over into Apulia,

Apulia, and married the daughter of *Daunas*, king of that country, which was called *Daunia* after his name. *Diomed* built several cities, particularly *Arpi*, called also *Argos Hippium*, *Argyrîpa* or *Argyrippa*, *Ovid. Met.* 14. 456.; *Fast.* iv. 76.; *Virg. Æn.* xi. 246.; *Plin.* iii. 11. f. 16. 2.

In the time of *Atys* king of *Lydia*, one of the descendants of *Hercules*, a colony from that country, during a famine, set sail for *Smyrna* under the conduct of *Tyrrhēnus*, the king's son, and landed in *Umbria*, *Herodot.* i. 94. Crossing the *Apennines* they are said to have built twelve cities, one of them called *Tarquinius* from *Tarcon*, a distinguished chief among them. The whole country was called *TYRRHENIA*, afterwards *Thuscia* or *Etruria*, *Strab.* v. 219.

But the most famous of all those foreigners who came into Italy was *ÆNEAS*, the son of *Anchises* and *Venus*, descended from the royal family of *Troy*.

DARDANUS, the son of *Jupiter* by *Electra*, the daughter of *Atlas*, was the founder of the *Trojan* nation, and consequently of the *Romans*. *Dionysius* says he was a native of *Arcadia*, i. 61. *Strabo*, of *Samothracia*, vii. *fin.* *Virgil*, of *Italy*, *Æn.* iii. 167. Having removed into *Asia*, he married *Batea*, the daughter of *Teucer*, king of *Phrygia*, and built a city called *Dardania*, and afterwards *TROJA*, *Dionys.* *ibid.* From *Dardanus* the *Trojans* were called *Dardaniæda*. His descendants and successors were, 1. *Erichthonius*; 2. *Tros*, whence *Troja*, the city *Troy* and *Troes*, the *Trojans*; 3. *Ilus*, from whom *Troy* was called *Ilium*; 4. *Laomædon*; and 6. *Priæmus*, the last king of *Troy*.

The great grandfather of *Æneas* was *Asaræus*, the son of *Tros* and brother of *Ilus*; his grandfather was *Capys*, the father of *Anchises*. *PRIAM* having refused to restore *Helena*, the wife of *Menelaus* king of *Sparta*, whom his son *Paris* had carried off, was attacked by the united forces of all the states of *Greece*, commanded by *Agamemnon*, the brother of *Menelaus*, and king of *Mycæna*. *Troy* underwent a siege of ten years, being defended chiefly by the valour of *HECTOR*, the son of *Priam*. At last *Hector* was slain by *ACHILLES*, the bravest of the *Greeks*, who himself was also killed soon after by the treachery of *Paris*. *Troy* is said to have been taken by a stratagem of the *Greeks*, suggested by *Ulysses*, the king of *Ithaca*. They reared a large wooden image in the form of a horse, and inclosed in it a number of armed men. This they pretended to be a vow to pacify the wrath of the goddess *Minerva*, for an image of that goddess which *Ulysses* and *Diomedes* had stolen from

from her temple in Troy. The Trojans, deceived by the false information of *SINON*, a pretended deserter from the Greeks, brought the horse into the city, and, as on sacred occasions, devoted themselves to festivity. The armed men being let out of the horse by *Sinon*, opened the gates, and admitted their companions. They fall upon the city. Priam is slain by *Pyrrhus*, the son of Achilles, and most of the citizens are put to the sword, or reduced to captivity. *Aeneas*, made his escape amidst the flames, carrying his father *Anchises* on his back, who held the sacred things and household-gods in his hands. *Ascanius* or *Iulus*, the son of *Aeneas*, ran by his father's side, having his left hand linked in his father's right. *Cræusa*, the wife of *Aeneas*, followed behind; but by some accident, missing her way, was lost; nor could she be found, although *Aeneas* returned to search for her.—This is the account of Virgil, who, though he embellishes facts, yet seldom relates any thing for which there is not some foundation in history. He indeed supposes some events to have happened in the time of his hero, which took place at a different period. But in other respects the facts recorded in the *Aeneid* are found to have a wonderful agreement with the accounts of ancient historians.

Aeneas having collected his friends, and such as had escaped from the flames of Troy, and from the Greeks, took possession of strong places on mount Ida. Great numbers afterwards flocked to him; so that the Greeks finding it impracticable to reduce them, granted them permission to depart in safety to whatever place they pleased. *Aeneas*, having built a fleet, in the harbour of *Antandros*, a town at the foot of mount Ida, *Virg. Æn. iii. 6.* sailed with twenty ships, *Ib. i. 381.* first to *Thrace*, where he founded a city called after his name *Ænæa*, or *Enna*, or *Æneïda*, *Virg. Æn. iii. 18.*; from thence to *Delos*, then to *Crete*. Being obliged to leave this place by a pestilence, he sailed round *Peloponnesus*, and having escaped from storm, touched upon two small islands called *Strophædes*, in the Ionian sea, (the abode of the harpies, *Virg. Æn. iii. 210.*) then he passed by *Zacynthus*, *Dulichium*, *Same* or *Cephalenia*, and *Ithæa*. He landed in *Epire*, first at *Ætium*, where was a temple of Apollo, *Ib. 275.*; next at *Buthrôtum*, where he found *Andromache*, the wife of Hector, married to *Helênus*, one of the sons of Priam, who governed that country, as guardian to *Molossus* the son of *Pyrrhus*, her former husband. *Pyrrhus* was slain by *Orestes*, the son of Agamemnon, for depriving him of *Hermione*, the daughter of Menelaus and Helena, who had been betrothed to *Orestes*, and whom *Pyrrhus*, deserting *Andromache*,

dromäche, had married, *Ib.* 325. &c.; *Pausan.* ii. 23. Hele-
 nus being endued with the gift of prophecy, foretold to Æneas
 what was to befall him, and gave him directions concerning
 his voyage, *Dionys.* i. 51. Æneas having sailed past the Ce-
 raunian mountains, crossed over into Italy. He offered up sa-
 crifices to Juno in her temple on the Japygian or Salentine pro-
 montory, *Ib.* 547. but staid only a short time there from an ap-
 prehension of the Greeks, who then possessed those parts, *Ib.* 396.
 & 550. Having therefore cruised along the bay of Tarentum,
 and coast of Bruttii, and having passed the *Fretum Siculum*,
 without entering it, he landed on the country of the Cyclops
 in Sicily, near the foot of mount Ætna, *Ib.* 569.; then having
 taken up Achemenides, who had been left there three months
 before by Ulysses, *Ib.* 645, from fear of Polyphemus, a gigan-
 tic cyclops, he set sail again, *v.* 666, and having cruised along
 the east and south coasts of Sicily, he next entered the port of
Drepänum, on the west side of the island, north of *Lilybeum*,
 707 at the foot of mount Eryx. Here he lost his father *An-
 chises*. Having departed from thence (at which time the sub-
 ject of the Æneid properly begins, i. 34.), he was driven by a
 storm on the coast of Africa, near Carthage.

This city, according to Virgil, had lately been built by a
 colony from Tyre, under the conduct of DIDO, the widow of
Sicheus, whom *Pygmalion*, her brother, the king of Tyre, from
 envy of his riches, had slain, *Virg. Æn.* i. 340. Dido received
 Æneas with great hospitality, and falling in love with him,
 wished him to share with her the government of Carthage;
 but he, bent on sailing for Italy, to which he is said to have
 been urged by many intimations of the gods, left her; upon
 which she, in despair, slew herself.

Virgil supposes Dido contemporary with Æneas; whereas
 others make her two or three ages posterior to him. This is
 one of the few anachronisms which the poet, for the sake of
 embellishment, has admitted into the Æneid.

After sailing from Carthage, Æneas was compelled, by force
 of weather, to make for Sicily. He again landed at *Drepänum*,
 the city of *Aceffes*, where he celebrated various games in ho-
 nour of his father, *Virg. Æn.* v. Here he left such of his
 companions as were aged and infirm, and founded a city for
 them, *Ib.* 755. called after the name of his friend, *ÆGESTA*,
Ib. 718. *ÆGESTA*, *Dionys.* i. 52. or *SEGESTA*, *Cic. Verr.* iv. 33.
 and built a temple to Venus on the top of mount Eryx, *Virg.*
ib. 759. *Dionysius* says, of mount Elymus, i. 53.

From

From hence Æneas sailed for Italy. He first landed at *Cumæ*, where he consulted the oracle of the Sibyl; and accompanied by her, according to Virgil, visited the infernal regions to procure an interview with his father. Having left *Cumæ*, he at last landed at *Laurentum*, near the mouth of the Tiber.

LATINUS, the son of *Faunus*, was then king of the *Aborigines*. Hearing of the arrival of foreigners, he at first determined to repel them by force; but changing his mind, he made an alliance with Æneas, and ratified it by giving him his only daughter, *LAVINIA*, in marriage. Æneas built a city near the place where he had landed, which he called *Lavinium*, from the name of his wife, *Dionys.* i. 57. — 61. about two years after the destruction of Troy, *ib.* 63. before Christ, 1183. But Virgil supposes Æneas to have spent seven years in his voyages, *Æn.* i. *fin.* v. 626.

TURNUS, king of the *Rutuli*, to whom Lavinia had been betrothed before the arrival of Æneas, taking it amiss that a foreigner was preferred before him, made war on Latinus and Æneas. A battle was fought, in which both Latinus and Turnus fell, *Dionys.* i. 64. Livy says that only Latinus was slain, i. 2. Both agree that Æneas gained the victory, and succeeded to the crown of his father-in-law. But he, too, about four years after, fell in battle, fighting against *Mezentius*, king of the Tuscans, to whom Turnus or his descendants had applied for assistance.

Virgil gives a quite different account of this matter. He supposes almost all the different states and petty kings of Italy to form a combination against Æneas, who was supported by no alliance but that of Evander. King Latinus is represented as an old man, incapable of taking any personal concern in the war. After various engagements, in which many on both sides fell, the chief of whom, on the side of Turnus, were, *Mezentius* and his son *Lausus*, and an illustrious female warrior, *CAMILLA*; on the side of Æneas, *Nisus* and *Erylus*, and *Pallas*, the son of Evander; it was at last determined that Æneas and Turnus should decide their differences in single combat: Turnus falls, and Æneas obtains Lavinia as the prize of his victory.

After the death of Æneas, ASCANIUS or IULUS, his son, succeeded. Livy is uncertain whether he was born of *Creusa* or *Lavinia*, but says, that by reason of his youth he was unfit for the government, and therefore that Lavinia ruled during his minority, i. 3.; but Dionysius takes no notice of this.

this. He relates that Ascanius, upon his accession to the throne, being besieged by Mezentius, sent proposals for an accommodation; but provoked by the intolerable terms which were offered him, among the rest, that all the wine produced in Latium should be annually sent into Etruria; having consecrated the fruit of the vine to Jupiter, (whence the festival, VINALIA, *Ovid. Fast.* iv. 877.) he made a vigorous sally in the night-time, routed the enemy, and forced Mezentius in his turn to sue for peace, which was granted him, *Dionys.* i. 65.

Ascanius built a new city, called ALBA LONGA, to which he transferred the seat of government, about thirty years after the foundation of Lavinium, *Ib.* 66.; *Liv.* i. 3.

The Alban kings after Ascanius, for 400 years, *Strab.* v. p. 229. were, 1. *Sylvius*, which became a family name to all his successors; 2. *Latinus*; 3. *Alba*; 4. *Atys*; 5. *Capys*; 6. *Capetus*; 7. *Tiberinus*, who being drowned in crossing the Albulā, gave the name of *Tiberis* to the river; 8. *Agrippa*; 9. *Romulus Sylvius*; 10. *Aventinus*, who gave name to the mountain, being buried there; and 11. *Proca*, *Liv.* i. 3.

Dionysius says, that *Sylvius* was not the son of Ascanius, but his brother, by Lavinia, who brought him forth in a wood, (whence his name, *Quod sylvis fuit ortus in altis*, *Ovid. Fast.* iv. 41.) in the cottage of a faithful servant, who had privately carried her thither, lest she should suffer injury from her stepson: that the son of Ascanius was called IULUS, who, claiming the crown after his father's death, was set aside by the suffrages of the people; but as a compensation for the loss was invested with the sacred office of high-priest, in several respects superior to that of king; which priesthood continued hereditary in the *Julian* family, who were the descendants of this *Iulus*, to the time of Dionysius. From that family Julius Cæsar and Augustus were descended, i. 70. and the frequent allusions of the poets and historians of that time to their divine origin, cannot be properly understood without some acquaintance with their lineage, *Ovid. Fast.* iv. 25. &c.

FOUNDATION of ROME, and its Government by Kings.

PROCA had two sons, *Numitor* and *Amulius*. To *Numitor*, the elder, he left the crown, to the other, his treasures.

By

By means of these AMULIUS supplanted his brother, and reigned in his stead. To deprive Numitor of all hopes of offspring, he caused his sons to be put to death, and made his daughter *Rhea Sylvia*, or *Ilia*, a vestal virgin. She, however, became with child, *Ovid. Fast. iii. 21.* and to palliate her offence, gave out that it was by Mars, the god of war. She brought forth male twins, whom Amulius ordered to be thrown into the running water, and herself to be cast into prison, or, as some say, to be put to death, *Dionys. i. 79.* Providentially, (*forte quadam divinibus,*) says Livy, i. 4. the Tiber had overflowed its banks; so that subsiding, it left the vessel in which the infants were exposed on dry ground. It is said that a she-wolf coming that way gave them suck, and that *Faustulus*, the keeper of the king's flock, found her licking them with her tongue. By him they were carried to his cottage, to be nursed by his wife *Laurentia*, and were brought up by him as his own children.

ROMULUS and REMUS, for so they were afterwards named, being thus miraculously preserved, when they grew up, are said to have discovered marks of their being sprung from a nobler origin than was thought. Instead of loitering among the folds, they used to traverse the forests in hunting, and not only to encounter wild beasts, but also to attack robbers loaded with booty, and to divide the prey among the shepherds. In one of these excursions Remus was taken and brought before Amulius. He was chiefly charged with having carried off plunder from the lands of Numitor. He was therefore given up to Numitor to be punished. In the mean time Faustulus, who had hitherto passed as their father, alarmed at the danger of Remus, discovered to Romulus the secret of their birth; and from certain circumstances, Numitor almost recognized Remus for his grandson. In short, Amulius is slain, and Numitor restored to the throne.

Romulus and Remus resolved to build a city in those places where they had had been brought up. Not only their former companions, but also a number of Albans and others joined them. To determine which of them should found and govern the new city, they had recourse to omens. A dispute having arisen about this matter, and in consequence a scuffle, Remus was slain. The common story is, that he was killed by Romulus, for having in derision leapt over his new walls; or by one *Celer*, who had the charge of building the walls, *Dionys. i. 87.; Liv. i. 6.; Ovid. Fast. iv. 837.*

ROME

ROME was founded about 753 years before the birth of Christ. After the city was built, as Dionysius informs us, Romulus assembled the people to settle their form of government. He himself was unanimously elected King. The people were divided into three tribes, and each tribe into ten *curia* or parishes. The chief of a tribe was called TRIBUNUS, a *tribune*; and of a *curia*, CURIO. The land was also divided into thirty equal parts, to answer to the number of *curia*. These parts were distributed by lot. A certain portion, however, was first exempted, sufficient to defray the expences of sacred rites and temples, and also for public exigencies. The people, in point of rank, was divided into two orders, *Patricians*, or nobility; and *Plebeians*, or common people; connected together as *patrons* and *clients*. It was ordained that the Patricians should perform sacred things, and take care of the state; that the Plebeians should cultivate the ground, and exercise mechanic trades or handicrafts, *Dionys. ii. 9.* A third order was afterwards added, called *Equites*, or Knights. From each tribe were raised a thousand foot soldiers and an hundred horse. These were called a *legion*. An hundred senators were chosen to form the public council; each tribe, and each *curia*, nominated three, which made ninety-nine. Romulus completed the number by nominating a president.

Particular attention was paid to sacred rites. The most important were performed by the King himself. He acted as priest, judge, and general. He was distinguished by a particular dress called *toga pretexta*, (a white woollen robe, fringed with purple,) and twelve officers, called *lictors*, who went before him, carrying each on his shoulder a bundle of rods, with an axe stuck in the middle of them. The senate consulted about the things which the King laid before it. Senators were distinguished by a broad stripe of purple on the breast of their tunic. The people alone, in their assemblies, called *Comitia*, had the power of enacting laws, choosing magistrates, and declaring war. The army was under the command of the King. The chief officers of the foot were called *tribunes*, and under them *centurions*, or commanders of hundreds; of the cavalry, *præfects*, and under them *decurions*, or commanders of tens. Romulus chose 300 choice men to guard his person, whom he called *Celeres*, and their commander, *Præfect* of the *Celeres*, *Dionys. ii. 3. — 15.*

To encrease the number of citizens, Romulus opened an *asylum* or sanctuary, where fugitives of every kind from all quarters might be secure. To procure wives for his subjects, he

sent ambassadors round the neighbouring states to request an alliance; but his proposals were every where rejected with disdain. Romulus therefore, by a decree of the senate, ordered a festival to be proclaimed in honour of Neptune, and prepared to celebrate the games with all possible magnificence. Many came from the neighbouring towns, with their wives and children, to see not only the games, but also the new city. While the minds of these strangers were intent on the spectacle, the Roman youth, upon a signal given, carried off the virgins, as Dionysius says, to the number of 683, *l. ii. c. 30*. The parents fled home in trepidation.

A fierce war ensued. If all the states had united their forces together, Rome would have been ruined. But their resentment was too violent to brook delay. The *Ceninenſes* therefore, alone, made an inroad on the Roman territory. Romulus marched against them, routed them in battle, and having slain their King *Acron*, presented his spoils, called *ſpolia opima*, to Jupiter, to whom he built a temple, under the name of *Jupiter Feretrius*, which was the first temple built at Rome. This was the origin of the barbarous custom of triumphs*.

Romulus was next attacked by the *Antemnātes*, and then by the *Crustumini*, both of whom he likewise easily conquered; and, instead of destroying the captives, according to the savage custom of that age, he admitted them into the freedom of the city; which usage proved one of the chief foundations of the Roman greatness.

The last and most dangerous war was from *TATIUS*, king of the Sabines; who, having led his army to Rome, got possession of the Capitol, by the treachery of *Tarpeia*, the daughter of *Sp. Tarpeius* who commanded it. Several fierce combats took place between the Palatine and Capitoline hills, mostly with equal success. At last, when the armies of both nations were drawn up and prepared for a decisive engagement, the Sabine women, whose wrongs had occasioned the war, rushed in between them, in the garb of suppliants, imploring their parents and husbands to drop their resentment, and not stain themselves by mutual slaughter. The generals and armies on both sides were moved. A conference ensued; and they not only concluded an alliance, but made one state out of two. It was agreed that Romulus and Tatius should reign jointly, and with

* The *Spolia Opima*, or the spoils of the general of the enemy slain by the general of the Romans, were only twice obtained afterwards, 1. by A. Cornelius Cossus, who slew Lar Tolumnius, king of the Veientes, a. u. 318; and 2. by M. Claudius Marcellus, who slew Viridomārus, king of the Gauls, a. u. 530.

equal authority; that Rome should be the seat of government, but that the people of both nations should be called QUIRITES, from *Cures*, the capital of *Tatius*, *Liv.* i. 13. The number of the senators was doubled, or at least much encreased, by the addition of new members from the Sabines. The *Capian* and *Quirinal hills* were added to the city. *Dionysius* makes this agreement between these two states to have been the effect of an embassy of the women to their parents, ii. 45. &c.

Some years after, *Tatius* being slain in a tumult at *Lavinium*, *Romulus* again became sole sovereign.

The *Fidenates* were next subdued, and a colony sent to their city. The *Vejentes*, taking up arms to avenge their cause, were also defeated, and obliged to sue for peace.

Romulus, elated with these successes, began to grow insolent. He soon after disappeared, being torn to pieces, as it was said, by the senators. It was, however, commonly believed, says *Livy*, that he had been translated to heaven; and this persuasion was confirmed by the solemn declaration of one *Julius Proculus*, who said that he saw him ascend to the æthereal regions, *Liv.* i. 16. *Romulus* reigned thirty-seven years, and, according to *Dionysius*, was only eighteen years of age when he began to reign, ii. 56. He was worshipped as a god after his death, under the name of QUIRINUS, *Ovid. Fast.* ii. 475. and his wife *Herfília*, as a goddess, called *HORA*, *Id. Met.* iv. v. ult.

After the death of *Romulus*, there was an interregnum for a year. *NUMA POMPILIUS*, from *Cures*, a city of the Sabines, a man remarkable for his justice and religion, was chosen by the senate and people to succeed. He was inaugurated after taking the omens; for after *Romulus* it became a custom that no one ever entered on an office without consulting the auspices, or taking omens from the flight of birds.

Numa endeavoured to soften the ferocity of the Romans by a sense of religion, and by laws.

For this purpose he lived in peace with his neighbours during the whole of his reign. He built a temple to *Janus*, which should be shut in time of peace, and open in time of war. It was only once shut from the time of *Numa* to the time of *Augustus*, at the end of the first Punic war.

Besides the general bodies of priests, the *Pontifices*, who had the chief direction of sacred things, the *Augurs*, who explained omens, &c. *Numa* instituted certain priests to particular deities; one to *Jupiter*, called *Flamen Dialis*; to *Mars*, *Flamen Martialis*; and to *Romulus*, *Flamen Quirinalis*; four priestesses

priestesses to Vesta, called *Vestal Virgins*, who should keep the sacred fire always burning, &c. A round shield (*ancile*) having, as was supposed, fallen from heaven, Numa ordered eleven other shields to be made like it, that it might not be stolen, and appointed twelve priests, called *Salii*, sacred to Mars, to take care of them; because the preservation of this shield was considered as a pledge of the perpetuity of the empire.

To impress the minds of the people with a veneration for his institutions, Numa gave out that he made them all by the direction of the goddess *Egeria*, whom Livy calls his wife, i. 21. and used frequently to retire to a certain grove, as if to hold interviews with her, and with the muses, (*Camana*,) to whom the grove was consecrated. To shew of what importance he thought the observance of truth and fidelity, he built a temple to FAITH.

Numa divided the year into twelve lunar months; and to make it agree with the course of the sun, appointed that every second year an additional month, called *mensis INTERCALARIS*, should be inserted at the end of the year, consisting of more or fewer days, at the pleasure of the *Pontifices*. The year of Romulus had only ten months, and began with March.

Numa also divided the days into *fasti* and *nefasti*. On the latter no court of justice nor assembly of the people could be held.

Numa reigned forty-three years, and died in the eighty-third year of his age, *Liv.* i. 18. — 22.; *Dionys.* ii. 57. & *ad fin.*

TULLUS HOSTILIUS was chosen by the people to succeed. The senate ratified their choice. Tullus was not only unlike the former king, but even more fond of war than Romulus. His first war was with the Albans. When the armies of both states were ready to engage, it was agreed that the public fortune should be determined by three champions on each side. There happened to be three twin-brothers in each army. The Romans are said to have been called *Horatii*, and the Albans *Curatii*. They fought in presence of both armies. Two of the Romans fell; the three Albans were wounded. The surviving Roman was unhurt. He, therefore, to separate the *Curatii*, betook himself to flight. They followed as their strength allowed. The Roman, looking back, perceives them following him at a considerable distance from one another, and one of them not far off. He suddenly turns and dispatches him; so likewise the next, and then the third. Thus the Albans were subjected to the Romans.

HORATIUS,

HORATIUS, returning to the city in triumph, bearing the spoils of the *Curatii*, was met by his sister, who had been betrothed to one of them. She, observing on her brother's shoulder the robe of her lover, which she herself had wrought, tearing her hair, and beating her breast, screamed aloud, calling upon the deceased by name. The fierce youth, provoked at the lamentation of his sister upon his victory, and amidst so great public joy, stabbed her with his sword. For this atrocious deed he was tried and condemned by two judges (*duumviri*) appointed by the King. Horatius appealed from this sentence to the people, who, at the intercession of his father, acquitted him, rather from an admiration of his bravery than from the justice of his cause. He was, however, appointed to make certain expiations, and obliged to pass, as it were, under a yoke *, like a vanquished enemy, with his head covered.

Mettus Fuffetius, the dictator of the Albans, did not long quietly submit to the sovereignty of Rome. He secretly instigated the *Fidenates* and *Vejentes* to revolt, by a promise of coming over to them when they should join battle; but he wanted resolution to perform his promise. Having brought his forces to the assistance of Tullus, according to treaty, when the fight was about to begin, he drew off his army towards some eminences adjoining, and waited there to see which side would have the advantage, resolving to join the victors. Tullus perceiving this, with great presence of mind told his men, that the Albans were leading round, by his order, to attack the *Fidenates* from behind. This was pronounced so loudly, that the enemy also might hear it. The consequence was, that the Romans boldly advanced, and the *Fidenates*, thinking themselves betrayed, were defeated. *Mettus*, having brought down his army, congratulated Tullus on his victory. Tullus appearing to take this in good part, ordered the Albans to join their camp to that of the Romans. Next day he summoned both armies to an assembly, to which the soldiers always came without arms. The Albans, eager to hear the Roman king declaim, stood next his tribunal. On a sudden the assembly is surrounded with armed men. *Dionysius* says, that the bravest

* The military yoke (*jugum*) was made of three spears, two fixed in the ground and one across. The *jugum* of Horatius was composed of two altars, and a beam placed over the way across them, called *SORORUM TIGILLUM*, the Sister's beam. It was standing in the time of Livy and *Dionysius*, having been always repaired at the public expence, and certain sacred rites were annually performed at it, *Dionys.* iii. 21.; *Liv.* i. 26. In memory of those illustrious youths, a law was made, and observed during the existence of the republic, that if any one had three male children at a birth, they should be supported by the public to the age of puberty, *Dionys.* ib.

of the Roman soldiers had been ordered to bring their swords concealed under their garments, iii. 27. Tullus lays open the treachery of the Alban king. Mettus being convicted, was instantly tied to two carriages, and his body torn in pieces, *Virg. Æn.* viii. 642, the only instance, says Livy, in which the Romans ever violated the laws of humanity in their punishments, i. 28. The city of Alba was destroyed, after it had stood 400 years, *Liv.* i. 29.; *Virg. Æn.* i. 276. Dionysius says, 487 years, iii. 31. and all the inhabitants brought to Rome. The chief men were admitted into the senate; ten *turme* of *equites*, or 300 horsemen, were also chosen from the Albans, and a proportional number of foot-soldiers distributed among the legions. Mount *Cælius* was added to the city, *Liv.* i. 30. which Dionysius says had been added upon the admission of the Sabines, ii. 50. but mentions its being included within the *pomerium* , or wall surrounding the city, by Tullus, iii. i.

In confidence of so great an addition of strength, Tullus, on account of some grounds of offence, declared war on the Sabines, who were at that time, says Livy, i. 30. the most powerful state in Italy, next to the Etrurians: for it was only a part of that nation which had removed to Rome under Tatius. A bloody battle was fought, in which the Sabines were vanquished.

After this, according to Dionysius, Tullus was engaged in war with the Latins for five years, but never came to a general action; the two nations only making inroads upon the territories of each other. At last peace was agreed on.

Tullus, in consequence of a lingering distemper, became very religious in the later part of his life. Being struck with lightning, he was burnt, with his house and family, by the anger of Jupiter, who, as it was thought, was offended at his improper worship, *Liv.* i. 31. or on account of his former neglect of religion, *Dionys.* iii. 35. Some say he perished by treason, *ib.* Tullus reigned thirty-two years.

ANCUS MARCIUS, the grandson of Numa, by his daughter, succeeded, being chosen by the people, and his election was confirmed by the senate. Ancus was neither so warlike as Romulus, nor so pacific as Numa, but of a disposition between the two. He restored the public sacred rites, as they had been instituted by Numa. Being attacked by the Latins, he proclaimed war against them in a certain form, by means of priests, called *Feciales*, which form posterity observed, *Liv.* i. 32. He took several towns of the Latins, and transported their inhabitants to Rome. Mount *Aventine* was added to the city for their reception. The *Janiculum* also was added on the north

of

of the Tiber, a wooden bridge (*pons sublicius*) being then for the first time made over that river; this mount was added, not for want of room, but lest at any time it should serve as a fortress to the enemy. As an additional security to the city, Ancus dug a ditch round the wall through all the level grounds. It was called *Fossa Quiritium*. Seeing clandestine crimes were committed from the number of inhabitants, he built a prison adjoining to the *Forum* or public place, for the terror of malefactors. Ancus extended the Roman territory to the Tuscan sea, and built *Ostia*, at the mouth of the Tiber, to serve as a port for Rome. Salt pits were made around it.

In the reign of Ancus, one *Lucumo*, removed to Rome from *Tarquinii*, a city of Etruria. He was not a native of that place, but originally from Corinth, whence his father *Demaratus*, who had acquired great riches by trade, was obliged to fly on account of a sedition. *Lucumo*, the heir of his father's fortune, married *Tanquil*, a woman of family and of high spirit; who, seeing her husband not respected by the nobles of the place, as being the son of an exile and a merchant, prevailed on him to go and settle at Rome, where merit alone made distinction, (*omnis ex virtute nobilitas*.) There he called himself *LUCIUS TARQUINIUS* *. His being a stranger, and his wealth, attracted the notice of the Romans; and he made so good use of his fortune, that he not only gained the affections of the citizens, but likewise became a favourite at court, to such a degree, that Ancus, in his will, left him guardian to his children. Ancus reigned twenty-four years.

Tarquinius used every art to get himself appointed successor. On the day of the election, he sent away the sons of Ancus, who were now near the age of puberty, to hunt. In a studied speech, he set forth his claims to the crown with so much address, that the people unanimously conferred it on him. To strengthen his interest he chose an hundred new senators †.

Tarquin

* (*Lucius*, instead of *Lucumo*, as *prænomen*, and *Tarquinius*, as *nomen* or name, according to the custom of the Romans, *Dionys. iii. 48.*) Livy says, i. 34, he called himself *Tarquinius Priscus*; but *Priscus* seems to have been added as a surname (*cognomen*) in after times, to distinguish him from *Tarquinius Superbus*, *Dionys. iv. 41.*

† They were called *PATRES MINORUM GENTIUM*; those created before, *PATRES MAJORUM GENTIUM*. They were called *PATRES* or *Fathers*, from their age, or paternal care of the state. The number of the senators now was 300, and was not encreased to the time of Sylla.

Tarquinius, judging that there were too few cavalry in the Roman army, also doubled the number of the *Equites*, *Liv. i. 36.*

He is said likewise to have added two to the number of vestal virgins, and to have devised the punishment of burying alive such of them as should violate their

Tarquin was engaged in several wars; first with the Latins, whom he completely subdued, taking several of their towns; next with the Veientes and Tuscans, whom he vanquished in different battles; and then with the Sabines, whom he forced, by repeated defeats, to sue for peace.

The son of a captive, called **SERVIUS TULLIUS**, had, by his merit, so ingratiated himself with the king, that he gave him his daughter in marriage, *Dionys.* iii. 72. iv. 1. This roused the jealousy of the sons of Ancus, who had all along thought themselves unjustly deprived of their right by the fraud of their guardian. They therefore engaged two assassins to kill him. One of these wounded him mortally in the vestibule of the palace. Tanaquil, the Queen, however, after his body was carried in, having sent for Servius, and caused the gates of the palace to be shut, called out to the people from one of the windows, that the king was not dead, but stunned by the sudden stroke; that he had come to himself, and that she hoped they would see him soon: In the mean time, that she desired them to obey Servius Tullius, who would administer justice to them, and perform every other part of the regal office. Thus Servius, under pretext of acting for another, established his own interest. The king's death being then made public, and a lamentation for him raised in the palace, Servius, surrounded with a strong guard, was the first who assumed the kingdom by the authority of the senate, without the consent of the people, *Liv.* i. 41.; *Dionys.* iv. 8. & 40.

The sons of Ancus, hearing that the king was alive, and that the assassins had been seized and punished, sought for safety by flight. Tarquin reigned thirty-eight years.

Soon after the death of Tarquin, the *Veientes* and other Tuscans made war on the Romans. Servius defeated them in a pitched battle with great bravery and conduct. Being now secure of the affections both of the patricians and plebeians, he

their vow of chastity, *Dionys.* iii. 67. The number of vestals was now six, and was never afterwards increased.

Tarquin greatly adorned the city. He surrounded it with a wall of hewn stone. The former wall was built of rough stones. He laid out a place for games and spectacles, called, from its circular figure, *Circus*, and from its extent, *MAXIMUS*, between the *Aventine* and *Palatine* hills. He dried the lower grounds by making *cloaca* or drains to carry off the water into the *Tiber*, and prepared an area for building a temple to *Jupiter* in the *Capitol*, *Liv.* i. 38.; *Dionys.* 67. — 69.

Tarquin is said to have introduced from the Tuscans the triumphal and consular ornaments, the dress of the magistrates, the *stola*, *stola*, &c. *Strabo* v. p. 220.

proceeded

proceeded to the important work of dividing the citizens into different ranks, according to their fortune. Having obliged every one to declare to him, upon oath, the value of his estate, he divided all the citizens into six CLASSES, and each class into a certain number of CENTURIES. There was the greatest number of centuries in the first class, which consisted of the richest citizens; and in the lowest class, which was the most numerous, there was but one century. When the people gave their votes, divided into classes and centuries, the assembly was called COMITIA CENTURIATA. Here the vote of each citizen was not of equal force, as formerly, in the *Comitia Curiata*, or the assemblies by *curia*; but every thing was determined by a majority of centuries, *Dionys. iv. 20.; Liv. i. 43.* Thus the chief power was vested in the nobility and most wealthy citizens. But these also bore taxes and all public burdens in proportion; so that this arrangement seemed to be as much calculated for the advantage of the poor as of the rich. The numbering of the people, and taking a valuation of their fortunes, was called the CENSUS. It was appointed to be made at the end of every five years; and concluded with a purifying sacrifice, called LUSTRUM; which word is often put for the space of five years. The *census*, however, was not always regularly made at the end of every five years.

The number of citizens enrolled at the first *census* was 80,000. To contain that multitude the city was enlarged; the *Quirinal*, *Viminal*, and *Esquiline* hills, were added.

Servius divided the city into four *regions* or *wards*, the inhabitants of which were called *city tribes*; and the Roman territory into fifteen parts, called *rustic* or *country tribes*. Some make the number greater, *Dionys. iv. 15.*

The institution of the *census* has justly been considered as the basis of the republic, and continued to be observed during the existence of liberty. It seems, however, to have been chiefly calculated to favour the interest of the patricians, by connecting power with wealth, and to promote the military character of the Romans. In fact, the account given by Livy and Dionysius, of the distribution of the citizens into classes and centuries, has very much the appearance of a military muster. And anciently the people always went armed, in martial order, to hold these assemblies.

Servius, to attach to himself *Lucius* and *Aruns Tarquinius*, the two sons, or grandsons, of the late king, (it is uncertain which,) had given to them, in marriage, his two daughters.

ters *. But hearing that expressions were still dropt by Lucius, the elder of the young Tarquins, that he (Servius) reigned without the order of the people, having previously conciliated the affections of the multitude, by distributing among them the lands taken from the enemy, he called an assembly, where his title to the crown was confirmed with the greatest unanimity, *Liv.* i. 41. Dionysius relates this matter differently, *iv.* 8.—13.

The daughters of Servius, and their husbands, were of quite different dispositions. The elder Tullia was mild and unassuming; the younger, violent and ambitious. So Lucius Tarquinius was bold and aspiring; his brother Aruns, the reverse. The younger Tullia therefore despising him, admired Lucius, her sister's husband, whom she quickly inspired with sentiments similar to her own. Having both of them dispatched their consorts, they married one another; the king rather not hindering, than approving their union. As one crime leads to a second, they now conspired the destruction of Servius. For this purpose Tarquin formed a strong party among the senators, many of whom were offended at the distribution of the public lands among the people, of which they themselves had been deprived. When the plot seemed ripe for execution, Tarquin, attended by a guard of armed men, rushed into the forum, drest in the royal robes; and having placed himself on the king's seat, before the senate-house, ordered the senators to be summoned by a herald to attend on king Tarquin. Most of them came, impelled by different motives. Tarquin began a speech, filled with invectives against Servius. He was interrupted by the sudden entrance of the king with his attendants; who, seeing his throne invaded, attempted to pull the usurper from his seat. But Tarquin being in the vigour of life, pushed the old man over the steps. The king's officers and attendants fled. Servius himself, feebly returning home, was slain by those whom Tarquin had sent after him.

It is said that Tullia, having hastened to the forum, was the first to salute her husband king; and in her return drove her carriage over the dead body of her father lying in the street; whence that street was called *Vicus Sceleratus*, or the wicked street, *Dionys.* *iv.* 39.; *Liv.* i. 48.; *Ovid, Fast.* vi. 587.

* They were called *Tullia major*, or the elder Tullia, and *Tullia minor*, or the younger Tullia, according to the custom of the Romans, who always named the daughters from the *nomen* or name of the father. If there were more than two, they were denominated according to their age, *Tullia Tertia*, *Tullia Quarta*, or, more softly, *Quartilla*, &c.

&c. Servius reigned forty-four years, *Liv. ib.*; Dionysius says forty years, *ib.* 40.

L. TARQUINIUS, having obtained the sovereignty by force, exercised it tyrannically; whence he was surnamed SUPERBUS, *the Proud*, Dionys. iv. 41. but Livy ascribes that appellation chiefly to his refusing Servius the honours of a funeral, i. 49. He put to death the chief of the senators, whom he supposed to have been attached to Servius. He himself alone judged in all capital causes, without the advice or assistance of assessors; so that he could put to death, banish, or deprive of their effects, such as he thought proper. In this manner, having greatly diminished the number of the senators, he chose none in the room of those who were slain, that the smallness of their number might render the order contemptible. He made war and peace, concluded treaties and alliances, or broke them, and managed all state-affairs, according to his own pleasure, without the consent of the senate or people. Conceiving himself to be an object of hatred, he never went abroad without being surrounded by a guard of armed men. He was at particular pains to conciliate to himself the nation of the Latins. Having, by the most refined artifice, crushed one TURNUS, a bold and virtuous patriot, who perceived and opposed his designs, he got himself to be created chief of the Latin state, and incorporated the Latin troops with the Roman. He first began a war with the *Volsci*, which was not terminated for more than 200 years after his time. He took from them *Suessa Pometia*, the spoils of which he set apart for building a temple to Jupiter in the Capitol. He reduced the city *Gabii* by means of Sextus, the youngest of his sons; or, according to Dionysius, the eldest, who went over to the enemy, pretending that he had been cruelly treated by his father, and in proof of his veracity shewed the marks of the blows which he said he had received. He acted his part so artfully, that at last he was entrusted by the Gabians with the chief direction of the war. He now sent a trusty person to his father for instructions. Tarquin, without speaking a word, led the messenger into the garden, and there, having with his staff struck off the heads of the highest poppies, dismissed him. Sextus, being informed of what had passed, easily perceived his father's meaning; and by various methods cut off or removed out of the way the leading men, always taking care to divide their effects among the people. Thus *Gabii*, deprived of its protectors, was delivered into the hands of Tarquin.

After this, Tarquin made peace with the *Æqui*, and renewed a league with the Tuscans. He next set about finishing the temple of Jupiter on the Tarpeian mount, which the former Tarquin had vowed, *Dionys.* iv. 59. For this purpose he sent for artificers from all parts of Etruria, and employed day-labourers (*opera*) from among the common people, who were also constrained to make seats in the *Circus*, and to dig below ground a large common sewer (*cloaca maxima*) for carrying off the filth of the city; to which two works Livy says the magnificence of his time could scarcely produce any thing equal, i. 56.

The appearance of a snake in the palace, which was accounted a prodigy, induced Tarquin to send his two eldest sons, *Titus* and *Aruns*, to consult the oracle of Delphi. They were attended by *L. Junius*, the king's nephew by his sister, who was surnamed *BRUTUS*, from his apparent stupidity; which character he assumed to preserve himself from the tyrant's cruelty, to which his brother, a brave youth, had fallen a sacrifice. Being carried to Delphi by the princes, to serve as a sport to them rather than as a companion, he is said to have presented to Apollo a golden rod, inclosed in a staff of cornel-wood, a fit emblem of his own genius. The princes having executed their father's orders, took it into their head to consult the oracle, which of them should be king at Rome: The priestess answered, "*He shall possess the supreme command at Rome who shall first salute his mother.*" Whereupon Brutus, as if falling by chance, kissed the ground, because the earth is the common mother of all mankind.

The princes, upon their return, found their countrymen engaged in a war with the *Rutuli*, and besieging their capital *Ardea*, which was only about sixteen miles from Rome. While the army was encamped before this place, the princes used sometimes to pass the time in feasting with one another. While they were one day drinking at the tent of *Sextus*, where also *COLLATINUS* supped, the discourse happened to turn on the virtue and beauty of their wives. *Collatinus* said, they might soon determine that, and immediately go and see how much his *LUCRETIA* excelled the rest. Being heated with wine, the proposal struck them. Taking horse, therefore, without delay, they posted to Rome, where they arrived in the dusk of the evening. From thence they went to *Collatia*, where they found *Lucretia*, not like the King's daughters-in-law, spending her time in feasting and luxury, but, though late at night, working at wool, in the midst of her maids; as

is beautifully described by Ovid, *Fast.* ii. 741. Thus the dispute about female virtue was determined in favour of Lucretia, and the princes returned from their nocturnal frolic to the camp.

SEXTUS TARQUINIUS had conceived a criminal passion for Lucretia. Her beauty and celebrated chastity incited him. A few days after he went secretly to Collatia, without the knowledge of Collatinus, and by the basest artifice accomplished his purpose. Lucretia, overwhelmed with grief at her misfortune, dispatched a messenger to Rome for her father, and to Ardea for her husband, to come instantly, each with a faithful friend; for that a shocking affair had happened. **SPURIUS LUCRETIVS** came with **P. VALERIUS**, and **COLLATINUS** with **L. JUNIUS BRUTUS**, with whom he happened to be returning to Rome, when he was met by his wife's messenger. They found Lucretia sitting disconsolate in her bed-chamber. At the sight of her friends she burst into tears. When her husband asked her, *If all was well?* No, she says; *for what can be well with her who has lost her honour. The traces of a stranger are in your bed, Collatinus. But my body only is violated; my mind is guiltless. Death shall attest it. Give me your right hands and your promise, that the adulterer shall not escape with impunity. It is Sextus Tarquinius who, last night, coming as an enemy in the guise of a friend, has, by violence and arms, carried from hence a conquest fatal to me, and to himself, if you are men.*" They all gave her their promise, and tried to console her by laying the blame upon the author of the crime, and by representing to her, that there could be no fault where there was no intention. *Do you, says she, consider what is due to him: I, although I acquit myself of guilt, will not free myself from punishment, nor shall any immodest woman hereafter live by the example of Lucretia.*" With these words she plunged a knife, which she had concealed under her robe, to her heart, and fell down expiring. Her husband and father exclaimed. Brutus, while they were engaged in grief, pulling the knife from the wound of Lucretia, and holding it up before him as it dropped with blood, "*By this blood, says he, most pure, before it was polluted by royal villany, by this blood I swear, and I call heaven to witness my oath, that I shall henceforth pursue Lucius Tarquinius Superbus, his wicked wife, and all their race, with fire, sword, and all other means in my power; nor shall I suffer them, nor any other, to reign at Rome.*" He then delivers the knife to Collatinus, Lucretius, and Valerius, who were astonished at this wonderful change of character. They

They all take the oath required; and turning their grief into resentment, concert measures with Brutus for exterminating the regal government. The body of Lucretia being exposed in the forum, inflamed the people of Collatia with indignation. The bravest of the youth fly to arms. Brutus, having placed a sufficient guard at the gates, to prevent any intelligence from being carried to Tarquin, hastens to Rome. There having summoned an assembly of the people, which he had a right to do, as being commander of the *Celeres*, or king's body guards, he made a speech, that indicated a very superior degree of understanding to what he was, till then, thought to possess. By a pathetic representation of the fate of Lucretia, and by enumerating the various acts of tyranny committed by Tarquin, he so inflamed the multitude, that they deposed Lucius Tarquinius from being king, and decreed banishment against himself, his wife, and family. Brutus having armed a body of young men, who voluntarily offered themselves, marched to the camp at Ardea, to incite the army there against the King; leaving the command of the city to Lucretius, who had already been appointed præfect of it by Tarquin. During this commotion *Tullia* fled from the palace, loaded with execrations wherever she went.

The King, alarmed with the news of what had happened, was advancing to Rome with a chosen band to quell the sedition. Brutus, informed of his coming, turned out of the way, that he might not meet him. They both arrived much about the same time, by different routes, Brutus at Ardea, and Tarquin at Rome. The gates were shut against Tarquin, and exile denounced against him. Brutus was joyfully received in the camp as the deliverer of his country, and the King's sons expelled. Two of them, *Titus* and *Aruns*, followed their father, and went into exile to *Cære*, a city of Etruria. *Sextus* having gone to *Gabii*, of which his father had made him king, *Dionys.* iv. 58. was slain on account of his former cruelties, *Liv.* i. 60.

Tarquin reigned 25 years. The regal government continued 244 years.

The account given of this memorable event is taken chiefly from Livy. Dionysius differs in some particulars, but agrees in all the important facts.

HISTORY of the ROMAN REPUBLIC.

AFTER the expulsion of Tarquin two supreme magistrates, called **CONSULS**, were chosen from among the patricians, in an assembly of the people by centuries. The first consuls were, L. JUNIUS BRUTUS, and L. TARQUINIUS COLLATINUS.

Their office was made annual, that they might not grow insolent by the length of their command; and their authority equal, that they might counteract each other, if either of them should form designs dangerous to liberty. The consuls at first possessed the same power that the kings had enjoyed, and also the same ensigns of authority, except the crown; only within the city the lictors, with the *fascēs* and *secures*, went before one of them alternately, usually for a month at a time. A single officer, called *accensus*, attended the other.

Brutus had the *fascēs* first by the consent of his colleague. He obliged all the citizens to swear, "that they would never suffer any one to reign at Rome." He filled up the senate, diminished by the murders of Tarquin, to its usual complement, 300, by chusing into it the chief men of equestrian rank*.

As certain sacred rites used to be performed by the kings, a priest was created, called **REX SACRORUM**, to perform them, but devoid of authority, and subject to the High Priest. Even the name of *Tarquin* became odious; and on that account Collatinus, the colleague of Brutus, was obliged to leave the city. Valerius was chosen consul in his room.

Tarquin sent ambassadors to Rome to demand only his effects, without mentioning his return. A majority of the senate was for granting his request. But in the mean time some young noblemen, accustomed to the luxuries of a court, and therefore displeased with the late change, formed a conspiracy to restore the royal family. Among these were the sons of Brutus. The conspiracy being discovered by a slave, called **VINDICIUS**, the conspirators were apprehended and punished. Brutus saw the sentence of death executed on his own sons.

* The new chosen senators were called *conscripti*, the old, *patres*. When addressed, they were called *Patres et conscripti*; hence, the *et* being dropt, the name **PATRES CONSCRIPTI**, often marked, by these two letters P. C. was afterwards applied to all the senators.

The King's effects, which had been before ordered to be restored, were reduced into the public treasury; and a field along the Tiber, belonging to the Tarquins, was consecrated to Mars, hence called *CAMPUS MARTIUS*, or the plain of Mars.

Tarquin having prevailed on the *Tarquinienses*, *Veientes*, and other *Tuscan* states, to espouse his cause, led an army against Rome. An obstinate battle was fought, in which *Brutus* and *Aruns Tarquinius* fell by mutual wounds. Night put an end to the combat. The *Tuscans* giving up all for lost, went away in the night to their homes. *Valerius* returned to Rome in triumph. He celebrated the funeral of his colleague with all the magnificence which the simplicity of that age would admit, *Dionys.* v. 17. The matrons mourned for *Brutus* a whole year, (i. e. ten months, according to the institution of *Romulus*), as for a parent. *Valerius*, because he did not immediately substitute a colleague in place of *Brutus*, and happened to be building a house in an elevated situation, was suspected of aiming at the sovereignty. But he soon removed these suspicions. He passed several popular laws, allowing an appeal to the people from the sentence of a magistrate, and granting leave to any one to kill the person who should attempt making himself king. He likewise appointed that the lictors should not carry an ax among their rods within the city; and introduced the custom, that, when the consuls came into an assembly of the people, their lictors, in token of submission, should lower the *fascis*; whence he got the surname of *POPULICOLA*, (a *populum colendo*.) The capitol was dedicated this year by *Horatius*, the consul, who had been substituted in place of *Brutus*. - That honour fell to him by lot.

The *Tarquins* now had recourse to *Lars PORSENA* or *Porfenna*, king of *Clusium*, the most powerful prince at that time in Italy. He having marched with a great army to Rome, took the *Janiculum* by a sudden assault; and would have also taken the city, had it not been for *P. HORATIUS*, called *Cocles*, from the loss of an eye, *Dionys.* v. 23.; *Plaut. Cure.* iii. 22.; *Plin.* xi. 37. f. 55. who being stationed on the *Sublician* bridge, with two others, withstood the attack of the enemy, and so prevented their passage, till the bridge was cut down from behind. Then, having first forced his companions to retire, he leapt into the river, and swam over safe to his friends, amidst the darts of the enemy, *Polyb.* vi. 53. A statue of *Cocles* was placed in the *Comitium**, and as much

* A part of the Forum, where assemblies of the people used sometimes to be held.

land given him as he could plough round in one day, *Liv.*
ii. 10.

Porſena now turned the ſiege into a blockade, and the city began to be diſtreſſed with famine; when C. MUCIUS, a young nobleman, formed the deſign of delivering his country. Having got admiſſion into the enemy's camp, in the guiſe of a Tuſcan peaſant, with a dagger concealed under his cloak, he took his ſtation among the thickeſt of the crowd near the king's tribunal, who happened then to be diſtributing pay to his ſoldiers, together with his ſecretary, who had almoſt the ſame dreſs with the king. Mucius, afraid to enquire which of them was Porſena, leſt by his ignorance he ſhould diſcover himſelf, ſlew the ſecretary by miſtake, inſtead of the king. Being interrogated about the deed, and threatened with torture unleſs he made an open diſcovery, he thruſt his right hand into a fire which was burning on an altar before him, and let it broil without any apparent emotion. The king, aſtoniſhed, leapt from his throne, and ordered the young man to be removed from the altar. Having applauded his intrepidity, he diſmiſſed him in ſafety. Mucius, as if to compenſate ſuch generoſity, told the king, that 300 of the Roman youth had conſpired to attack him in the ſame manner. Porſena, ſtruck with this intelligence, voluntarily made propoſals of peace to the Romans. The reſtoration of the Tarquins was mentioned among the articles, but in vain; Every other demand was complied with, and hoſtages given, upon condition that the gariſon in the Janiculum ſhould be withdrawn.

CECELIA, a virgin, one of the hoſtages, having deceived her keepers, ſwam over the Tiber at the head of her companions, amidſt the darts of the enemy, and reſtored them all ſafe to their relations. Porſena, incenſed at this, ſent to demand Cælia back, making no account of the reſt. After ſhe came, he, in admiration of her virtue, not only let her go in ſafety, but alſo promiſed to releaſe, on her account, half of the hoſtages of the other ſex, and permitted her to chuſe whom ſhe pleaſed. She is ſaid to have choſen ſuch as were below the age of fourteen.

Peace being thus renewed, Porſena withdrew his army from the Roman territory.

Mucius, who got the ſurname of SCÆVOLA, from the loſs of his right hand, was rewarded with lands on the north of the Tiber, afterwards called *Prata Mucia*, the Mucian meadows. In honour of Cælia, a ſtatue of a virgin on horſe-

back was erected in the top of the VIA SACRA, *Liv. ii. 13.*
Dionys. v. 35.

According to Plutarch, in *Poplic. p. 163.* *Questors*, or magistrates, to take care of the public treasury, were first created this year, but they appear to have been instituted long before, *Tacit. Ann. xi. 22.*; *Dionys. v. 34.*

Tarquin, having lost all hopes of further assistance from Porsena, retired to Tusculum to his son-in-law *Mamilius Octavius*. By his means he excited several states of the Latins, *Dionys. v. 61.* and also of the Sabines, to war against the Romans. To oppose so formidable a combination, the Romans created a single magistrate with absolute authority, called *Dictator*, who always chose another person to command under him, called *master of horse*, a. u. 253. The enemy delayed their threatened attack, and the Dictator resigned his command, *Liv. ii. 18.* Two years after a bloody battle was fought at the lake *Regillus*, by *A. Posthumius* the dictator, and *T. Æbutius* master of horse, against the Latins, under the command of *Mamilius* and the *Tarquins*. The Latins were completely defeated. *Mamilius*, and *Titus*, the son of Tarquin, were slain*, *Liv. ii. 20.*

Tarquin, having now lost all his sons, fled to *Aristodemus*, the tyrant of *Cuma*, where he died a few years after, being about 90 years of age, a. u. 259. b. C. 493. *Liv. ii. 21.*; *Dionys. vi. 21.*

After the death of Tarquin the nobility began to oppress the plebeians, whom they had till that time treated with great kindness. The chief ground of complaint was the rigour used against insolvent debtors. In the mean time the *Æqui* and *Volsi* made war on the Romans. The plebeians refused to enlist, unless they were relieved from their grievances. Redress was repeatedly promised them; but after the enemy was repulsed, these promises were not performed, *Liv. ii. 27.* At last the plebeians, provoked by the cruelty of the usurers, by the haughtiness and treachery of the patricians, at the instigation of one *SICINIUS*, made a secession from the city to a

* *Dionysius* says it was *Sextus Tarquinius* that was slain in this battle, vi. 12. who, according to *Livy*, was killed by the people of *Gabii*, see p. 206.

In memory of this victory the *Equites*, by whose valour chiefly it was gained, made a solemn procession annually on the 15th July (*Idibus Quintilibus*), the day on which the battle was fought, from the temple of *Mars* without the city to the capitol, *Dionys. vi. 13.* The gods *Castor* and *Pollux* are also said to have contributed in a singular manner to the victory, *Ibid.*; *Val. Max. i. 8. 1.*; *Flor. i. 11.*; *Livy* makes the origin of this procession much later, ix. 46.

mountain beyond the Anio, called *Mons Sacer*, the sacred mountain, three miles from Rome: There having fortified a camp, they remained peaceably for some days, taking nothing but what was necessary for their subsistence. At last the senate, apprehensive of the consequences of such dissention, sent **MENENIUS AGRIPPA**, with ten of the principal senators, to propose terms of accommodation. Their remonstrances for some time made no impression. At last Agrippa, by applying the noted fable of the conspiracy of the different members of the body against the belly, to the resentment of the common people against the patricians, bent their minds. They agreed to return into the city upon condition of being allowed to create magistrates of their own, who should protect their rights, and whose persons should be inviolable. Two were immediately appointed, *Sicinius* and *Brutus*; three more were added; and their number was afterwards increased to ten, *Liv. iii. 30.* They were called *Tribunes of the Commons* (**TRIBUNI PLEBIS.**) The first tribunes were elected on the 10th December a. u. 260. (*iv. Id. Decemb.*) which ever after was the day when the tribunes entered on their office, *Dionys. vi. 89.; Liv. xxxix. 52.* At the same time two other magistrates were created in the assembly by *curia*, called **ÆDILES**, to act as assistants to the tribunes, and to take care of the public buildings, particularly of the temples, *Dionys. vi. 90.* They were afterwards, as were also the tribunes and all inferior magistrates, elected in the *Comitia Tributa*, or an assembly of the people by tribes, *Gell. vi. 9.*

Soon after war was undertaken against the *Volsci*. Whilst besieging *Corioli* the Roman army was in great danger, from a sudden attack of the *Volsci* from without, and a sally of the townsmen from within. **C. MARCIUS**, a young nobleman happened to be on guard, who, collecting a body of chosen men, fought with such wonderful bravery and conduct, that he not only repulsed the assailants, but, rushing in at an open gate, took the city, whence he got the surname of **CORIOLANUS**, *Liv. ii. 33.; Dionys. vi. 92.—95.*

For many years there were violent contentions between the tribunes and the patricians, the former struggling to extend the rights of their order, and the latter to retain their privileges.

During a famine, occasioned by the neglect of tillage in the time of the secession of the plebeians, the consuls were obliged to send every where for provisions. At *Cumæ* the Roman ships were detained for the effects of the Tarquins by their heir *Aristodemus*. At last abundance of grain being procured

from the neighbouring states, and chiefly from Sicily, from Gelon, the tyrant of Syracuse; there was a debate in the senate at what price corn should be given to the plebeians. It was proposed by several, and chiefly by Coriolanus, who was inimical to the plebeians on account of his having been refused the consulate, that no corn should be given them, unless they abolished the office of tribunes, and gave up other rights, which they had extorted from the patricians. The plebeians, informed of this, would have torn him in pieces, had not the tribunes named a day for his trial, and appointed that he should be judged in an assembly of the people by tribes, (*comitia tributa*;) then for the first time instituted, where the vote of every citizen was equal. The senators used every method in their power to prevent this innovation, but in vain. They then tried the force of intreaties, but this was equally unsuccessful.

Coriolanus did not appear on the day of trial; and being condemned in his absence, went into voluntary exile to the country of the Volsci. He was hospitably received by ATTILIUS TULLUS, the chief of that nation, by whose artful management the Volsci were excited to declare war against the Romans. Attilius Tullus and Coriolanus were appointed commanders. By the valour and abilities of the latter they took a great many towns from the Romans, whom they defeated in every engagement; and at last having pitched their camp only five miles from the city, pillaged the Roman territory, always leaving the grounds of the patricians untouched. Various embassies were sent to Coriolanus to prevail on him to depart, but without effect. Dionysius says, the Romans were never in so great danger. At last he was overcome by the intreaties of his mother *Veturia*, who had educated him with the greatest care, and withdrew his forces. Upon his return he is said to have been slain in an insurrection of the Volsci; others relate, that he lived to a great old age, *Liv. ii. 34.—41.* Dionysius, who details the particulars of this story at great length in his usual manner, from vii. 1. to viii. 63. represents Coriolanus as possessed of extraordinary virtue, and says he was cut off by the machinations of Tullus, through envy of his superior merit. The Romans and Volsci equally lamented him. The Roman matrons mourned for him a whole year, *Ib. 62.*

Next year, a. u. 266. the Volsci were overcome by Siccus the consul. Tullus, the perfidious host of Coriolanus, fell in the battle, *Ibid. 67.*

In the year of Rome 268, SP. CASSIUS, the consul, having gained a triumph over the Hernici, proposed what was called

called an *Agrarian law*, about dividing the conquered lands among the common people, and taking from the patricians those lands belonging to the public, which he alledged, they unjustly possessed. In this he was opposed by his colleague *Virginius*, at the instigation of the senators, who gave out that *Cassius* was aiming at sovereignty, and prosecuted him with so great animosity, that, after he resigned the consulship, he was condemned and thrown from the Tarpeian rock, *Liv. ii. 41.; Dionys. viii. 69.—81.* Some say he was put to death by his father, in virtue of that right which, among the Romans, a father had over his children *, *Ibid.*

The family of the *FABII* was at this time one of the most powerful at Rome. Whilst the state was engaged in various wars, the *Fabii* demanded that their family alone should carry on the war against the *Vejentes*. They one day came all in a body, with the consul at their head, to make the proposal to the senate. Having obtained permission, they set out to the number of 306, *Liv.*; as *Dionysius* says, attended by their clients and friends, amounting to 4000. At first they were very successful, defeating the enemy in every encounter, and plundering their territory; but at last elated with success, they were brought into an ambuscade and cut off to a man, near the river *Cremera*. This happened on the 13th December, (*Id. Decemb.*) which ever after was held as an unlucky day, (*dies ater*,) and the gate of the city at which they went out was called *Porta Scelerata*, the wicked gate. It is said there was only one boy of the family left, near the age of puberty, from whom the illustrious heroes of that name, who afterwards appeared, were descended, *Liv. ii. 48.—51.; Dionys. ix. 15.—23.* but *Dionysius* speaks doubtfully of this fact, *Ibid. 22.*

The History of Rome, during this period, is not interesting. It contains, for the most part, only a repetition of similar occurrences; an account of wars with the neighbouring states, chiefly with the *Æqui* and *Volsi*, and of contests between the tribunes and patricians concerning agrarian laws and the rights of their respective orders, *Liv. ii. 52. — iii. 26.; Dionys. ix. 24. — x. 23.*

* This agrarian law was afterwards frequently renewed, in different forms, and occasioned the greatest commotions in the state. For the patricians, who had found means to get possession of the public lands, could not be prevailed on to part with them. The most effectual method employed by the patricians for opposing these agrarian laws, was to get one or more of the tribunes to give their negative against them: This negative was expressed by the word *VEITO*, I forbid it, *Liv. ii. 44. 48. 52.*

In the year of the city 296, the Consul *Minaucius* being sent against the *Æqui*, was unwarily led into a defile, where he was blocked up by the enemy. When this was known at Rome, L. QUINTIUS CINCINNATUS was made dictator, whom the ambassadors sent to notify his appointment, found working in his farm, whence he is commonly called the *Dictator from the plough*. He quickly raised an army, and marched to relieve the consul. Having surrounded the *Æqui* on all sides, he forced them to surrender at discretion, and made them all pass under the yoke. He returned to Rome in triumph, and resigned the dictatorship on the sixteenth day after his appointment, *Liv.* iii. 26.—30.; *Dionys.* x. 23.—26.

In the year of the city 299, three senators were sent as ambassadors to Athens, to copy the famous laws of Solon, and to examine the institutions, customs, and laws, of the other states of Greece, *Liv.* iii. 31. Upon their return ten men (DECENVIRI) were created in place of consuls, with supreme power, for a year, a. u. 301. to draw up a body of laws, which they did in ten tables. These laws were ratified by the people in an assembly by centuries. It was given out, that two more tables were wanting to complete, as it were, the body of Roman law, (*corpus juris*.) *Decemviri* therefore were created for another year. APPIUS CLAUDIUS was the only one of the former *decemviri* that was re-elected, who henceforth began to take the lead among his colleagues. By his advice they assumed to themselves greater power, and acted more tyrannically*. Towards the end of the year they added two tables to the former ten, after which it was expected that they would have appointed a day for the election of consuls. But this was not done; and after the year was expired, they continued their command without any new appointment. Such as shewed any repugnance to their measures were punished, some with banishment, and others with death. In the mean time the Sabines and *Æqui* made an incursion into the Roman territory. This obliged the *Decemvirs* to summon a meeting of the senate. It was with difficulty they got a quorum convened. Several senators gave their opinion, that no decree could be passed in a meeting held by illegal magistrates. It was determined, however, by a majority, that the management of the war should be entrusted to the *decemvirs*; which strengthened their authority. An army was levied and led a-

* They were, each of them, preceded by twelve lictors, bearing the *fasces* and *securus*; whereas formerly one of their number only was preceded by lictors, bearing only the *fasces*, *Dionys.* x. 59.; *Liv.* iii. 37.

gainst the enemy. But the soldiers, unwilling to act under such leaders, suffered themselves to be disgracefully defeated. Appius Claudius, with Oppius, one of his colleagues, was left to take care of the city.

Appius, seeing a virgin of uncommon beauty, about fifteen years of age, passing through the Forum to school, conceived a criminal passion for her. Her name was VIRGINIA, the daughter of Virginius, a centurion of rank in the army, and betrothed to Icilius, who had been a tribune of the commons. Her mother being dead, she was under the charge of her nurse, whom Appius, having in vain attempted to bribe, employed Claudius, one of his clients, to claim the girl as his slave. The affair of course was brought before Appius as judge. In the mean time Icilius, the lover of the virgin, and Numitorius, her uncle, had influence to prevent sentence from being immediately pronounced. Virginius being informed of what was going on, returned from the camp, and next day went with his daughter, in the garb of criminals, attended by a great number of his relations and friends, to the tribunal of Appius. The Decemvir, blinded by passion, and regardless of justice, decreed that Virginia should be given up as a slave to Claudius. When she was about to be carried away, Virginius requested that, since the virgin had been declared not to be his daughter, he might be allowed to ask her nurse a few questions in her presence; that if he had been falsely called her father he might return to the camp with less uneasiness. Leave being granted, he took them both aside to an adjoining shop; where, having snatched a knife from a butcher, he plunged it in the breast of his daughter, saying, *In this manner only can I free thee, my daughter*: and looking back to Appius, he said, *By this blood I devote thee and thy blood to the infernal gods*. Appius, alarmed by the cry raised at so atrocious a deed, ordered Virginius to be apprehended. But he, wherever he came, opened for himself a way with the knife, till, guarded by the croud which followed, he reached the gate of the city. Icilius and Numitorius, taking up the dead body, exposed it to the view of the people, execrating the wickedness of Appius, and deploring the hapless beauty of the virgin, which had forced her parent to embue his hands in her blood. The matrons present uttered the most doleful lamentations. Appius, unable to quell the commotion, and apprehensive for his life, stole away from the Forum without the knowledge of his adversaries, and hid himself in an adjoining house.

Virginius,

Virginius, having reached the camp, attended by a body of about 400 citizens, whom indignation at the cause of his cruel misfortune had brought along with him, holding in his hand the bare knife, and having his body all over stained with blood, excited among the soldiers a much greater agitation than he had left in the city. By a bare narration of facts he so inflamed their minds, that they immediately struck their standards and marched to Rome. They first took possession of mount Aventine; from thence, finding that the senate favoured the *Decemviri*, having created ten military tribunes to command them, they passed over to the sacred mount (*mons sacrus*), followed by their wives and children, and all the common people, whose age permitted them to go.

The *Decemviri* were thus obliged to resign their command. VALERIUS and HORATIUS, who had all along opposed their proceedings, were made consuls. Tribunes of the commons were likewise created, the chief of whom were *Virginius*, *Ictilius*, and *Numitorius*. Virginius appointed a day for the trial of Appius before the people. Appius was therefore put in prison; but before the day arrived he killed himself. Oppius, his colleague, perished in the same manner. The other eight *decemviri* went into exile, and their goods were confiscated. Claudius, the client and instrument of Appius, was likewise banished. And thus, says Livy, the ghost of Virginia, after the punishment of all the guilty, was appeased, *Liv. iii. 33.—59. Dionys. x. 57.—xi. 47.*

Affairs being thus settled in the city, the consuls levied two armies and marched against the enemy. Valerius conquered the *Æqui* and *Volsci*, and Horatius the Sabines. The soldiers now fought in a very different manner from what they had done under the *decemviri*; such courage and alacrity did liberty inspire, *Liv. iii. 60. &c.* Valerius and Horatius were the first who triumphed by the order of the people, the senate having refused them that honour, *Liv. iii. 63.* from resentment on account of the popular laws which they had passed: "That the ordinances of the people in their assemblies by tribes (*plebiscita*) should bind the whole Roman people; that no magistrate should be created, from whom there was not liberty of appeal; and that whoever offered violence to a tribune should be punished with death, and the confiscation of his effects." *Ib. 55.*

After this, the former disputes between the tribunes and the patricians were revived, which encouraged the *Æqui* and *Volsci* to renew their depredations, and to carry them even to the walls of Rome, *Ib. 65.* But the Romans, moved by the sharp reproofs

reproofs of *Quinctius Capitolinus*, the consul, marched against them, and, after a fierce combat, entirely defeated them, *Ib.* 70. The glory of this victory was tarnished by a shameful decision in a reference from two allied states. The inhabitants of *Aricia* and *Ardea* having long contended in war about some lands, agreed to submit their differences to the judgement of the Roman people. They, upon the information of one *Scaptius*, adjudged the lands to themselves, contrary to the opinion of the consuls and chief men of the senate, who highly condemned their injustice.

A. u. 309. A law was passed, after violent opposition, to permit the intermarriage of plebeians with patricians, which before had been forbidden, *Liv.* iv. 1.—6. At the same time a law was proposed, that the consuls might be chosen either from the plebeians or patricians, *Ib.* i. which, for many years, produced the keenest contests between the two orders, but they never proceeded to slaughter. Reverence for religion restrained their minds. An expedient was then fallen upon which pleased both parties, that MILITARY TRIBUNES should be created with consular power, promiscuously, from the patricians and plebeians, but that no change should be made in the election of consuls*; *Liv.* iv. 7. Three military tribunes only were at first created; and the people, satisfied with having obtained a freedom of election, chose them all patricians, *Liv.* *ib.*; *Dionys.* xi. 61. They were, however, soon obliged to resign their office, on account of some alledged informality in taking the omens at their election. An *interrex* was then appointed by the senate, as usual, who held an assembly for substituting consuls in their room. For upwards of seventy years, sometimes consuls were created, and sometimes military tribunes, as the influence of the patricians or plebeians prevailed. The number of military tribunes chosen was different at different times. They were so named, because the chief commanders of the legion called *military tribunes*, were usually the most respectable plebeians.

In the year of the city 312, two new magistrates were instituted, called CENSORS, to take an account of the number of the citizens, and the value of their fortunes; the consuls, by reason of continual wars, not having leisure for that business, *Liv.* iv. 8.

A. u. 315. In the time of a famine, Sp. MÆLIUS, a wealthy man, of the equestrian order, having purchased corn from

* *Dionysius* says it was ordained that six military tribunes should be annually created, three from each order, xi. 60.

various places, distributed it among the people gratis; whence, and from other circumstances, he was suspected of aiming at sovereignty.

CINCINNATUS was a second time made dictator to check his designs. *Servilius Ahala*, master of horse, being sent by the dictator to summon *Mælius* before him, upon his refusal slew him with his own hand. His house was levelled to the ground, hence called *Æquimælium*, *Liv. iv. 13.—16.*

The Romans continued their wars with the *Æqui* and *Volsci*, the *Fidenates* and *Veientes*, being at the same time often disturbed by internal dissensions.

A. u. 350. The Romans laid siege to VEJI, the most opulent city of Etruria, which lasted for ten years. During this siege, for the first time, the Roman army kept the field all winter in tents or wooden barracks, covered with hides, *Liv. v. 2.* Pay also was granted to the cavalry, *Ib. 7.* as it had been some years before to the foot-soldiers, *Liv. iv. 59.* Formerly both served at their own expence, *Ibid.*

After *Veji* had been besieged above nine years, the Romans, alarmed by the bad success of two of their generals against the *Falisci* and *Capenates*, were on the point of raising the siege, when CAMILLUS, being created dictator, inspired them with fresh courage. Having defeated the *Falisci* and *Capenates*, he urged the siege of *Veji* with the greatest vigour, and at last, by carrying mine into the enemy's citadel, took the city, A. u. 360, *Liv. v. 19.—24.* Camillus vowed the tenth part of the booty to Apollo of Delphi, in consequence of which a golden cup was sent as a present to that god, *Ib. 25.*

Two years after, Camillus, being made one of the military tribunes, was sent against the *Falisci*. Having defeated them in the field, he laid siege to their chief city, *Falerii*.

It was customary among the *Falisci* to employ the same person as the instructor and companion of their children, and, after the manner of the Greeks, to entrust the boys of several families to the charge of one. The tutor of the children of the chief men at *Falerii* used, in time of peace, to carry his pupils to amuse and exercise themselves before the town; and continuing the same practice during the siege, he found means to decoy them into the camp of the Romans. Being brought to the *prætorium* or general's tent, he told Camillus, that by delivering these boys into his power, he in fact put him in possession of the city. Camillus, detesting such villany, ordered him to be stript, and his hands bound behind his back. Then delivering a rod to each of the boys, he bid them beat their
betrayers

betrayed back to the city. This generosity so affected the *Falisci*, that they voluntarily surrendered their city to Camillus, *Liv. v. 27.*

As Veji was preferable to Rome in situation and fertility of soil, a law was proposed by Sicinius, a tribune of the commons, about removing thither, *Ib. 24.* This law being keenly opposed by the patricians, and particularly by Camillus, was rejected; only, however, by a majority of one tribe, *Ib. 30.* But, to gratify the people, the lands of Veji were divided among them, seven acres to each man, *Ib.*

Soon after, Camillus, being accused by the tribunes of having applied to his own use part of the plunder of *Veji*, and perceiving that he should be condemned, went into voluntary exile; having prayed to the gods, that if he suffered that injury unjustly, they would make his ungrateful country soon feel the loss of him, *Ib. 32.*

After the expulsion of Camillus, ambassadors came from Clusium, begging assistance against the GAULS, by whom they were then attacked. Several tribes of that nation had, at different times, crossed the Alps, attracted, it is said, by the delicious taste of the wines in Italy, and had occupied the northern parts of that country. The tribe which had come last, and then besieged Clusium, was called *Galli Senones*, under the conduct of BRENNUS.

The senate sent an embassy of three young patricians, all of the Fabian family, to request of the Gauls, that they would not, without provocation, make war on the allies of the Roman people. The Gauls said, that they would desist from their attack, if the people of Clusium would give up to them a part of their territory, which they might easily do, as they had more land than they could occupy. When the Roman ambassadors asked, What right the Gauls had in Etruria? they answered fiercely, "*That they carried their right in their arms.*" This haughty reply made the Roman ambassadors give up all hopes of negotiating a peace. They therefore returned to Clusium, highly incensed. They even had the imprudence to join the *Clusini* in a sally against the enemy; and one of the *Fabii*, advancing before the ranks, slew a leader of the Gauls: Whereupon Brennus sounded a retreat; and the Gauls, dropping their resentment against the *Clusini*, now only menaced vengeance against the Romans. They first, however, sent ambassadors to demand, that the *Fabii*, for having violated the law of nations, should be given up to them. This being refused,

fused, they marched towards Rome. A battle was fought at the conflux of the river *Allia* with the *Tiber*, on the 18th day of July, a. u. 363. The Romans, through the misconduct of their leaders, were soon completely defeated. The greatest number of them fled to *Veji*; a part retreated to Rome, and took possession of the Capitol. The priests and Vestal Virgins, carrying the sacred things, fled to *Cære*, *Liv.* v. 40. vii. 20. The multitude of citizens fled, some one way and some another. The old senators remained in the city, determined not to survive the destruction of their country.

The Gauls, surprised at the facility of their victory, advanced slowly towards the city, and reached it a little before sunset. Being informed by their scouts that the gates were open, and therefore suspecting snares, they passed the night before the walls. Next day having entered the city at the *Colline* gate, they found the streets empty; the houses of the poor shut, and those of the chief men open. They saw the aged senators sitting in the vestibules of their houses, dressed each in the robes of those offices which they had borne, and sitting in their curule chairs. The Gauls were struck with awe at their majestic appearance, resembling, says *Livy*, so many divinities, v. 41. and gazed at them as if they had been images; when *Papirius*, one of the senators, offended at a Gaul for stroaking his beard, which all the Romans then wore long, struck him with his ivory staff on the head: Whereupon the Gaul instantly slew him; and, as if upon that signal, all the rest were killed in their seats. Then the houses of the city were plundered and set on fire. After ravaging the place for several days, the Gauls attempted to force the Capitol; but being repulsed with great loss, they gave up all hopes of taking it by assault, and therefore prepared to blockade it. Having improvidently burnt the corn which was in the city, they were obliged to send out part of the army to procure provisions, by pillaging the neighbouring states. It happened that those plunderers directed their course to *Ardea*, where *Camillus* lived in exile. He having persuaded the *Ardeates* to take up arms to repel those invaders, attacked the camp of the Gauls in the night-time, and dispersed them with great slaughter. The Romans at *Veji*, under the conduct of *Cadicus*, a centurion, in like manner cut to pieces the Tuscans, who were plundering in that quarter, and intended to attack *Veji* itself. In consequence of this success, not only the courage, but also the number of the Romans at *Veji* daily increased; and they now only wanted a head

head to direct them. It was unanimously resolved to send for Camillus from Ardea: But first it was necessary to consult the senate and people at Rome; and this could not be done without great danger. *Pontius Cominius*, however, a brave young man, having swum down the Tiber, on the bark of a tree, to the foot of the Capitol, climbed up the rock on that side, unobserved by the enemy; and having obtained a decree of the senate, and an order of the people, that Camillus should be recalled from exile and appointed dictator, he returned to Veji the same way he came. Camillus being sent for from Ardea, took upon himself the command of the army at Veji.

In the mean time the citadel of Rome, and the Capitol, was near being taken. For the Gauls, having discovered a practicable ascent, in a clear night got up to the top, in such silence, that they not only escaped the notice of the centinels, but also of the dogs. Some geese, sacred to Juno, which had been preserved in the greatest famine, by their cackling, awakened *M. MANLIUS*, a brave warrior, who had been consul three years before. He having quickly snatched his arms, and rousing the rest, tumbled down the Gaul who had first got up, and the rest of the garrison flocking to his assistance, soon cleared the citadel of the enemy.

The Romans had now been blockaded in the Capitol near seven months. Both parties began to be distressed with famine; the Gauls also with the plague. The latter knowing the wretched condition of the besieged for want of food, urged them to surrender. But the Romans, to convince them of the contrary, are said to have thrown in many places loaves of bread on the advanced guards of the enemy, *Liv. v. 4.; Ovid. Fast. vi. 391.* At last a treaty was made, that the Gauls should raise the siege and depart upon receiving 1000 pound weight of gold. In weighing the gold, for there was then no coined gold, *Brennus* is said to have used unjust weights; and, when the Romans complained, to have thrown his sword into the scale, saying, *that the vanquished must put up with every thing, (VÆ VICTIS ESSE.)* In the mean time, Camillus having arrived with his army, came in during the altercation about the weight of the gold; and having ordered it to be removed, bid the Gauls prepare for battle. The Romans were victorious in their turn, and with equal facility, in two different engagements. The slaughter was so great, that there was hardly one of the Gauls left to carry home the news of their defeat. Camillus returned into the city in triumph. The soldiers, in their songs, celebrated him as a second Romulus and founder of

of his country. The tribunes again renewed their proposal of removing to Veji; but the people were prevented from embracing it by the persuasion of Camillus, chiefly from motives of religion, that they might not desert their temples and sacred rites. Their wavering opinion is said to have been determined by the casual expression of a centurion; who, happening to pass through the Forum at the time, with some guards, said, *Ensign, for your standard, we shall best stay here.* Upon which all the senate cried out, that they accepted the omen, and the people standing round approved it. The rebuilding of the city was instantly begun, and the work proceeded with such alacrity that it was finished in one year.

After the city was rebuilt, a. u. 365. b. C. 387. the neighbouring states, the *Æqui* and *Volsi*, the *Hernici*, the Tuscans and Sabines, resumed their hostilities; but they were all conquered, chiefly by the conduct and valour of Camillus. The *Volsi*, after having carried on war for many years against the Romans, surrendered. Livy varies with respect to the length of time, i. 53. and vi. 2. and is at a loss to account for the frequency of their wars*, *lb.* 12.

MANLIUS, the preserver of the Capitol, being suspected, from his uncommon kindness to the plebeians, *lb.* 11. of aiming at regal power, was condemned, and thrown from the Tarpeian rock; and his house in the Capitol, which had been given him by the public as a reward for his valour, was levelled with the ground, *lb.* 20.

A. u. 387 or 388. L. SEXTIUS, after great contests, was first made consul from among the plebeians, *Liv.* vii. 1. This important change in the Roman government is said to have originated from a trifling cause. M. Fabius Ambustus, a nobleman, had two daughters, the elder of whom was married to Sulpicius, a patrician, and the younger to C. Læcius Stolo, a plebeian. While the latter was one day visiting her sister, the lictor of Sulpicius, who was then military tribune, happened to strike the door with his rod, as was usual when that magistrate returned home from the Forum. The younger Fabia, unacquainted with that custom, was frightened at the noise, which made her sister laugh, and express surprise at her ignorance. This stung her to the quick; and upon her return home she could not conceal her uneasiness. Her father seeing

* The *Volsi* are said, a. u. 292, to have been almost extinguished, (*Volsan nomen penè deletum est*.) *Liv.* iii. 8. and yet in three years after threaten war, *lb.* 22.

her dejected, asked her if all was well; but she at first would not give a direct answer: and it was with difficulty he at last drew from her a confession, that she was chagrined at being connected with a man who could not enjoy the same honours with her sister's husband. For although it had been ordained by law, that the military tribunes should be created promiscuously from the patricians and plebeians, *Liv.* iv. 6. yet for forty-four years after their first institution, a. u. 311. to a. u. 355. no one plebeian had been created, *Liv.* v. 12. vi. 37. and very few afterwards, *Liv.* v. 13. 18. vi. 30. Ambustus, therefore, consoled his daughter with assurances, that she should soon see the same honours at her own house which she saw at her sister's. To effect this, he concerted measures with his son-in-law, and one L. Sextius, a spirited young man of plebeian rank, who had every thing but birth to intitle him to the highest preferments.

Licinius and Sextius being created tribunes of the commons, *Liv.* vi. 35. got themselves continued in that office for ten years, *Ibid.* 42.; for five years they suffered no curule magistrates to be created, *Ibid.* 35. and at last prevailed to get one of the consuls created from among the plebeians, *Ibid.* 42.

The same year that Sextius was made consul, a new magistrate was created to administer justice, called PRÆTOR, and two additional Ædiles, called CURULE ÆDILES, because they had the right of sitting in public on a curule chair, a kind of seat adorned with ivory, which the other Ædiles had not, *Liv.* vi. 42. vii. 1. This year died the great Camillus, *ib.*

A. u. 391. Stage-plays were first introduced at Rome, on occasion of a pestilence, to appease the divine wrath, *Liv.* vii. 2. From the same motive of superstition in that age, a dictator used sometimes to be created merely to fix a nail in the post of the temple of Jupiter. L. MANLIUS being created for this purpose, desired also to carry on war against the Hernici, and with that view levied an army with great rigour, whence he got the surname of IMPERIOSUS.

Manlius being odious to the people on this account, after resigning his office, was accused by Pomponius, a tribune; who, to enforce his charge, expatiated on the cruelty of Manlius to his son; whom, the tribune alledged, on account of a defect in speech and slowness of genius, his father had banished from the city, and obliged him to work in the country like a slave. Young MANLIUS being informed of this, came to the city early in the morning without telling any body; and having

having gone straight way to the house of the tribune, bid the porter tell his master that *T. Manlius*, the son of *Lucius*, wanted immediately to speak with him. The tribune, supposing that he brought some new ground of accusation against his father, ordered him to be admitted. All witnesses being removed, the young man drawing a dagger, which he had concealed under his garment, and standing over the tribune, who was still in bed, declared he would instantly stab him, if he did not swear to drop the prosecution against his father. The tribune, terrified, swore to the words which the young man dictated. Thus *L. Manlius* was freed from his trial; and the people, although disappointed of an opportunity of condemning a person odious to them, were so pleased with this instance of filial affection, that they chose young *Manlius* as one of the six legionary tribunes, who then, for the first time, were appointed by the *comitia*, *Liv. vii. 5.*

The same year a great gulf having been produced in the Forum by an earthquake, or from some other cause, the diviners being consulted, declared that it could not by any means be filled up, till the best thing in Rome should be thrown into it. *M. CURTIUS*, a brave young man, concluding that there was nothing in Rome more valuable than valour and arms, dressed in his finest armour, and riding on a horse adorned in the most splendid manner, is said to have thrown himself into the chasm, whence it was afterwards called the *CURTIAN lake*, *Liv. vii. 6.* or from another person of the same name, who distinguished himself under *Romulus* in the battle against the *Sabines*, *Liv. i. 12.; Dionys. ii. 42.* Some writers pretend that upon this the earth immediately closed of itself, *Val. Max. v. 6. 2.* *Varro, L. L. iv. 32.* gives different accounts of this matter.

A. u. 394. The Gauls encamped with their army on the bank of the *Anio*, only three miles from Rome; and the Romans pitched their camp on the opposite bank. There was a bridge betwixt both, but possessed by neither. A Gaul of enormous size advanced upon this bridge, and, with a loud voice, challenged the bravest of the Romans to single combat. *T. MANLIUS* alone, who freed his father from the prosecution of the tribune, had the boldness to accept the challenge, but not without having first received permission from his commander. They both advanced into an open space between the two armies. To all appearance the combat was very unequal; but *Manlius* made up by art what he wanted in strength, and soon laid prostrate his mighty antagonist. Disregarding the rest

rest of his spoils, he only took a golden collar or chain (*torquis*) from off his neck, and put it on his own, whence he got the surname of **TORQUATUS**, which descended to his posterity. The Gauls were so affected with the issue of this combat that they decamped in the night-time, *Liv. vii. 10.*

The Gauls returned the two following years, and were both times defeated, the second time with great slaughter, *ib. 15.*

Some years after, *ib. 23. 25.* when another Gaul of gigantic stature challenged any one of the whole Roman army to fight him, **M. VALERIUS**, a young man, and a legionary tribune, having first asked the consul's leave, went out against him, and killed him, by the assistance of a raven, as it is said, which, perching on the helmet of Valerius, struck the Gaul in the face with his beak and claws, and when he fell, flew out of sight towards the east. Hence Valerius was surnamed **CORVUS**, and his posterity **CORVINI**, *Liv. vii. 26.* The Romans immediately engaged in battle with the Gauls, and entirely defeated them, *ib.*

In the year of the city 399, the whole Tuscan nation combined against Rome. But **C. MARCIUS RUTILUS**, being created dictator to oppose them, took their camp by a sudden attack, made 8000 of them prisoners, and dispersed the rest. He was the first plebeian raised to the office of dictator, to the great offence of the senators, who therefore refused him a triumph; but he obtained that honour by the order of the people, *Liv. vii. 17.*

A. u. 411. The Romans first engaged in war with the Samnites, the bravest nation in Italy; which war was carried on for many years with various success, and with the greatest vigour on both sides, *Liv. vii. 29. &c.* The cause, or rather pretext, for hostilities on the side of the Romans, was to assist the people of Capua against the Samnites, by whom they were attacked.

When the Romans at first hesitated about granting their request, the ambassadors of Capua, according to their instructions, gave up themselves and their city into the power of the Roman people, that if they would not assist them as allies, they might defend them as subjects *.

* By no art did the Romans more successfully extend their empire than by fomenting discord among the neighbouring states, and always assisting the weaker against the stronger. The people of Capua were on the point of being entirely subdued by the Samnites, when they applied to the Romans for succour, *Liv. vii. 29.*

In the first battle between the Romans and Samnites, the Romans, under the command of *Valerius Corvus* the consul, had the advantage, but with the loss of a great many men, *Ib.* 33. The glory of this victory was near being tarnished by a dreadful disaster. For *Cornelius*, the other consul, had unwarily led his army into a defile, where they must have all been captured by the Samnites, had they not been extricated by the wonderful conduct and valour of *DECIUS*, a legionary tribune, *Ib.* 34. on which account he was loaded with singular honours, 37. The Samnites were vanquished in two other engagements. Being asked why they yielded, they are reported to have said, That the eyes of the Romans seemed to them to be on fire, and that they could not endure the ferocity of their looks *, *Ib.* 33.

The fame of these victories spread even beyond seas, and the Carthaginians sent to congratulate the Romans on their success, *Liv.* vii. 38. The Roman army which wintered at Capua, corrupted by the luxuries of the place, secretly formed designs of taking that city from the *Campani*, as the *Campani* had done from its former inhabitants, *Liv.* iv. 37. but they were prevented by *Marcus Rufinus* the consul, *Ib.* vii. 38. and a mutiny, which ensued, was suppressed by the prudent management of *Valerius Corvus* the dictator, *Ib.* 40. The Samnites sued for peace, which was granted them, *Liv.* viii. 2.

The Latins, having formed a league with the *Sidicini* and *Campani*, demanded, that as they bore equal burdens, they should enjoy equal privileges with the Romans; that half of the senate, and one of the consuls, should be chosen from them, *Liv.* viii. 5. This request being rejected with disdain, both sides had recourse to arms. It was like a war between citizens. Both nations used the same armour and the same manner of fighting. The Romans proved victorious, chiefly by the strictness of their discipline, which, on this occasion, they carried to the greatest rigour, *Ib.* 6. T. MANLIUS, the consul, ordered his own son to be beheaded for having fought contrary to orders, although victorious, having slain, in single combat, an officer of the enemy who challenged him, *Ib.* 7.

* Strabo mentions a law among the Samnites, contrived as an incentive to courage; that parents were not allowed to dispose of their daughters to whom they pleased, but that ten of the noblest virgins and young men were annually selected; that he who was accounted the bravest of the ten, was permitted first to chuse which of the virgins he pleased, then the second, and so on. If any one of these afterwards failed in courage, he was deprived of the object of his choice thus honourably conferred, *Strab.* v. 250. A similar custom prevailed among the *Tapyrii*, a nation near the Caspian sea, *Ib.* xi. p. 520.

In the first battle with the Latins, DECIUS, one of the consuls, seeing the wing which he commanded giving way, solemnly devoted himself to death for the army. The circumstances and effects of this devotion are described, *Liv. viii. 9. & 10.* Manlius, the surviving consul, having gained a complete victory, returned in triumph. But he was met only by the aged, the youth execrated him for his cruelty to his son, *Ib. 12.*

All Latium being subdued, the Romans treated the different states variously, as they deserved, *Ib. 14.* The ships of the people of *Antium* were partly burnt, and part of them brought to Rome. With their beaks, the tribunal in the *Forum*, whence orators used to declaim, was adorned, hence called *ROSTRA*, *Ibid.*

A. u. 423. A great many men are said to have been poisoned by their wives, a number of whom were punished, *Liv. viii. 18.*

The Samnites, having made a league with the *Vesini*, *Marsi*, and *Peligni*, also with the *Lucani* and *Apuli*, whom the *Tarentines* had artfully detached from the alliance of Rome, *Ib. 27.* again took up arms, a. u. 429. To oppose this strong coalition, L. PAPIRIUS, called *CURSOR*, from his swiftness, *Liv. ix. 16.* was made dictator, who named M. FABIUS MAXIMUS, master of horse, *Liv. viii. 29.* The forces of the enemy were vanquished with great slaughter, and the Samnites sued for peace, which was refused them, *Ib. 39.*

Next year the consuls, *T. Veturius Calvinus* and *Sp. Postumius*, with both their armies, were led into a dangerous defile, called *FURCÆ CAUDINÆ*, by the art of *CAIUS PONTIUS*, general of the Samnites; where they were so blocked up, that it was impossible for them to extricate themselves. The Samnite General, thus having the Romans in his power, at the request of his officers, sent to *Herennius Pontius*, his father, to ask what he should do? He returned for answer, that the Romans should be all let go unhurt, as soon as possible. When this advice was rejected, and the same messenger sent back to consult him again, he gave it as his opinion, that they should be all killed to a man. Pontius, perplexed by this contrariety of opinion, sent for his father to the camp to give his reasons. A council of war being called, the old man said, that by following the first advice, which he thought the best, they would establish perpetual peace and friendship with the Roman people; by the other plan, they would so weaken the Roman state, that it would not for ages recover its former strength.

He concluded with saying, that there was no medium; and was carried home from the camp.

In the mean time the Romans, having made many fruitless efforts to force their way out, were obliged to submit to what terms the Samnites chose to prescribe. Pontius embraced neither of his father's opinions, but followed a middle course. He demanded that the Romans should deliver up their arms, and should all pass under the yoke, each with a single garment; that all the places taken from the Samnites should be restored, and that 600 Roman *equites* should be given as hostages for the performance. These terms, although highly ignominious, were accepted. The emotions which this misfortune excited in the Romans, can be more easily conceived than described.

After the return of the army, the senate was consulted by the succeeding consuls *Publius* and *Papirius* concerning the peace of *Caudium*. *Spurius Posthumius*, one of the former consuls, being first asked his opinion, said, that as the convention (*sponsio*) was made without the consent of the senate or people, the Roman people was not bound by it; and proposed that he and his colleague, their lieutenants, quaestors, and legionary tribunes, who had signed the treaty, *lb. 5.* should be given up to the enemy, and thus free the people from the religious obligation by which they had bound them, *lb. 8.* This proposal was adopted, and a decree of the senate made according to it.

The two consuls of the former year therefore, with the rest above mentioned, were delivered to the *feciales* to be conducted to *Caudium*. When they came to the gate of that city, the *feciales*, having stripped them, and bound their hands behind their backs, brought them to the tribunal of Pontius; and *A. Cornelius Arvina*, the chief *fecialis*, formally surrendered them to the Samnites. But Pontius, considering this as a mean subterfuge to elude the performance of a treaty, ordered them to be loosed, that they might go where they pleased.

The Samnites, now too late, repented their not having followed the wise counsel of *Herennius*. They, however, prepared for their defence. But the Romans fought with so great fury that nothing could withstand them. The Samnites, being defeated by the two consuls, fled to *Luceria*, where *Papirius* forced them to submit to the same ignominious terms which they had imposed on the Romans. Some authors say, that Pontius was among those who were made to pass under the yoke. Here the 600 *equites*, who had been given as hostages,

tages, and all the arms and spoils taken at Caudium, were recovered, *Ib.* 15.

A. u. 434. About this time ALEXANDER the Great overturned the empire of the Persians, and established that of the Macedonians in Asia. Had he come into Italy, and contended with the Romans under the illustrious commanders above mentioned, Livy thinks he would not have met with the same success, *Ib.* 17.—20.

A. u. 442. APPIUS CLAUDIUS, the censor, first brought an aqueduct to Rome, and paved the road to Capua, called from him the *Appian way*. This Appius, having afterwards lost his sight, was surnamed CÆCUS, *Liv.* ix. 29.

The war against the Samnites still continued, to which was added that against the Tuscans, *Ib.* 32. against the *Ausones*, 25. the *Umbri*, 41. the *Hernici*, 43. and the *Æqui*, 45. But the armies of these nations were all successively vanquished, *Liv.* ix. 39. 41. 43. x. 12. 19. 20.

A. u. 444. The consul FABIUS, having penetrated the *Ciminian forest* in Etruria, either took or slew 60,000 of the Tuscans, *Liv.* ix. 36. & 37.

A. u. 457. The consuls DECIUS and FABIUS fought against the joint army of the Gauls and Samnites. Decius, who was opposed to the Gauls, seeing his soldiers giving way, in imitation of his father, devoted himself for his army, *Liv.* x. 28. This act was supposed to engage the gods on the side of the devoted general. The Romans, therefore, renewed the fight with redoubled vigour, and Fabius gained a complete victory, *Ib.* 29. The body of Decius was next day found under a heap of slaughtered Gauls, and his funeral celebrated with all military honour, *Ib.*

A. u. 459. Papirius gained another triumph over the Samnites, *Ib.* 46. But the following year, 2, Fabius Maximus Gurgus, the consul, the son of Q. Fabius just now mentioned, having rashly attacked the Samnites, was defeated by them with great loss, and nothing but the approach of night saved his army from ruin. On which account the senate would have removed him from the command of the army; but this affront was prevented by the intercession of his father, who offered to act as his son's lieutenant. He did so, and by his advice and assistance the consul gained a signal victory; 20,000 of the enemy were slain, and 4000 made captives, together with their brave general Pontius, who was led in triumph by the consul, and then ungenerously beheaded, *Liv. epit.* xi. *Val. Max.* v. 7. 1.; *Plutarch* in *Fab. Cunctator*.

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The Romans, being afflicted by a pestilence, brought to Rome the image of Æsculapius, from Epidaurus, and built for him a temple in the island in the Tiber, *Val. Max.* i. 8. 2.; *Ovid. Met.* xv. 723.

In the year of the city 463, the consul CURIUS DENTATUS being sent against the Samnites, prosecuted the war with so great success that he forced them to sue for peace, which was granted them; and thus the war with that people was for some time terminated, after it had lasted fifty-two years; Eutropius says forty-nine, ii. 9. It is supposed that the senate left to Curius to settle the articles of the treaty.

When the ambassadors of the Samnites came to procure favourable terms from Curius, they found him sitting by the fire on a rustic seat, dressing a few pot-herbs or roots for his supper, *Plin.* xix. 5. f. 26.; *Juvenal.* xi. 70. Valerius Maximus only says that he was taking supper in a wooden dish, iv. 3. 5. When the Samnites offered him a large sum of gold, he said, *You see from this, that I do not want money: I had rather command those who possess riches, than be rich myself,* *Cic. Sen.* 16. Curius triumphed twice in the same magistracy, over the Samnites and Sabines, *Liv. epit.* xi. He extended the empire of Rome all the way to the Hadriatic sea.

A. u. 466. The plebeians being oppressed on account of debt, made a secession to the Janiculum, whence they were brought back by *Hortensius* the dictator, who died in that office, *Liv. ib.*

Arretium being besieged by the *Galli Senones*, begged assistance from the Romans, who sent ambassadors to desire that the Gauls would desist from their attack. The Gauls, provoked at this interference, killed the ambassadors, and cut to pieces the army sent against them, with its commander *Cacilius*, the prætor, *Liv. epit.* xii. But dreadful vengeance was soon after inflicted on them for this crime by *Curius Dentatus*, who reduced their country almost to a desert, *Polyb.* ii. 19. but others give a different account of this matter. The *Bojii* and Etrurians were vanquished by *Dolobella*, *Ib.* 26. and *Flor.* i. 13.

The Romans having now subdued the greatest part of Italy, were about to contend, for the first time, with a foreign enemy. The people of Tarentum had plundered some ships of the Romans which happened to anchor on their coasts, and had slain their commander; they had also insulted the ambassadors sent to demand redress for this injury; on which account war was declared against them. Unable to make resistance of themselves, they sought assistance from PYRRHUS king of Epir.

Epire. This prince was descended, by the father's side, from Achilles, *Pausan.* i. 11. by the mother's, from Hercules, and possessed all the accomplishments of an able commander. Ambitious of equalling in the west, the conquests of his cousin Alexander in the east, he readily complied with the request of the Tarentines; and immediately dispatched a body of 3000 men to their relief, under the command of CINEAS, his favourite general, who was as much distinguished for his eloquence as for his skill in war, having studied under Demosthenes. To him the king entrusted his most important negotiations, and used to say, that he had taken more towns by the words of Cineas than by his own arms.

Pyrrhus himself soon followed with 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and 20 elephants. His fleet being dispersed by a storm, and his own ship in great danger, he threw himself into the sea and swam on shore. Having collected about 2000 of his troops, he advanced towards Tarentum, where he was received by Cineas, and soon after joined by the greatest part of his army. He found the Tarentines sunk in luxury and effeminacy; but he soon obliged the youth to change their manners, to drop their frivolous amusements, and apply to the exercises of war. This was exacted with so great rigour that many of them left the city. The Tarentines now repented their having sought foreign assistance, and found that they had got a master instead of an ally.

The Romans, in the mean time, were making the most vigorous preparations for war. LÆVINUS the consul was sent into *Lucania* against Pyrrhus with an army. He encamped on the river *Siris*, between *Pandosia* and *Heraclea*. Pyrrhus, wishing to gain time, till he should be joined by his allies the *Samnites*, the *Lucani*, and *Bruttii*, sent to offer his mediation to the Romans to settle their differences with the *Gæcian* states in Italy. Lævinus returned for answer, that the Romans neither accepted him as an arbitrator, nor feared him as an ene-

* Cineas, seeing Pyrrhus bent on his expedition to Italy, is said one day to have asked him what advantage he expected to derive from it: *If we conquer the Romans, says Pyrrhus, we shall become masters of Italy, then of Sicily and Africa; in short every thing will be subject to us. "And what shall we do then?"* says Cineas. *Why then, my friend, answers the king, we shall live at our ease, feast, and be merry. "And what binds us," replies Cineas, "from now enjoying that happiness, which you propose to purchase at the expence of so much labour and danger?"* These words affected the king, but did not divert him from his purpose. The ambiguous answer said to have been returned to Pyrrhus, when consulting the Oracle of Delphi about the event of the war, *"Aio te, Eacida, Romanos vincere posse,"* was the fiction of the poet *Ennius*, *Cir. div.* ii. 56.

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my. Upon this Pyrrhus, having led out his forces, encamped over against Lævinus. Observing the order of the Roman encampment, he said to one of his friends, that it was not like that of *barbarians*, for so the Greeks called all other nations except their own. The Romans, perceiving that Pyrrhus declined battle, crossed the river and attacked him. They were, however, after an obstinate resistance, defeated, chiefly by the terror of the elephants, which animals they had never before seen, and by the valour of the Thessalian cavalry. Plutarch says that each army gave way seven times, and as often rallied again. The number of slain on both sides was great, and nearly equal. Pyrrhus, being congratulated on his victory, said, *Such another victory will oblige us to return to Epirus.* Observing that the Romans had all fallen with their faces towards the enemy, he is said to have exclaimed, *How easily with such soldiers could I conquer the world!*

After the battle Pyrrhus got possession of the Roman camp, and in a short time was joined by the auxiliaries of the *Lucani*, *Samnites*, and *Bruttii*. Hearing that the Romans had collected another army to oppose him, he said, "that he had to do with the Lernean hydra, whose heads being cut off, others grew up in their stead in greater number." This undaunted spirit of the Romans induced Pyrrhus to send Cineas to Rome with proposals of peace, and presents for the leading men and their wives. His presents were rejected; but so persuasive was the eloquence of Cineas, that a majority of the senators seemed inclined to peace. APPIUS CLAUDIUS, who, on account of his age and loss of sight, had long withdrawn himself from all concern in public affairs, being informed of this, on the day when the matter was to be debated, ordered himself to be carried in a couch to the senate-house, and spoke with such energy, that a decree was passed agreeably to his opinion, "*That the Romans would never make peace with Pyrrhus, till he left Italy.*"

Cineas, upon his return, being asked what he thought of the Roman senate, said, "*That it appeared to him to be an assembly of Kings.*"

Soon after the Romans sent an embassy to Pyrrhus about an exchange of prisoners. The chief man of this embassy was FABRICIUS. The king, informed of his influence at Rome, and of his poverty, tried to gain him by gold, but in vain. Next day, to alarm him, knowing that he had never seen an elephant, he ordered one of the largest to be concealed behind some hangings; and while they were conversing together, up-

on a signal given, the hangings were suddenly withdrawn, and the elephant, with its proboscis extended over the head of Fabricius, uttered a hideous noise. But Fabricius, calmly turning about, and smiling, said, "*Your great beast has made no more impression on me to-day than your gold did yesterday.*" Pyrrhus, admiring this magnanimity, permitted such of the captives as chose to go to see their relations at Rome, and celebrate the feasts of Saturn, on the single parole of Fabricius, that if peace was not concluded they should return. Accordingly the senate sent them all back after the festival was over, and decreed, that if any one staid he should be put to death.

Whilst Lævinus opposed Pyrrhus in Lucania, Ti. Coruncanius, the other consul, triumphed over the Etrurians. Sulpicius and Decius Mus, the consuls of the next year, a. u. 474, fought an obstinate engagement with Pyrrhus near *Asculum*, a city of Apulia, in which about 15,000 men are said to have fallen on each side. Night put an end to the combat, and both parties retired without renewing it. This Decius is said by Cicero to have devoted himself to death for his army, as his father and grandfather had done, *Tusc. Q. i. 37. ; Fin. ii. 19.* Some authors mention two battles fought near Asculum.

The following year, 475, while C. Fabricius and Q. Æmilius the consuls carried on war against Pyrrhus, the king's physician, or, according to others, a messenger with a letter from him, came to Fabricius, promising, for a suitable reward, to cut off Pyrrhus by poison, Fabricius, finding his colleague of the same mind with himself, sent back the person to the king with a letter, informing him of the treason. Upon reading the letter, Pyrrhus is said to have cried out, *It is easier to turn the sun from his course, than Fabricius from the path of justice:* And in return for the favour, released all the Roman captives he had without ransom. The senate, not to be outdone in generosity, liberated an equal number of Tarentines and Samnites.

After Pyrrhus had been two years and four months in Italy, he was invited into Sicily by the Syracusans, and other Greek states in that island, to settle their differences, and to repress the incroachments of the Carthaginians.

After the departure of Pyrrhus, Fabricius gained a victory over the combined forces of the Samnites, Lucani, and Brutii, for which he was honoured with a triumph. But the unanimous acknowledgement of his countrymen, that he had vanquished Pyrrhus more by his integrity than by his valour, was more glorious than any triumph.

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Pyrrhus

Pyrrhus was received in Sicily with the greatest joy, and his first attempts were attended with the most splendid successes.

Sicily at that time was subject to three different nations, the *Syracusans* and other Grecian states, the *Carthaginians*, and *Mamertines*, a fierce people from Campania, who, had served as mercenaries under *Agathocles*, tyrant of Syracuse; and being admitted as allies at *Messana* got possession of that city by expelling or murdering its inhabitants, *Polyb. i. 7. &c.; Liv. xxviii. 28.*

Pyrrhus drove the Carthaginians from all their possessions in Sicily, except Lilybæum. He defeated the Mamertines, and forced them to keep within their walls; and now being master of almost all Sicily, he began to form designs of passing over into Africa. But, elated with prosperity, from being affable and gentle, he became insolent and cruel. He imposed on the allied states unjust taxes, which his ministers exacted with arrogance and rapacity. By forged accusations he put to death several of the chief men who opposed his measures, and some even of those by whose means he had been invited into the island. Thus he soon lost the affections of the Sicilians. A number of the cities revolted to the Carthaginians; by whom he was attacked on one side, and by the Mamertines on the other. In the mean time his Italian allies, unable to stand their ground against the Romans, demanded assistance, which furnished him with a plausible pretext for leaving Sicily. It was with great difficulty, however, and considerable loss of men, that he effected his return to Tarentum. Upon his departure from Sicily he is reported to have said to his friends, *What a field of contest we leave to the Romans and Carthaginians!*

During the absence of Pyrrhus the war in Italy was carried on with various success; for the first year, a. u. 476, the allies of the king, supported by MILO the governor of Tarentum, and animated by the accounts of his successful exploits in Sicily, opposed, with great vigour, the Roman consuls *Ruffinus* and *Brutus* *.

The following year the Romans were grievously afflicted with a pestilence, which enfeebled their operations under 2.

* *Ruffinus* was very expert in war, but noted for avarice. On which account, when people expressed their surprise that *Fabritius* should support his application for the consulate against his competitors, *No one ought to wonder*, said *Fabritius* wittily, *if, in a dangerous juncture, I chuse rather to be pillaged than sold.* *Gell. iv. 2.*

Fabius Gurgus, and his plebeian colleague *Genucius*; for at this time the law was usually observed of joining a patrician and plebeian in the consulate together, and it is remarked, that the plebeian consuls during this period were the most conspicuous, *Fabricius*, *Curius Dentatus*, &c.

The violence of the plague having next year abated, *CURIUS DENTATUS* was a second time raised to the consulate, and the patrician assigned him for a colleague was *L. Cornelius Lentulus*. Both consuls were sent against *Pyrrhus* with separate armies, to act in different places. *Pyrrhus* first marched against *Curius*, whom he chiefly feared, with his best troops, thinking to come upon him by surprise. A bloody battle was fought in the *Taurasian* plains on the river *Calor*, near *Beneventum* in *Samnium*. *Pyrrhus* was completely defeated, although his army was much more numerous than that of the Romans. Some say he lost 36,000 men, others, 26,000. The Romans had now learned, not only to repulse the elephants by means of fire-balls and hooks, but also to drive them back upon their owners, as they did in this battle, which is said to have not a little contributed to their victory. *Pyrrhus* fled with a few horse to *Tarentum*. His camp was taken and plundered. The Romans are said to have been so pleased with the form of it, that they afterwards followed it as a model in their encampments, *Frontin.* iv. 1. 15. This was the most decisive victory the Romans had ever yet gained. It brought all Italy soon after under their subjection, and paved the way for their future conquests.

Curius triumphed with great glory. The rich spoils carried in procession, the pictures and statues, the golden vases, the purple carpets, and other fineries of the Greek cities, were greatly superior to the rude ornaments of former triumphs. But what afforded the people particular pleasure was four elephants, which *Curius* had taken and ordered to be led along, with towers upon their backs filled with armed men, *Flor.* i. 18.; *Plin.* viii. 6. When the senate decreed fifty acres of the public land to *Curius*, he would accept of no more than seven, the portion of a common soldier, *Val. Max.* iv. 3. 5. The same year, a. u. 478, *Fabricius* being censor, degraded *Ruffinus*, who had been consul the year before, from being a senator, because he had ten pound weight of silver in plate for his table. All the plate *Fabricius* himself had was a silver salt-cellar, *Val. Max.* iv. 4. 3. From this *Ruffinus* *Sylla* was descended, *Plutarch. in vita Sylla princ.*

Pyrrhus, soon after his defeat, left Italy and returned to Epirë. He had been absent from it about six years. To keep up the spirits of his allies, by the expectation of his return, he left Milo with a strong garrison in Tarentum. The Romans, from this apprehension, continued Curius in the consulship. The successes of Pyrrhus in Macedonia served to confirm the hopes of the former and the fears of the latter: But Pyrrhus being slain two years after, a. u. 480, at Argos, his allies in Italy were, one after another, obliged to submit to the Roman yoke. The Samnites were entirely subdued by Corvilius the consul, a. u. 481, after they had contended with the Romans seventy-one years*. The citadel of Tarentum was surrendered to Papirius Cursor, the other consul, by Milo, who procured peace and liberty for the Tarentines. The Carthaginian fleet was then before Tarentum, wishing to get possession of the town, which was the cause of the Romans granting so favourable terms.

The Romans, after vanquishing their enemies, a. u. 482, sent Genucius the consul to perform an act of justice. At the beginning of the war with Pyrrhus, the inhabitants of *Rhegium*, afraid of being attacked by that prince, applied to the Romans for forces to assist them to defend themselves. A legion of Campanians was raised and sent to Rhegium. But they, in imitation of the Mamertines, murdered or expelled the native inhabitants, and took possession of the city. They had supported themselves by forming an alliance with the Mamertines, *Diodor. xxii. 2.* Genucius having taken their city, inflicted various punishments on the guilty according to their deserts; 300 of the Campanian legion who remained were sent to Rome, and being condemned by the senate, were all beheaded in the Forum, fifty at a time, *Liv. epit. xv.; Polyb. i. 7. & 8.* Livy makes them 4000, *xxviii. 28.*

THE Romans having now become masters of Italy, passed over into Sicily, to assist the Mamertines against Hiero, tyrant of Syracuse, and engaged in war with the Carthaginians,

* It is remarkable that this people were afterwards the most fierce opponents to Rome in the Italian war; and when most of the other states were either pacified or subdued, they continued their implacable hostility, so that they led an army to the very walls of the city, where Sylla defeated them in a bloody battle, ordering his men to give no quarter. And afterwards, three or four thousand of them having laid down their arms (at Præneste, *Liv. epit. 88.*) he brought them to Rome, and shut them up in an inclosure in the *Campus Martius*, where, three days after, he ordered them all to be inhumanly butchered. Sylla prosecuted the rest of the Samnites with such unrelenting cruelty, that he hardly left a vestige of them remaining, *Strab. v. p. 249.*

a. u. 489. This was called the *first Punic war*, and lasted twenty-four years. They now, for the first time, paid attention to maritime affairs; and using a vessel which happened to be stranded on their coasts as a model, equipped a fleet; and soon after the consul DUILIUS gained a naval victory. REGULUS, their chief general by land, was sent with an army into Africa, where he gained many victories, but at last was defeated and taken prisoner by XANTIPPUS, a Lacedæmonian, in the service of Carthage. Being sent to Rome to propose an exchange of prisoners, he spoke against it in the senate; and returning to Carthage according to his promise, was put to death. The war was at last terminated by a complete victory gained by Lutatius Catulus over the Carthaginians at sea, under Hanno, near the *Ægades*; and then over Hamilcar by land, at the foot of Mount Eryx, a. u. 513.

Livius Andronicus, about this time, first introduced comedies at Rome, and *Nevius*, tragedies; contemporary with whom was *Fabius Pictor*, the most ancient Roman historian.

The second Punic war was begun by HANNIBAL the son of Hamilcar, who derived from his father an implacable hatred against the Romans, a. u. 534. Having taken Saguntum, a city of Spain in alliance with Rome, and having led his forces over the Pyrenees and Alps into Italy, he defeated the Romans in three different engagements, and brought them to the *brink of ruin*. They were saved by the prudent caution of Q. FABIVS MAXIMUS, hence called *Cunctator*. But by the rashness of Terentius Varro, one of the consuls, they received a fourth dreadful overthrow at Cannæ. Paulus Æmilius, the other consul, and about 50,000 men, were slain. Three bushels of gold rings taken off the fingers of the nobility, are said to have been sent to Carthage. Still, however, the Romans remained firm; and refused all proposals of peace, unless Hannibal should leave Italy. He judging it improper to lead his army to Rome after the victory, wintered at Capua, where his soldiers were enervated by the luxuries of that place. Some time after he was repulsed at Nola, by MARCELLUS the prætor, who, after his consulship, being sent into Sicily, took Syracuse, which had revolted to the Carthaginians, after a siege of three years. It was enabled to hold out so long chiefly by the engines of Archimedes, the famous mathematician, who, at the storming of the city, was barbarously murdered by a common soldier, to the great grief of Marcellus.

The war, for several years, was carried on with various success. In Spain, Publius Scipio, and his brother Cneius, being cut

cut off, with the greatest part of their armies, the command of that province was conferred on young **SCIPIO**, the son of **PUBLIUS**, although only twenty-four years of age. He took New Carthage in one day, and drove the Carthaginians out of Spain. **HASDRUBAL** having marched with his army into Italy, to join his brother **Hannibal**, was cut off, with his forces, by the consuls **LIVIUS** and **NERO**, at the river **Metaurus**, **Scipio** having transported the war into Africa, with the assistance of **Massinissa**, stormed the camp of the Carthaginians, and **Syphax** king of **Numidia**, in the night-time, destroying upwards of 40,000 of their men. **Hannibal** being recalled to defend his country, was entirely defeated at the battle of **Zama**, and the Carthaginians obliged to submit to the terms of peace prescribed them by the victor, a. u. 552. The war lasted seventeen years. **Scipio**, for his merits, obtained the surname of *Africanus*; contemporary with whom were the poets **ENNIUS** and **PLAUTUS**.

The Romans, after this, made rapid progress in their conquests, always artfully procuring assistance from the states contiguous to those with whom they were at war. **Philip**, king of **Macedon**, who had formed an alliance with **Hannibal**, was, by the aid of the **Ætolians**, and of **Attalus** king of **Pergamus**, vanquished at **Cynocéphalæ**, in **Thessaly**, by **Q. FLAMINIUS**, who restored liberty to the different states of **Greece**, which had been subject to **Philip**, a. u. 556.

The Romans next attacked **Antiochus** king of **Syria**, to whom **Hannibal** had fled for protection; and, under the conduct of **L. Scipio**, the brother of **Africanus**, having defeated him in battle near **Magnesia**, obliged him to quit all his possessions in **Europe**, and likewise in **Asia** west of **Mount Taurus**, a. u. 563. **Scipio** got the surname of *Asiaticus*.

Hannibal being every where persecuted by the Romans, was at last obliged to swallow poison, to save himself from falling into their hands, in a castle belonging to **Prusias**, king of **Bithynia**, a. u. 570.

A second **Macedonian** war was soon after undertaken against **Perseus**, the son of **Philip**; who being defeated by **PAULUS ÆMILIUS**, was led in triumph to **Rome**, and his kingdom reduced to the form of a Roman province, a. u. 585.

Much about the same time, a quarrel having arisen between **Massinissa** and the Carthaginians, the Romans, without any cause of offence, at the instigation of **Cato**, the censor, determined to embrace this opportunity to demolish **Carthage**. The Carthaginians, finding all their submissions to no purpose, made

made a desperate resistance. At last, however, their city was taken and razed to the ground by *SCIPIO Æmilianus*, who likewise got the surname of *Africanus*, a. u. 607. b. C. 146.

The same year Corinth was taken and destroyed by *MUMMIUS*, after it had stood 950 years; and Greece reduced to a Roman province, under the name of *Achaia*. Some years after, Numantia in Spain, being taken by Scipio, shared the same fate with Corinth, 620.

The Romans, from their intercourse with Greece, now began to have a taste for the arts, and to cultivate the studies of literature. About this time flourished the poets *TERENCE*, *Pacuvius*, *Accius*, *Cacilius*, and *Lucilius*, the first writer of satires; *Polybius*, the historian, and *Panatius*, the philosopher.

After the destruction of Carthage, Rome, being freed from the fear of a rival, was torn by intestine divisions. Through the increase of wealth, avarice and luxury had corrupted all ranks. The nobles oppressed the plebeians, and these in their turn became unruly and licentious. The first domestic struggle was excited by the *GRACCHI*, *Tiberius* and *Caius*, two brothers, the grandsons of *Scipio Africanus* by his daughter *CORNELIA*; who, attempting to assert the rights of the people, and to limit, by an *Agrarian* law, the property of individuals in land to 500 acres, were both cut off by the nobles; *Tiberius*, by *Scipio Nasica*, a. u. 621. and *Caius*, by *Opimius* the consul 632, who cruelly massacred a great many of the people.

Some years after, in the war against *Jugurtha* king of *Numidia*, the corrupt morals of the nobility gave occasion to the advancement of *MARIUS*, a person of low extraction, to the consulship, by the interest of the people, who had been incited against the nobles by the eloquence of *Mummius*, a tribune of the commons, a. u. 647. *Marius* soon finished that war successfully, *Jugurtha* being delivered up to his quæstor *SYLLA*, by the base treachery of *Bocchus*, king of *Mauritania*. Upon his return, he was sent against the *Cimbri* and *Teutones*, northern nations from the coasts of the Baltic, who had defeated several Roman commanders, and threatened to over-run all Italy: But they were vanquished by *Marius*, with prodigious slaughter, near *Aque Sextie*, now Aix, in Provence, a. u. 651. On this occasion *Marius* was, contrary to custom, continued in the consulship for five years,

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Some years after this, the Italian states being refused the freedom of Rome, entered into a confederacy to obtain it by force. This gave rise to the *Social* or *Italian* war, which was carried on for several years with great fury and doubtful success. At last, several of the states having obtained their request, the rest were obliged to submit. After the conclusion of this war, the Romans turned their arms against MITHRIDATES, king of Pontus, the most powerful monarch of the east, who had caused 80,000 Roman citizens to be massacred in one day in different parts of his dominions. The appointment of a general to this command, gave occasion to a cruel contest between Marius and Sylla. Sylla prevailed, and Marius was obliged to fly for his life. But being recalled by Cinna, and created consul the seventh time, he took revenge on his enemies with the most savage cruelty. In the mean time, Sylla having defeated Mithridates, and concluded a peace with him, was returning to Italy, to inflict vengeance, in his turn, with redoubled severity; but Marius died before his arrival. Sylla having vanquished all his opponents, and caused himself to be created perpetual dictator, first set on foot a *proscription* of his enemies, by which he confiscated their effects, and set a price on their heads. Incredible numbers were put to death. But after governing with capricious tyranny for near three years, he unexpectedly resigned his power; and retiring to the country, he soon after died of what is called the *morbus pedicularis*, a. u. 675.

After the death of Sylla, Lepidus the consul attempted to rescind his acts, and recal the exiled Marians, but was vanquished by his colleague Catulus, and Pompey.

The party of Marius was revived in Spain by SERTORIUS, an able general; but he was basely assassinated by one of his own officers, Perpenna, who being defeated by Pompey, was put to death. About the same time, a dangerous insurrection of the slaves in Italy, under Spartacus, a gladiator, was crushed by Crassus, a. u. 682.

The war with Mithridates was resumed under LUCULUS, a. u. 679, who carried it on for several years with great success, and likewise defeated Tigranes, king of Armenia, at the head of an army twenty times his number. But at last his troops becoming mutinous, he was recalled, and the command given to POMPEY by the *Manilian* law, with the same extraordinary powers with which a little before, by the law of *Gabinus*, he had been invested, to clear the seas from pirates, who had long infested them. He had performed this service
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in four months, and was then in Asia with his army. Mithridates, weakened by repeated defeats, and abandoned by his allies, fled to the countries north of Caucasus; and having induced some Scythian princes to join him, proposed, in imitation of Hannibal, to carry the war from thence into Italy: but being betrayed by his son Pharnaces, he was obliged to put an end to his days, after he had waged war against the Romans near thirty years. Pompey, having settled the affairs of Asia with sovereign authority, returned to Rome in triumph. During his absence from the city, a conspiracy, formed by Catiline to overturn the government, was crushed by the conduct of Cicero the consul, a. u. 670.

Soon after, a combination was made between Pompey, Julius Cæsar, and Crassus, the richest man in Rome, that no office should be disposed of, and nothing transacted in the state, without their approbation. This was called the first *Triumvirate*, and was formed by the contrivance of Cæsar; who, apprehending opposition from Cicero and Cato, procured the banishment of the former, by means of Clodius, a seditious tribune, and sent the latter upon an expedition against Cyprus. Cicero was soon after restored with great honour.

CÆSAR, after his consulship, had the province of Gaul assigned him; which, with wonderful conduct and bravery, he subdued in eight years, carrying the terror of his arms also into Germany and Britain. He is reckoned to have taken 800 towns, reduced 300 states, and defeated three millions of men in different actions.

Crassus, after his consulship, a. u. 697, obtained the province of Syria, as being the richest; from whence, having marched against the Parthians, he was cut off, together with his son and the greatest part of his forces, a. u. 700.

Pompey, all this time, remained in the city, promoting the interests of Cæsar, and managing his own province of Spain by lieutenants. But after the overthrow of Crassus, and the death of his wife Julia, Cæsar's daughter, which happened about the same time, he began to be jealous of Cæsar's power; which Cæsar perceiving, in order to sound the disposition of Pompey, took occasion to solicit the consulship in his absence. This was refused him; and he was moreover ordered to lay down his command, and return as a private person to the city. Whereupon he crossed the Rubicon, the boundary of his province, and led his army towards Rome, Pompey and his adherents flying before him, a. u. 704.

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Cæsar

Cæsar having reduced Afranius and Petreius, Pompey's lieutenants in Spain, transported his troops into Greece, in pursuit of Pompey. Both armies met on the plains of Pharsalia in Thessaly. The fortune of Cæsar prevailed. Pompey fled into Egypt, where he was put to death by the orders of king Ptolemy, whose father, Auletes, he had restored to his throne. Cæsar, without loss of time, followed after; and having with some difficulty reduced Egypt, he delivered it to Cleopatra, a. u. 706. After which, with incredible dispatch, he crushed Pharnaces, the son of Mithridates, who was raising disturbances in Asia. He next subdued the remains of Pompey's party in Africa, under Scipio and Cato, assisted by Juba king of Mauritania. Cato, being shut up in Utica, slew himself, that he might not fall into the hands of the conqueror. Cæsar's last and most dangerous combat was against the two sons of Pompey, and Labienus, in Spain, whom he likewise entirely defeated with great slaughter.

And thus having forced every thing to submit to his power, and caused himself to be created perpetual dictator, he treated his enemies with much clemency, and regulated the affairs of the state with the greatest wisdom: but behaving with too great haughtiness, a conspiracy was formed against him by no less than sixty senators, the chief of whom were Brutus and Cassius. He was murdered in the senate-house on the ides of March, after receiving twenty-three wounds, a. u. 709.

The conspirators were prevented from restoring liberty to their country by Antony, who wanted to rule in Cæsar's place. Being therefore declared an enemy by the senate, Hirtius and Pansa, the consuls, together with Octavius Cæsar, the dictator's grand nephew and heir, a young man but eighteen years of age, were sent against him with three separate armies. Antony was defeated: but the two consuls being slain, the three armies became subject to Octavius, afterwards called *Augustus*. He artfully united himself with Antony, and Lepidus, who was likewise at the head of a great army. On pretence of revenging Cæsar's death, they formed a second *Triumvirate*, and shared among themselves the provinces of the Roman empire. Returning to Rome, they established a proscription of their enemies. In consequence of which a great number of the first men in the state were put to death; among the rest Cicero. The triumvirs then marched against the conspirators, who had assembled a great army under the command of Brutus and Cassius. A battle was fought near Philippi, on the confines of Thrace, in which Brutus and Cassius were defeated, and afterwards

wards slew themselves, a. u. 711.—It is observed that none of the conspirators against Cæsar died a natural death.

The triumvirs did not long preserve concord among themselves. Augustus, on a slight pretext, deprived Lepidus of his share in the triumvirate; and quarrelling with Antony, who, enslaved by a criminal passion for Cleopatra, had divorced Octavia, the sister of Augustus, a naval battle was fought between them near Actium, in Epire, in which Antony and Cleopatra being completely defeated, fled to Alexandria, where both of them put an end to their days, Antony, by falling on his sword, and Cleopatra by the poison of an asp, a. u. 723.

Thus AUGUSTUS, by wonderful good fortune, became sole master of the Roman world, a. u. 724. The neighbouring nations made their submissions, and courted his alliance. He restored peace and order to the state, and made the best regulations for promoting its prosperity. The senate behaved to him with the meanest servility. They called him Father of his country, Emperor, and *Augustus*, a name by which he has since been distinguished. He affected an unwillingness to accept the extraordinary honours heaped on him; and even pretended, at one time, a strong desire to resign the government. The senators, conjuring him to retain it, he appeared to yield a reluctant compliance, but only for ten years; and at the end of that period he always had his authority renewed, which seemed to give his usurpation the sanction of law. The ancient forms were artfully preserved, but all power centered in him. He left the management of the peaceful provinces to the senate, where few troops were necessary; but reserved the most warlike to himself, which gave him the entire command of the army. Twenty-five legions were kept on foot for the defence of the empire, and two fleets were stationed at Misenum and Ravenna. During the course of a long reign, Augustus managed matters with so much address, and established his authority so firmly, that the Romans were never afterwards able to recover their liberty.

In his time, Cantabria in Spain was completely subdued; as also Dalmatia, Pannonia, Noricum, Rhætia, and Vendelicia. He met with the fiercest opposition from the Germans. They defeated the Roman army under Lollius, and cut off Varus with three legions; but at last they were driven beyond the Elbe, and two of their tribes, the Suevi and Sicambri, transplanted into Gaul. The Parthians restored the standards taken from the Romans under Crassus. An expedition was undertaken against the Arabians, but without effect. Augustus was

more solicitous to establish his authority at home, than to extend his conquests abroad. He bounded the empire, on the north by the Danube and the Rhine; on the west, by the ocean; on the south, by mount Atlas and the deserts of Africa and Arabia; and on the east, by the Euphrates.

His chief ministers were Agrippa and Mecænas. To the abilities of the former, he was in a great measure indebted for the empire.

Augustus was not equally fortunate in his family-connections. He had an only daughter, Julia, by his wife Scribonia, whom he married to Marcellus, the son of his sister Octavia, a youth of great hopes. Upon his death she was given to Agrippa, by whom she had several children; but they all died young, except a son and daughter, Julia and Agrippa, who were both contemptible by their profligacy.

Augustus having divorced Scribonia, married Livia Drusilla, the wife of Tiberius Nero, by whom she had two sons, Tiberius and Drusus; but none by Augustus. After the death of Agrippa, Tiberius was married to Julia, and appointed heir to the empire. But Julia, by her infamous conduct, obliged her father to banish her from Rome. Augustus died at Nola, the 15th year after the birth of our Saviour, aged seventy-six, having ruled in conjunction with Antony twelve years, and forty-four alone. It was said, it would have been happy for Rome if he had never died, or had never been born.

Augustus greatly encouraged learning and learned men. Under him flourished the poets Virgil, Horace, Ovid, Tibullus, and Propertius; the historians Livy, Dionysius of Halicarnassus, Diodorus Siculus, Trogius Pompeius, afterwards abridged by Justin, Cornelius Nepos; Strabo the geographer; Vitruvius the architect; Phædrus, &c. A just taste for composition, however, had been introduced before his time by the poets Terence, Lucretius, and Catullus, but chiefly by Cicero, Cæsar, Sallust, Varro, &c.

Augustus was succeeded by a set of monsters, called *Emperors*, the most cruel, except a few, that disgrace the annals of history.

TIBERIUS was possessed of great abilities, but dark, suspicious, and cruel. He at first ruled with moderation, during the life of his nephew Germanicus, the son of Drusus, who was greatly beloved on account of his virtues. But after his death, which Piso, at the Emperor's desire, was supposed to have hastened by poison, Tiberius, leaving the direction of affairs to his favourite Sejanus, retired to Capræ, where he gave him-
self

self up to abominable lust and cruelty. Sejanus having formed a conspiracy against his life, was put to death. On this occasion, great numbers were cruelly executed, and many without any crime proved against them. Tiberius, tired with condemning individuals, at last ordered a general massacre of all who were imprisoned for that affair. He died in the 23d year of his reign, aged seventy-eight, smothered, as it was said, by the orders of Macro, prefect of the Prætorian guards, A. D. 37.

CALIGULA, the son of Germanicus, who succeeded, was guilty of excesses in prodigality, impiety, lust, and cruelty, which exceed belief. He is said to have wished that the Romans had but one head, that he might strike it off at one blow. He was assassinated by Chærea in the 4th year of his reign.

After his death, Chærea and the senate wished to restore the republic; but the soldiers preferred an emperor. Some of them discovering CLAUDIUS, the uncle of Caligula, a man of weak intellects, who was hiding himself in a corner of the palace, through fear of being murdered, instantly proclaimed him. The senate were obliged to ratify their choice. Chærea was put to death; and all hopes of liberty expired with him. The Romans were at this time reduced to the lowest state of subjection. Corruption of morals had first prepared them for slavery, and it now rivetted their chains.

Messalina, the wife of Claudius, a woman of a most infamous character, and Narcissus, his freed man, had the chief management of affairs. After Messalina was cut off for her crimes, the Emperor married his niece Agrippina, the daughter of Germanicus; who, to procure the empire for Nero, her son by her former husband Domitius, poisoned him at the age of sixty-three, having reigned thirteen years.

NERO, for several years, governed well, being under the direction of Burrhus and Seneca, who had been his preceptors. But afterwards, corrupted by Poppæa, a profligate woman, and Tigellinus, he became a monster of cruelty, extravagance, and debauchery. He murdered his mother, his wife Octavia the daughter of Claudius, Seneca, the poet Lucan, Petronius Arbiter, who had been the minister of his pleasures, the virtuous Thrasea, and others without number. He is said to have set Rome on fire, that it might exhibit a representation of the flames of Troy. Above two thirds of the city were destroyed. Throwing the blame of it on the Christians, he raised a horrible persecution against them. Many were devoured by wild
beasts,

beasts, or burnt alive, to supply the place of torches in the night-time. In this persecution St Paul was beheaded, and St Peter crucified. During these cruelties, Nero appeared as a charioteer in the circus, or a musician on the stage. At last, being deserted by the army and the senate, he was obliged to kill himself, to avoid a more ignominious death, after a reign of fourteen years. He was the last Emperor descended from the Cæsars.

SERGIUS GALBA, who succeeded by the appointment of the army, having, by his rigour and parsimony, lost the affections of the soldiers, was murdered by Otho in the 7th month.

OTHO, being vanquished by Valens and Cæcina, the lieutenants of Vitellius, commander of the legions in Germany, slew himself in the 10th month.

VITELLIUS, a brutal tyrant, was murdered by the generals of Vespasian, governor of Syria, in the 10th month, A. D. 70.

VESPASIAN reigned ten years, with great wisdom; but his virtues were tarnished by a sordid parsimony. In his time, Jerusalem was destroyed by his son Titus, who succeeded him.

TITUS was called the *Darling of mankind*, for his virtues. He reigned three years.

DOMITIAN, his brother, a cruel tyrant, reigned fifteen years. He was murdered by his domestics, A. D. 96. He was the last of those who are called *the Twelve Cæsars*.

After him followed five excellent princes, NERVA, who ruled one year and four months. TRAJAN ruled twenty years. Under him the empire was most extensive. He subdued Dacia, and built a bridge over the Danube. Under him flourished Pliny, Tacitus, Juvenal, and Plutarch. ADRIAN abandoned all Trajan's conquests, and demolished the bridge over the Danube. He reigned twenty years. Under him flourished Florus, Suetonius, Arrian, and Epictetus. ANTONINUS PIUS reigned twenty-three years. MARCUS AURELIUS, the philosopher, nineteen. COMMODUS, his son, a wicked prince, thirteen years. He was murdered A. D. 193.

PERTINAX, his successor, attempting to correct abuses, was put to death in the third month, by the Prætorian guards, who set up the empire to sale. It was purchased by DIDIUS JULIANUS, a rich lawyer, who was killed in the fifth month, by the orders of his successor SEVERUS, an African by birth, governor of Illyria. He put to death all the Prætorian soldiers concern-

ed in the murder of Pertinax; broke and banished the rest. He defeated his competitors Niger and Albinus; degraded the senate; and after an able but despotic reign of eighteen years, died at York, A. D. 211.

CARACALLA, his son, murdered his brother Geta, and exercised the most horrid cruelties. He was assassinated, in the sixth year of his reign, by the contrivance of MACRINUS; who having enjoyed the empire one year, was cut off by the arts of Mæsa, the sister of Severus, to make room for her grandson HELIOGABĀLUS. He surpassed all his predecessors in effeminacy and debauchery, and equalled the worst of them in cruelty. He was slain by the Prætorian guards in the fourth year.

ALEXANDER SEVERUS, his cousin-german, succeeded; a most virtuous prince, who was cut off in the thirteenth year of his reign, aged twenty-nine, in a mutiny of the soldiers, excited by the influence of MAXIMIN, one of the principal officers in the army, a Thracian by birth, of Gothic descent. He had been a shepherd in his youth, but turned soldier in the reign of Severus. His gigantic size, for he was no less than eight feet and a half high, his prodigious strength, courage, and assiduity, raised him to preferment. But when made Emperor, he proved a merciless tyrant. He was murdered by his guards after a reign of three years, A. D. 238.

Rome was now entirely subjected to a military government. The soldiers were masters of every thing. They made and unmade emperors at their pleasure. More than fifty are reckoned up in the course of the following fifty years.

MAXIMUS and BALBINUS, elected joint Emperors by the senate, were slain by the army. GORDIAN was murdered by PHILIP. He fell in an action against DECIUS; who, after a reign of two years, was slain in a battle with the Goths, 251. GALLUS, was killed by his soldiers, fighting against ÆMILIANUS; who fell in the same manner, marching against VALERIAN. Valerian was made prisoner by Sapor King of Persia, A. D. 260. Under the weak administration of his son GALLIENUS, a number of pretenders sprung up at once, known by the name of the *thirty Tyrants*.

During these convulsions, the empire was daily declining; and to precipitate its fall, it was attacked by enemies on all hands; on the east by the Persians; on the west by barbarous nations from the north of Europe, and north-west of Asia, under the name of Goths and Vandals, Scythians and Huns, Alans, &c. These were repressed for some time by Emperors

of

of ability who happened to be raised to the throne. **CLAUDIUS** defeated the Goths near the Danube, with vast slaughter, A. D. 269. **AURELIAN**, his successor, defeated Zenobia Queen of Palmyra, and took her prisoner. He put to death her secretary, Longinus, the author of an excellent treatise on *the Sublime*, A. D. 273. Aurelian was slain by Mnesitheus, his principal secretary, 275. After him followed **TACITUS**, who died in the sixth month; and **PROBUS**, slain in a mutiny of the soldiers in the sixth year; both good Emperors. **CARUS** succeeded; who soon after being struck dead by lightning, left the empire to his two sons **NUMERIANUS** and **CARINUS**. But they enjoyed it for a very short time.

DIOCLESIAN, a native of Dioclea in Dalmatia, being elected Emperor, A. D. 284, assumed Maximian as his colleague; and created Constantius and Galerius with subordinate authority, whom he called *Cæsars*. After a vigorous and successful reign of twenty years, he resigned the sovereignty, having prevailed with his colleague to do the same, and lived in retirement at Salone: The two Cæsars succeeded; but Maximian afterwards resumed the empire, and was slain.

CONSTANTINE, the son of Constantius, surnamed *the Great*, having become sole master of the empire, transferred the seat of government from Rome to Byzantium, which from him was called *Constantinople*, A. D. 330. He withdrew the troops from the frontier provinces, and at his death divided his dominions among his three sons and two nephews; by which means he hastened the ruin of the empire. He died A. D. 337, aged sixty-three, after a reign of thirty years.

This emperor first established the Christian religion, which, amidst the greatest persecutions, had always continued to increase. But no sooner was it protected by law, than the church was torn by divisions and disputes. The heresy of Arius, a priest of Alexandria, who denied the divinity of our Saviour, gave rise to the most violent animosities, which continued for many ages. The first general council was assembled at Nice in Bithynia, consisting of three hundred and eighteen prelates, besides inferior clergy; where, in presence of Constantine, the writings of Arius were condemned, A. D. 325. Athanasius, patriarch of Alexandria, was, in the following reign, the great supporter of the catholic or orthodox doctrine.

The successors of Constantine were all cut off by their mutual discords, except **CONSTANTIUS**, his youngest son, a weak
and

and timid prince, who died after a reign of thirty-three years, A. D. 361.

JULIAN, his cousin-german, succeeded, commonly called the *Apostate*, from his relinquishing Christianity, and restoring Paganism; a brave and valiant prince, but extremely superstitious. He forced the Germans, who had invaded Gaul, to repass the Rhine; but was slain in an expedition against the Persians, A. D. 363.

JOVIAN, being created Emperor by the army, was obliged to conclude a dishonourable peace with the Persians. He restored the Christian religion, and died in the seventh month. VALENTINIAN was appointed to succeed; who, reserving the West to himself, made his brother VALENS Emperor of the East.

In the time of Valens, the Goths having been expelled from their possessions, along the mouths of the Borysthenes and Niester, by the Huns, a barbarous nation from the north-west of Asia, presented themselves on the banks of the Danube, to the number of two hundred thousand men, earnestly intreating the Romans to grant them a passage, and receive them into the empire. Valens imprudently gave them settlements in Thrace. Soon after, irritated by bad usage, they took up arms, under their king Fritigern, and being joined by the Huns and Alans, defeated the Romans in a great battle near Adrianople; in which Valens perished, with most part of his army, A. D. 378.

The progress of the barbarians was for some time checked by the valour of THEODOSIUS, who was appointed Emperor of the East by GRATIAN, the son of Valentinian, and afterwards became sole Emperor. But after the death of Theodosius, A. D. 395, in the reign of Arcadius and Honorius, his sons, who were weak princes, new tribes of barbarians succeeding one another, they rushed in upon the empire like a torrent, and swept every thing before them. Alaric, general of the Goths, having over-run Italy, took Rome, and gave it up to be plundered by his soldiers for five days, A. D. 410. Genseric, king of the Vandals, pillaged it for eleven days, 455. Attila, king of the Huns, called the *Scourge of God*, from his cruelty, spread his ravages over the greatest part of Europe. At length, the empire of the West was finally extinguished, upon the abdication of AUGUSTULUS; and Odoacer, general of the Heruli, assumed the title of *King of all Italy*, A. D. 476. The empire of the East subsisted about one thousand years longer,

longer, to the taking of Constantinople by Mahomet, A. D. 1453.

Odoacer, having reigned seventeen years, was overthrown in several engagements, and at last slain by THEODORIC; who first established the kingdom of the Goths in Italy, and embracing Christianity, reigned at Rome with great wisdom and moderation, till he died, A. D. 526, aged seventy-four. But about fifty years after, Italy was annexed to the empire of the East, by Narses the eunuch, general of the Emperor Justinian; who cut off Totila, the last king of the Goths, and established what was called the *Exarchate of Ravenna*, A. D. 554, which lasted one hundred and eighty-five years.

The Lombards, a nation of Germany under Alboinus, seized upon the greatest part of the north of Italy, hence called the *kingdom of Lombardy*, A. D. 571.

The northern nations were now in possession of all the countries of the Roman empire in the West. Hardly any vestige of the Roman laws, arts, or literature, remained. New forms of government, new manners, new names of men and countries, were every where introduced. From this period to the eleventh century, Europe was covered with the grossest ignorance and barbarity. Persons of the highest rank could neither write nor read. The government which these nations established, is now called the *Feudal System*. The king or general parcelled out the conquered lands to his officers, and they to their soldiers, under the condition of attending the king in war, when required. This form, although it may seem well calculated for defence against foreign enemies, was very unfavourable for internal happiness and security.

The kingdom of *Lombardy* lasted two hundred years, and ended with *Desiderius*, who was dethroned by Charlemagne, or *Charles the Great*, King of France, A. D. 772.

During the feeble government of his successors, Italy was divided into different states and principalities, which, with a few alterations, subsist to this day.

Savoy, *Piedmont*, &c. have been long subject to the present family, who were called *Dukes of Savoy*, till the beginning of this century, when they obtained the title of *King of Sardinia*.

Milan, after various revolutions, is now subject to the House of Austria, to which is annexed the dukedom of *Mantua*. *Parma* and *Placentia* are subject to a prince of the royal family of Spain. *Modena*, is governed by its own Duke, under the protection of the House of Austria.

The

The republic of GENOA owes its liberty to *Andrew Doria*, a native of it, admiral to Charles V. It is governed by the nobility, who elect a Duke or Doge every two years. The island of *Corfica* was formerly subject to Genoa, but was ceded to France, a. 1770. *Lucca* is under a similar government to that of Genoa, enjoying the protection of Austria. Its citizens are remarkable for their industry. Various other cities in Tuscany were formerly free, as *Florence*, *Pisa*, *Siena*, &c.; but they all fell under the power of the family of *Medici*, several princes of which were great favourers of learning in the fifteenth century. *Tuscany* is now subject to the house of Austria, a younger branch of which rules it, under the title of *Grand Duke of Tuscany*.

The republic of VENICE is the most ancient in Europe. During the ravages of *Attila*, A. D. 452, a number of fugitives took refuge in a cluster of small islands at the top of the Adriatic, and laid the foundation of this city; which, by the cultivation of commerce, in process of time raised itself to be the first power in Italy. In the year 1193, the Venetians conquered Constantinople itself, and held it for some time; and it was so late as 1715 that they lost the Morea. Their great opulence excited the envy of the neighbouring states. The Emperor of Germany, the Kings of France and Spain, the Pope, and all the princes of Italy, formed a league, called *the League of Cambray*, to crush them, A. D. 1508. Venice was at first stripped of all its possessions, but was afterwards saved by a difference arising among those powers about the division of their prey. It has never since, however, recovered its former importance, and now holds only a secondary place among the powers of Europe. It has been chiefly hurt by the different direction which commerce has taken since the discovery of a passage to the East Indies round the Cape of Good Hope, by the Portuguese, under *De Gama*, A. D. 1497.—The supreme power at Venice is lodged in the nobility, who elect a Duke or Doge for life, who lives in great state, but has little power.

The POPES were originally only Bishops of Rome, and obtained respect from the dignity of the See in which they presided. But taking advantage of the superstition and credulity of their conquerors, who had embraced Christianity, they, by degrees, artfully enlarged their authority; and pretending to be the successors of St Peter, and heads of the church, they established a spiritual dominion over the minds of men, to which for many ages most part of Europe submitted with

implicit obedience. In all ecclesiastical controversies, their decisions were considered as infallible. Nor was their power confined to these alone; they dethroned monarchs, disposed of crowns, and absolved subjects from the obedience due to their sovereigns. The great instrument of their authority was what they called laying kingdoms under *interdicts*, or prohibiting the performance of certain religious services. There was not a throne which they had not shaken, nor a prince who did not tremble at their power.

The Popes were originally dependent, first on the Emperors of Rome, and afterwards of Germany; but in process of time, they arrogated to themselves a superior authority, as being vicegerents of Christ upon earth. Pope GREGORY VII. carried his presumption so far, that quarrelling with Henry IV. an Emperor distinguished for his virtue and ability, about the disposal of church-benefices, he obliged him to stand three days, bare footed, in the depth of winter, before the gates of his castle, imploring a pardon, which he at length with difficulty obtained, A. D. 1077.

This contest between Gregory and Henry gave rise to two great factions, called the *GUELF*s and *GHIBBELINE*s, which kept Italy and Germany in perpetual agitation for three centuries; the former supporting the pretensions of the Popes, and the latter defending the rights of the Emperors.

The Popes were chiefly indebted for their temporal power to the liberality of MATILDA Countess of Tuscany, to Gregory VII. and to the donations of other superstitious princes: but the foundation of it was first laid by PEPIN, king of France, who obliged *Aistulphus*, king of the Lombards, to surrender Ravenna, which he had reduced, with all the territories belonging to the Exarchate, to Pope Stephen III. From the time of Clement V. 1305, to Gregory XI. 1377, the Popes resided at *Avignon* in France. The death of Gregory occasioned a violent schism in the church, which lasted from the year 1379 to 1429, during which period there were two Popes at the same time, the one residing at Rome, and the other at *Avignon*; each acknowledged by different parts of Europe. At one time there were three Popes.

The power of the Pope was greatly diminished by the restoration of literature in the sixteenth century, after the taking of Constantinople, 1453; and the invention of printing by John Guttemberg of Strasburg, *John Faust* and *Peter Sheffer* at Mentz, 1440; or, according to others, by *Laurence Coster* at

Harlem:

Harleim : but it received the severest blow by the reformation of religion, begun in Germany by *Martin Luther*, 1517.

The Pope, however, still claims high authority. He is styled *His Holiness*; and ambassadors, or even princes, approaching him, humbly kiss his toe. His ambassadors are called *legates* or *nuncios*. The cardinals are next in dignity to the Pope; and upon his decease, create a successor out of their own number. For which purpose they are confined each in a separate apartment, in a particular place in the Vatican, called the *Conclave*. The authority of the Pope has of late been greatly reduced.

In the territories of the Pope, and under his protection, is the small republic of *St Marino*.

Account of the CRUSADES, and their consequences.

WHILE the power of the Popes was in its zenith, in the eleventh century, they, by means of one *PETER*, a hermit, set the princes of Europe on the wild attempt of recovering Judæa, and the sepulchre of our Saviour at Jerusalem, out of the hands of the Infidels, or Mahometans. This was called the *HOLY WAR*, and engaged the attention of Europe near two hundred years. The first expedition was resolved on in the council of Clermont in France, where Pope *URBAN* presided, A. D. 1095. It was termed a *CRUSADE*, from the badge of the cross, by which those who joined in it were distinguished. The valour of the crusaders, animated by enthusiasm, was at first irresistible. They took Jerusalem, 1099, and *GODFREY* of Bouillon was created King of Judea. But in the end the Christians were deprived of all their possessions, after having lost, in several different expeditions, above a million of men. Jerusalem was retaken by the Infidels, under *SALADIN*, king of Egypt and Syria, A. D. 1187. The Christians, however, remained in possession of some part of Palestine near one hundred years longer.

During the crusades, were instituted the three famous military orders, *The Knights of St John of Jerusalem*, *The Knights Templars*, and *The Teutonic Knights of St Mary*.

This foolish and unsuccessful enterprise, however, in the end, was productive of beneficial consequences, by uniting together the nations of Europe, suspending hostilities, and encouraging commerce, particularly in the cities of Italy, Venice, Genoa, and Pisa; whereby they acquired such wealth as enabled

abled them to secure their liberty and independence, and afterwards to procure political importance. The forming of cities into communities, corporations or bodies politic, as they were called, and granting them the privilege of municipal jurisdiction, without depending on the great lords to whom they had formerly been subject, was from Italy soon propagated over the rest of Europe.

The Italians first established a commerce with the east by the ports of Egypt and the Red Sea; and then with the countries in the north of Europe, particularly with Hamburg, Lubec, and other cities along the Baltic. These cities had entered into a league, called the *HANSEATIC LEAGUE*, for the protection of trade from pirates, by whom those seas were infested. Navigation was then so imperfect, that a voyage between Italy and the Baltic could not be performed in one summer. For that reason certain towns in Flanders were pitched upon, particularly BRUGES, as staples, where the Italian merchants, then called LOMBARDS, brought the productions of India, together with the manufactures of Italy, and exchanged them for the more bulky, but not less useful productions of the north. By the invention of the mariners compass, according to some, by Flavius of Amalphi, A. D. 1302, navigation was rendered more expeditious and secure.

The happy effects of granting freedom to the inhabitants of cities, soon induced sovereigns, and their great vassals, to grant the same privilege to that part of the people which resided in the country. In consequence of this diffusion of liberty, a more equal method of distributing justice came to be introduced. The right which individuals claimed, of waging war against one another, was checked; the ridiculous custom of deciding differences by judicial combat, and fire ordeal, as it was termed, was abolished; the power of the nobility was subjected to that of the sovereign; law began to be studied as a science; and war ceased to be the only object of attention to men of rank. A copy of Justinian's Pandects, called the *Corpus Juris*, was accidentally discovered at Amalphi, 1137, which, in a short time, revived the knowledge of the Roman law over all Europe. In consequence of these improvements, a greater politeness and civility of manners began to prevail. This change was greatly promoted by the singular institution of chivalry, which took place after the holy war, but chiefly by the progress of science and the cultivation of literature.

History of the kingdom of NAPLES.

THE south of Italy, now called the KINGDOM OF NAPLES, has undergone many revolutions. Upon the invasion of the northern nations, it shared the same fate with the rest of Italy. In the end of the tenth century, it was conquered by the Saracens. They soon after were driven out by the Normans under the sons of TANCRED. Their successors possessed the kingdom of Naples for several ages, together with the island of Sicily; both which they called the *kingdom of the Two Sicilies*. Under them it became a flourishing state. Roger I. A. D. 1130, first introduced the culture of silk from Greece into his dominions, from which it was soon communicated to the rest of Italy, and other parts of Europe.

By the influence of the Pope, Naples and Sicily came into the power of the French, under CHARLES Duke of Anjou, who vanquished and put to death CONRADIN, the last of the Norman race, A. D. 1265. But the Sicilians were so disgusted at their new masters, that they cut them all off on Easter day, A. D. 1282. This massacre was called the *Sicilian Vespers*, because the first stroke of the bell which summoned the people to prayers the preceding evening, served as a signal to the conspirators. From this time Sicily remained subject to the kings of Arragon, whose protection they solicited. The house of Anjou, however, with a few interruptions and tragical revolutions, continued to hold the crown of Naples, till the Spaniards drove them out, 1504, chiefly by the abilities of GONSALVO de Cordova, called the *Great Captain*; when it was annexed to the crown of Spain, which governed it by a viceroy. The oppressive government of the Spaniards, particularly in imposing taxes, gave rise to a famous revolt, headed by MASIONELLO, a poor fisherman, aged twenty-four, which at first was attended with surprising success. But he was at last killed at the head of his own mob, 1647.

Naples and Sicily continued with Spain till the year 1706, when Charles, afterwards emperor, took possession of it. But after various treaties, and much bloodshed, it was finally ceded to Spain, 1736. The present king of Naples and Sicily is Ferdinand IV. third son to the king of Spain.

SICILY.

SICILY.

SICILY is an island in the Mediterranean sea, adjoining to the southern extremity of Italy, extending from $36^{\circ} 35'$ to $38^{\circ} 25'$ north latitude, and from $12^{\circ} 50'$ to $16^{\circ} 5'$ east longitude from London. Its greatest length is 210 miles, its breadth 133, and its circumference 600. Posidonius made its circumference 4400 stadia, or 550 miles, *Strab.* vi. 266.; *Diodorus Siculus*, 4360 stadia, v. 1. On account of its fertility, it was esteemed one of the granaries of the Roman empire, *HORREUM reipublicæ*, v. *frumentarium SUBSIDIUM*, *Cic. Manil.* 12. in *Verr.* iii. et *annone SUBSIDIUM*, *Liv.* xxvi. 40. xxvii. 5.; *Sil.* xiv. 23.

SICILIA was also called SICANIA, *Sil.* xiv. 33, &c. and TRIQUETRA, *Horat. Sat.* ii. 6. 55.; *Sil.* v. 490. or TRINACRIA, *Virg. Æn.* iii. 440. 582. vel. TRINACRIS, *Ovid. Fast.* iv. 419, v. 346. from its triangular form, *Plin.* iii. 8.

The three promontories or capes of Sicily are,

PELORIS, -idis, *Pelorias*, -iædis, *Pelorus*, or -um, now *Cape Peloro* or *Torre del Faro*, from a tower and light-house erected on it, on the north point towards Italy; PACHYNUS, now *Cape Passaro*, on the south; and LILYBÆUM, now *Cape Boë*, on the west, *Ovid. Fast.* iv. 479.

Sicily is separated from Italy by the *Fretum Siculum*, or *Straits of Messina*, called also the *FARO*, fifteen miles long, *Plin.* iii. 8. f. 14. and in some places so narrow, that the barking of dogs and the crowing of cocks is said to be distinctly heard from the one side to the other, *Sil.* xiv. 20. This strait is thought by some to have been formed by an earthquake breaking the isthmus which joined Sicily with the main land, and the Tuscan and Ionian seas rushing in, *Plin.* iii. 8.; *Senec. ad Marc.* 17.; *Sil.* xiv. 12. See p. 175.

On the right side, that is, on the side of Italy, is SCYLLA, a dangerous rock; and on the left, i. e. on the side of Sicily, CHARYBDIS, a whirlpool, said to swallow up ships, and upon the return of the tide to throw them up again in broken pieces, *Virg. Æn.* iii. 420.; *Ovid. Met.* xiii. 730.; *Pont.* iv. 10. 25. *Remed. amor.* 740.; *Senec. ep.* 79. The situation of Scylla is ascertained, see p. 174. but the moderns are not agreed about that of Charybdis. The poets represent them as nearly opposite; hence the proverbial saying about a person who,

who, wishing to avoid one danger falls into another, *Incidit in Scyllam, dum vult vitare Charybdim*; hence also Seneca calls this strait *fretum fabulosum*, i. e. celebrated or exaggerated in fable, *ep. 45. & 79. ad. Marc. 17.*

Cape Peloro is a long sandy neck of land advancing into the Tuscan sea, within a mile and an half of the Calabrian coast, which is here very abrupt and lofty. This isthmus shuts up the streights to the eye, so that the tower and light house appear to be on the Italian side of the water; hence *Et angustæ rarefcent claustra Pelori*, Virg. *Æn. iii. 11.* It is so difficult to navigate through the entrance of the Faro, that pilots are always ready to put to sea as soon as a vessel is seen in the offing. *Charybdis* is supposed by Mr Swinburne to have been at the isthmus of cape Peloro; several miles north of Messina, where it is commonly supposed to have been, from Strabo, vi. 268. and where there is still a kind of whirlpool, although no wise answering to the description given of *Charybdis* by the ancient poets. Thucydides also seems to place it at the entrance of the straits, and ascribes it to their narrowness, and to the concurrence of the Tuscan and Sicilian seas, iv. 24.

MESSANA or *Messina* is the first town south of Pelorus. Its ancient name was ZANCLE, from the resemblance of its port to the form of a sickle, *Thucyd. vi. 4.* It got its present name from a colony of Messenians from Peloponesus, who took possession of it, *Strab. vi. 268.* The inhabitants were called MESSANENSES, but afterwards MAMERTINI, from the soldiers of that people, who treacherously made themselves masters of the town, *see p. 234.* whence *Messana* is called by Cicero *civitas MAMERTINA*, *Verr. in 5. iii. 6.* The Mamertines, being hard pressed by Hiero king of Syracuse, and by the Carthaginians, applied to the Romans for assistance; who, wishing to extend their conquests beyond Italy, gladly laid hold of this pretext for engaging in war with the Carthaginians, and made *Messana* their head-quarters in Sicily during their long struggle with that people, *Liv. epit. xvi. xxix. 7. 9.*; hence this city became great and opulent. Since the fall of the Roman empire it has undergone various vicissitudes of fortune. It was almost entirely destroyed by the dreadful earthquake in 1783.

Several miles south of the streights is the promontory *Drepanum*, and south of it the town *TAUROMENIUM*, *Plin. iii. 8.* now *Taormina*, in an elevated situation, on the extremity of mount *Taurus*; commanding one of the grandest prospects in the world; containing only about 3000 inhabitants. Here are the remains of a noble ancient theatre, placed between two

high rocks, whence there is a full view both of *Ætna* and the plains. On a neighbouring point of Mount *Taurus* stood *Naxos*, the first colony of the Greeks in the island, built about 700 years before Christ, and destroyed by *Dionysius*, *Diodor.* xiv. 16. Near this the river *ONOBALA*, mentioned by *Appian*, *bell. civ.* v. 1161, now *Cantara*, empties itself into a beautiful bay. South of this is the river *Asines*, now called *Freddo*, from the coldness of its water; and *Acis*, now *Aci*, *Jaci*, or *Ghiaci*, running rapidly from mount *Ætna*, *Ovid. Fast.* iv. 468.; *Sil.* xiv. 222.

Next is the city *CATANA* or *Cafina*, v. -e, *Sil.* xiv. 197. at the foot of mount *Ætna*, by the eruptions of which it has been several times overwhelmed *.

The last and most dreadful overthrow of this city was in 1693. It has since been rebuilt in a very splendid manner, and contains about 30,000 inhabitants, a considerable number of whom appertains to the university, the only one in the island, and the nursery of all the lawyers. A stream, called *Amenanus*, now *Guidicello*, issuing from *Ætna*, runs through the city, which sometimes becomes dry for several years, and then begins to flow again, *Strab.* v. 240.; *Ovid. Met.* xv. 279. This intermission is supposed to depend on the different repletion and evacuation of the repositories of water in the cavities of *Ætna*.

In the way between *Taormina* and *Catana*, through the woody part of *Ætna*, is an old chestnut tree of enormous size, the circumference of whose trunk is one hundred and ninety-six feet; others make it two hundred and four feet. The whole of this coast is in a great measure formed by the lava of mount *Ætna*, which is of a much harder consistence than that of *Vesuvius*. One of the most tremendous spectacles in nature, is the conflict between a large stream of lava, several miles broad and of immense depth, and the waters of the sea. The noise produced is said to be more dreadful than the loudest thunder †.

At a small distance from the shore are three rocks of lava, which *Pliny* calls *the rocks of the Cyclops*, iii. 8. a name by which they are still distinguished. A stream of lava, in the

* In one of these eruptions the filial affection of two brothers, *Anapias* and *Amphinomus*, is celebrated, who rescued their parents at the hazard of their lives, *Strab.* vi. 269.; *Senec. benef.* iii. 37. vi. 36.; *Val. Max.* v. 4. ext. 4.

† The stream of lava in 1669 was four miles broad and fifty feet deep. It at first moved at the rate of seven miles in one day, but afterwards it took four days to travel fifteen miles. It overwhelmed great part of *Catana*, and drove back the sea a considerable way from the shore.

sixteenth century, formed a harbour for the people of Catana; but by a subsequent eruption it was filled up in 1669.

South of Catana is the river *SIMÆTHUS*, *Virg. Æn. ix. 584.* now *Giaretta*, one of the largest in the island, deep and muddy. After running through an extensive plain, it flows into the top of the bay of Catana. Near its mouth it throws up great quantities of fine amber. Above the mouth of this river stood *Murgentium* or *MORGANTIUM*, *Strab. vi. 257.; Liv. xxiv. 27. or MORGENTIA, Sil. xiv. 266.* surrounded with woody plains, *lb.* whence *Murgentinus ager*, the country, *Cic. Verr. iii. 18.* South of this is the river *Eryces* and the *Terias*, joined by the *Lyssus*: then the country of the *LEONTINI*, remarkable for its fertility, *Cic. Verr. iii. 18.; Phil. ii. 17.* formerly called *Lastrigoni campi*, *Sil. xiv. 116.* Their chief town *Leontini* or *Leontium*, now *Lentini*, stood on the south side of the river *Terias*, several miles from the sea, near the lake of *Biveri*. The hills on the east are hollowed into many large cavities, where saltpetre is produced in great quantities.

The Leontines being attacked by the Syracusans, sent their countryman *GORGAS*, a famous orator, to solicit assistance from the Athenians, which furnished that people with a pretext for undertaking their fatal expedition to Sicily, *Diqdor. xii. 53. & 83.*

South-east of Leontini is the small river *Pantagiar*, *v. -ies, Sil. xiv. 231.* now *Porcari*, rocky at its mouth, *Virg. Æn. iii. 688.* South of this was the town *MEGARA*, *-orum vel -æ*; or *MEGARIS*, *-idis*, on a bay of that name, *lb.* into which run the rivers *MYLA*, *Liv. xxiv. 30.* and *Alabon* or *ALABIS*, *Sil. xiv. 228.* *Megara* was anciently called *HYBLA*, *Strab. vi. 267.* built by *Hyblon* a Sicilian king, *Thucyd. vi. 4.* It did not exist in the time of *Strabo*, but the name was given to an adjoining mountain or plain, famous for producing honey, *Ovid. Pont. iv. 15. 10. lb. 199.; Sil. xiv. 200.* whence *Apes Hyblæ*, *Virg. ecl. i. 55.* and *Mella Hyblæ*, for the most excellent, *Martial. xi. 43. and ii. 46. vii. 87.*

Near the place where *Megara* stood is now the town *AUGUSTA*, which was almost entirely destroyed by the earthquake in 1693. It has been since rebuilt on a regular plan, and is now said to contain eighteen thousand inhabitants. It is only nine miles from Syracuse by sea, but eighteen by land. At the bottom of the bay, on a peninsula, was *THAPSUS* or *Tapfus*, in a low situation, *Virg. ibid.* not far from Syracuse.

SYRACUSÆ, *Syracuse*, the ancient capital of the island, was founded by a colony from Corinth under *Archias*, *Strab.*

vi. 269. It became so great a city that the circuit of its walls amounted to one hundred and eighty stadia, or twenty-two English miles and an half, *Ib.* 270. It was of a triangular form, and consisted of five parts or towns; ORTYGIA, or the island called *Nafos* or *Núcor*, which was all that the Greeks at first occupied, after having expelled the Sicilians, *Thucyd.* vi. 3.; ACRADINA, that faced the sea; TYCHA or *Tyche*, joined to *Acradina* on the east; NEAPÖLIS, or the *New City*, which lay along the side of the great port; and at the eastern extremity EPIPÖLÄ, *Strab. ibid.*; *Liv.* xxv. 24. & 25. But as *Epipöle* was little inhabited, Cicero divides *Syracuse* only into four parts, *Verr.* iv. 53. hence it is called QUADRUPLES SYRACUSÆ, *Auson. de clar. urb.* The island was joined to *Acradina* by a bridge. In the island was the famous fountain ARETHUSA, which emitted a copious stream of the sweetest water, resembling a river, and abounding with fishes, *Cic. ibid.* It was supposed to communicate with the river *Alpheus* at Olympia in Elis, which was believed to run below ground under the sea for above five hundred miles, and to issue at the mouth of this fountain, *Virg. Æn.* iii. 692.; *Ecl.* x. 1. & 4.; *Cic. Ib.*; *Ovid. Met.* v. 573.; *Sil.* xiv. 53.; *Stat. silv.* i. 2. 203. hence it was said to smell of ordure during the Olympic games, *Strab. ib.* and to emit excrements, *Senec. Nat.* 2. iii. 2. This communication between *Arethusa* and *Alpheus* Pausanias mentions as a fact which he believed, and endeavours to confirm by similar instances, v. 7. vii. 23. and *Strabo* as formally refutes it, vi. 270. & 271.; *Plin.* xxxi. 5. f. 30.; *Senec. 2. Nat.* iii. 21. & 26. *Epipola*, which lies on the north side of the city, was first surrounded with a wall by *Dionysius* the elder, a part of which was called *Hexapylon*, v. -um, from its having, as is supposed, six gates, *Liv.* xxv. 24. *Dionysius* is said to have employed in this work more than sixty thousand men, besides builders, and to have urged it with such vigour, that in twenty days he completed the wall thirty stadia, or four miles and three quarters long, and so high and thick as to set at defiance any assault from besiegers; being also secured by towers at proper distances, *Diodor.* xiv. 18.

The city is now confined to *Ortygia*, or the island alone, which is of an oblong shape, about two miles in circumference, and lies between two bays, the great and small harbour. It contains about eighteen thousand inhabitants. In the dreadful earthquake on the 11th of January 1693, which proved so fatal to Sicily, one fourth of the inhabitants of *Syracuse* perished under the ruins of their houses. The earth shook during a space

of four minutes, and overturned almost every city on the eastern coast. Above sixty thousand persons lost their lives.

Arethusa is now nothing but a pool of brackish water. The waves have found a passage to it through the rocks, which repeated earthquakes have split, and not a fish is to be seen in it.

The principal remains of antiquity at Syracuse are several temples, one of them the temple of Minerva, converted into a Christian church; a theatre, and amphitheatre; many sepulchres and catacombs, or subterraneous repositories of dead bodies; the *Latomia* and Ear of Dionysius.

The *Catacombs* or subterraneous vaults are formed in streets or allies cut through one continued stratum of soft stone, and crossing one another in many directions. They are more regular than the catacombs of *St Januarius* at Naples. Those at Rome are not to be compared to either. At stated distances are large circular rooms lined with stucco, and pierced at top to admit light and air. On each side of the walls are recesses cut into the rock, and in the floor of these cavities coffins of all sizes have been hollowed out. In some places there are twenty troughs, one behind another. Skeletons have been often found in them with a piece of money in their mouth. Some of these are of great antiquity.

The *Latomia* or *LAUTUMIÆ*, was a prison of immense extent cut out of the solid rock by Dionysius, *Cic. Verr. v. 27. & 55.* now converted into a subterraneous garden filled with a great variety of the finest shrubs and fruit-trees, which bear with vast luxuriance.

The Ear of Dionysius, as Mr Brydone informs us, is a huge cavern cut out of the hard rock in the form of the human ear, eighty feet high, and two hundred and fifty long, said to have been so contrived that the sounds from below were collected into a point, as into a focus, which was called the *Tympanum*, and communicated with a small apartment where the tyrant used to conceal himself, and thus over-hear what was said by the prisoners. When this apartment was finished, he put to death the workmen employed in making it, that no one might know its use. Here he confined such as he suspected to be his enemies; and by overhearing their conversation, judged of their guilt, and condemned or acquitted them accordingly.

Mr Swinburne says that this cavern is eighteen feet wide and fifty-eight feet high, and runs into the heart of the hill in the form of a capital S; the sides are chiseled very smooth, and the roof coved, gradually narrowing to as sharp a point as a Gothic arch; along this point runs a groove or channel, which served,

served, as is supposed, to collect the sounds that rose from the speakers below, and convey them to a pipe in a small double cell above, where they were heard with the greatest distinctness.

This hearing place has now lost its virtue; but the echo at the mouth of the grotto is very loud: the tearing of a piece of paper makes as great a noise as a smart blow of a cudgel on a board; and a gun gives a report like thunder, that vibrates for some seconds, but farther in, these extraordinary effects cease. Rings are still found in the corners of the walls, where no doubt the more obnoxious criminals were fastened.

Mr Swinburne makes this excavation part of the large *Latomia* on the skirts of *Neapolis*, a most extraordinary spot. It consists of a very spacious court or area, round which runs a wall of rock of great height, so artfully cut as to cause the upper part to project visibly out of the perpendicular line, and thereby defeat every attempt to climb up. Near the summit of the rock is a channel which conveys part of the waters of the aqueduct to the city, and can with ease at any time be stopped and turned into the *Latomia*. In the centre of the court is a huge insulated stone, and upon it the ruins of a guard-house; vast caverns penetrate into the heart of the rocks, and serve for saltpetre works and roperies. The subterraneous garden, which others make the *Latomia*, is in *Acradina*, and belongs to a convent of Capuchin friars. It is thought to have been originally a quarry, and afterwards converted into a prison. Mr Brydone says, that most part of it is about one hundred feet below the level of the earth.

The most remarkable things to be seen at Syracuse are enumerated by Seneca, *ad Marc.* 17. Many of them still remain.

The great harbour is at the south of the island; it is between five and six miles round; Strabo says ten miles round. Two miles south from the island is the mouth of the river *Anāpus*, *Liv.* xxiv. 36. south of which was the suburb of *OLYMPIUM*, *Ib.* 33. where are still the remains of the temple of Olympian Jupiter, which Gelo enriched with the spoils of the Carthaginians about two thousand five hundred years ago. This river is very clear and deep. It is joined on the south by another river that rises from a round pond, twenty feet in diameter and twenty-eight feet deep, the water of which is as clear as crystal, and full of fish. It was anciently called *CYANE*, *Ovid. Pont.* ii. 10. 26. now *Pisma*, about six miles from *Anāpus*. Here it was that Pluto struck the earth with his sceptre, and plunged into the infernal regions with Proserpine, whom he had carried off from

from the flowery fields of Enna; here the nymph Cyane attempted to stop him, and, for her officiousness, was by the angry god metamorphosed into a fountain, *Ovid. Met. v. 412.*

South of the great harbour is the promontory *Plemmyrium*, now *Massa Oliveri*, called by Virgil *undosum*, because frequently washed by the waves of the raging sea, *Æn. iii. 693.* It projects into the sea opposite to the city, and straitens the entrance of the great harbour, *Thucyd. vii. 4.* Here Nicias, the general of the Athenians, erected fortifications, *ib.* but they were soon after taken by Gylippus, the general of the Lacedæmonians, who had been sent to the assistance of the Syracusans, 22. which greatly distressed the Athenians, 24.

From the small harbour, which was next to Acradina, Marcellus attempted to take Syracuse; but being prevented by the engines of Archimedes, *Polyb. viii. 8.* he converted the siege into a blockade, *Liv. xxiv. 34.* He at last became master of the place, partly by force, partly by intestine treachery, in the third year of the siege, *Id. xxv. 23.—32.* Livy says he would hardly have gained so much booty if he had taken Carthage itself, *ib.*

South of Syracuse are the rivers *Cacypærus*, now *Casibili*, *Afinærus*, near which Nicias and Demosthenes, the Athenian generals, were taken prisoners; and *Helærus*, v. -um, running into the sea through a fertile plain, *Virg. Æn. iii. 698.* called *Heloria Tempe*, by Ovid, *Fast. iv. 487.*; farther up it runs through corroded rocks, hence called *clamosus* by Silius Italicus, xiv. 270. On it stands a town of the same name.

At a small distance from this is *PACHYNUS* or *Cape Passaro*, the southermost point of the island, *Virg. ib.* where was a harbour, *Cic. Verr. v. 34.*; it is a barren island of about a mile round, with a small fort on it.

West from Pachynus was *Odysseum Promontorium*, the promontory of Ulysses; where some authors place the harbour of *E-diſſa*, mentioned by Cicero, *Verr. v. 34.* and read *portus Odysſea*: See *Grævius* on the passage. — West of this stood *CAMARINA*, near a lake of the same name, which being drained, contrary to the advice of Apollo, occasioned a pestilence; *Et fatis nunquam concessa moveri*, Serv. in *Virg. Æn. iii. 700.*; *Sil. xiv. 199.* But this may be better explained from the nature of the lake itself, which is at least as low as the level of the sea, so that it could never possibly be drained. Its waters are sulphureous, and boil up violently in several places.

West from Camarina are two rivers, mentioned only by Silius Italicus, xiv. 229. *Ackates* and *Vadegrusa*. Then follows *GELA*, on a river of the same name, anciently a large city, *Immanisque*

Immanisque Gela, fluvii cognomine dicta, Virg. *Æn.* iii. 702.; Sil. xiv. 219. now *Terranova*: the inhabitants were called *GELENSES*, Cic. *Verr.* iii. 43. iv. 33. Virgil calls the country *campi Geloi*, Ib. 701. Through these plains runs the river *HIMERA*, which divides the island into two parts, and was the boundary between the Carthaginians and the tyrants of Syracuse, Liv. xxiv. 6.; Sil. xiv. 234.; Strab. vi. 266. near the mouth of which stood *Phalarium*, a castle on the top of a hill, called *Ecnômes*, now *monte LICATA*, where Phalaris is said to have kept his brazen bull, Diodor. xix. 108.

South of this stood *AGRIGENTUM* or *Acrâgas*, near the top of a mountain, four miles from its harbour, and about one thousand one hundred feet above the level of the sea, whence it makes a noble appearance at a distance, Virg. *ib.* A stream of the same name runs past it, Polyb. ix. 21. It was the largest city in the island next to Syracuse, and at one time contained above two hundred thousand inhabitants, Diodor. xiii. 82. who were remarkable for their hospitality, as also for their luxury and magnificence, Ib. 83. Plato said of them, that they built as if they were always to live, and supped as if they were never to sup again, *Ælian.* xii. 29. When in conjunction with Gelon, the tyrant of Syracuse, they defeated the Carthaginians at Himera, so great a number of captives fell into their power, that many private persons had five hundred each to their share. But most of these prisoners being the property of the public, were employed in hewing stones for building temples, in making common shores below ground, and in digging out of the solid rock a large fish-pond, seven furlongs round and thirty feet deep, Diodor. xi. 25. which is now quite dry, and converted into a garden, *Swinburne*. The temple of Jupiter Olympius was three hundred and forty feet long, sixty broad, and one hundred and twenty high, the largest in the island, Diodor. xiii. 82. The sculpture on part of the walls answers to Virgil's description of the painting in the temple of Juno at Carthage, *Æn.* i. 453. which, although called *pictura* by the poet, v. 464. is supposed to have been a carving on the doors or roof, as *Pausan.* i. 24. v. 10. viii. 45. x. 19. for it appears that the art of painting was unknown in the time of the Trojan war, *Plin.* xxxv. 3. f. 6. Agrigentum was at this period governed by *THERON*, under whose wife administration it enjoyed the greatest prosperity. But his son *Thrasydæus* having imprudently engaged in war with the Syracusans, was defeated by *Hiero*, the son of Gelon; and being deposed from his command perished in exile. The Agrigentines re-established

established a popular government, and obtained peace from Hiero, about the same time that the Roman family of the Fabii were cut off by the Veientes at Creméra, *Diodor.* xi. 53. The Agrigentines sometimes afterwards contended with the Syracusans about pre-eminence, but without success, *Diodor.* xii. 8. xix. 70. & 71. xx. 31. & 56.

Agrigentum was founded by a colony of Rhodians, *Polyb.* ix. 21. or of Ionians, *Strab.* vi. 272. Thucydides says by a colony from Gela (*Geloi*), who called it Agragas, from a neighbouring brook, vi. 4.; but the citadel is said to have been built long before by DÆDALUS, at the desire of COCALUS, king of Sicily, to whom that famous artist had fled for protection against Minos king of Crete, *Pausan.* vii. 4.; *Diodor.* iv. 78. who, having come into Sicily to demand that Dædalus should be given up to him, was deceived by Cocalus, and treacherously killed, being suffocated while in bath, *Ib.* 79.

The Agrigentines flourished long as a free people. The first that reduced them to slavery was PHALARIS, originally a tax-gatherer, who accomplished his purpose by singular art, *Polyen. Strat.* v. i. and exercised on his subjects the greatest cruelties.

PERILLUS, an Athenian artist, brought to this tyrant a brazen bull of exquisite workmanship, so contrived, that the voice of a person inclosed in it, with his tongue cut out, would exactly resemble the bellowing of a bull. Having pointed out the wonderful effect this would have, if set on a fire with criminals shut up in it, and perceiving the tyrant highly delighted with the invention, he expected a great reward for his ingenuity; but Phalaris ordered the experiment to be first made on himself, to the great satisfaction of all Agrigentum, *Plin.* xxxiv. 8. f. 19.; *Cic. Off.* ii. 7.; *Ovid. Art. Am.* i. 653.; *Ib.* 437.; *Trist.* iii. 11. 40.; *Val. Max.* ix. 2. ext. 9.; *Juvenal.* viii. 81.; *Perf.* iii. 39. He, however, frequently used it afterwards for the punishment of his enemies, *Cic. Pis.* 18.; *Verr.* iv. 33. hence *Phalarismus*, cruelty or tyranny, *Id. Att.* vii. 11. 12. His subjects at last rose upon him and put him to death, *Cic. Off.* ii. 7. by stoning him, according to Valerius Maximus, at the instigation of Zenob of Elea, (*Eleates*) the philosopher, iii. 3. ext. 2. as Ovid says, in that instrument of torture, in *Ibide*, 439. about 570 years B. C.

Amilcar, when he took Agrigentum, carried this famous bull to Carthage. Scipio Africanus, the younger, having destroyed that city about 260 years after, restored it again to

Agrigentum, where it remained in the time of Augustus, when Diodorus Siculus wrote his history *, xiii. 91.

There are certain letters ascribed to Phalaris, which represent him under a very different character from what he bears in history; but these, although believed by many to be genuine, are generally reckoned spurious.

After the death of Phalaris the Agrigentines long enjoyed liberty. Thero or Theron, who was contemporary with Xerxes, ruled with such moderation, that the people never were more happy, *Diodor.* xi. 53. When the Athenians invaded Sicily the Agrigentines formed an alliance with them from jealousy of the Syracusans, *Diodor.* xiii. 4.; but finding, that instead of friends they had gotten masters, they soon changed sides. About seven years after the defeat of the Athenians before Syracuse, the Carthaginians sent a great army into Sicily under Hamilcar, who obliged the inhabitants of Agrigentum to leave their city, and plundered it of every thing valuable, *Ibid.* 90. It was again restored about sixty years after by Timoleon, after defeating the Carthaginians, *Id.* xvi. 90. It must have speedily acquired strength; for in about twenty-four years we find it engaging in war with Agathocles, *Id.* xix. 70. Before the arrival of Pyrrhus in Sicily, the Agrigentines had been subjected to despotism by *Phintias*, who was supported by the Carthaginians; but encouraged by the assistance of the Epirots, they expelled their tyrant and the Carthaginian garrison, and then joined the confederacy of the other Grecian states in Sicily under Pyrrhus, *Diodor.* xxii. 11. & 14. After the departure of that prince they again submitted to the Carthaginians, who made Agrigentum their head-quarters at the beginning of the first Punic war, *Polyb.* i. 17. It was therefore attacked by the Romans, *Id.* and taken after a blockade of some months, *Id.* 19.; *Diodor.* xxiii. 7. During the long contest between these two states

* A similar instrument of torture is said to have been used, among others, by Agathocles, tyrant of Syracuse, upon the people of Egesta, when he destroyed that city, *Diodor.* xi. 71. This tyrant appears to have exceeded Phalaris in every species of cruelty. Phalaris sometimes shewed himself to be not devoid of virtuous feelings. Two friends, Melanippus and Chariton, had conspired his death. Chariton, to save his friend, determined to execute the enterprise alone; but failing in his attempt to stab the tyrant, he was apprehended and put to the rack to make him discover his accomplices. This he bore with great fortitude, and refused to make any discovery. Melanippus hearing of it, came to the tyrant, and told him, that he was not only an accomplice, but, as was in reality the case, the author of the plot, and begged that he might suffer in place of his friend. Phalaris, admiring such generosity, pardoned them both, *Ælian.* ii. 4.

Agrigentum was repeatedly besieged and taken, and suffered from both the most cruel outrages, *Ib.* & *Diodor.* xxiii. 13.; *Liv.* xxiv. 35. xxv. 23. xxvi. 40. Its situation, as described by Polybius, ix. 21. made it always a place of consequence. The number of inhabitants was so diminished by its frequent disasters, that when it fell under the power of Rome, by a decree of the senate new planters were brought to it from the other cities of Sicily by T. Manlius the prætor; and Scipio prescribed laws about choosing their senate, that one half should be taken from the old, and the other from the new citizens, *Cic. Verr.* ii. 50. After this we find very little mention made of Agrigentum in the Roman authors; Strabo says that only the vestiges of its former greatness remained in his time, vi. 272. as indeed of all the cities on that coast which had been under the power of the Carthaginians, *Ib.*

The present town of GIRGENTI occupies the mountain on which the ancient citadel stood, containing near 20,000 people. The remains of antiquity here are more considerable than in any other part of the island. They lie about a mile from the modern city, and consist chiefly of temples, catacombs, and sepulchres. Of the temples, the most entire are those of Venus and Concord; and of the tombs, that of Theron. The stone of these buildings is the same as that of the whole mountain, a concretion of sea-sand and shells full of perforations, of a hard and durable texture, and of a deep reddish brown colour. The walls of the old town were in a great measure cut out of the solid rock. Travellers agree that it was a most favourable situation for a large city. It is said to have been anciently famous for its breed of horses, *Virg. Æn.* iii. 704. To them they sometimes built tombs, and on several of these erected pyramids, *Plin.* viii. 42. *f.* 64.

West from Agrigentum was CAMICUS, the seat of Cocælus, on a river of the same name, where Minos was killed, *Strab.* vi. 273.; *Herodot.* i. 169.—West from this is the river *Halycus*, at the mouth of which stood HERACLEA, called MINŌA, *Liv.* xxiv. 35.; *Polyb.* i. 25.; *Cic. Verr.* ii. 50. because it is supposed to have been built by Minos, when he came into Sicily in quest of Dædalus; the inhabitants were called HERACLIENSES, *Cic. Verr.* iii. 43.—West of this is the river *HYPSA*, *Plin.* iii. 8. joined by the *Crimeſſus*, *Criniſus* or *Criniſus*, *Virg. Æn.* v. 38. near which Timoleon defeated the Carthaginians with an army greatly inferior in number, and obliged them to leave the island, *Diodor.* xvi. 78.—81.; *Nep. in Timoleonte*, 2.

Not far from the mouth of this river, now called *Maduine*, on the west side, stood *SELINUS*, founded by the people of Megara, *Thucyd.* vi. 4.; *Strab.* v. 272. named from the quantity of wild parsley, (*σαλίσυρ*.) which grows there; so likewise the river, *Strab.* xvii. 834, called *Palmosa* by Virgil, from its palm-trees, *Æn.* iii. 705.; *Sil.* xiv. 209. which Cicero says abounded in those parts, *Cic. Verr.* v. 33. f. 87. This is not now the case; hence it is supposed the poet alludes to the dwarf palm, or palmetto, which here covers the waste lands as thick as furze or broom does in other countries. The inhabitants were called *Selinuntii*. They made a brave defence against the Carthaginians under Hannibal, and suffered dreadful cruelties after the city was taken, about the 359th year of Rome, *Diodor.* xiii. 55.—60. But the Carthaginians were soon after expelled by Hermocrates, the Syracusan, *Id.* 63. They, however, again took the place, and having destroyed it, transported the inhabitants to Lilybæum, *Id.* xxiv. i. It seems to have been again restored; for it is mentioned as one of the first considerable places in the island taken by the Saracens, and one of the last they abandoned. It was razed to the ground by the Normans.

The ancient greatness of Selinus is proved by the vestiges of it which still remain, forming the most extraordinary assemblage of ruins in Europe. They lie in several stupendous heaps, with many columns still erect, and at a distance resemble a large town with a crowd of steeples. The ruins of three temples of the old Doric order are chiefly remarkable; one of them is said to have been about three hundred and thirty feet long, and thirty-nine feet broad.

Near Selinus was *Therma Selinuntia*, *Strab.* vi. 275. now *Sciacca*, the scene of bloody feuds between two noble families called *Luna* and *Perollo*, which originated from a preference given to the former in a love affair, by the influence of King MARTIN; See *Swinburne*, xxxv. Sciacca stands upon a very steep rock hanging over the sea, and excavated in every direction into prodigious magazines, where the corn of the neighbouring territory, which is very fertile, is deposited for exportation. It contains about thirteen thousand inhabitants. At the eastern foot of the hill are several very strong mineral springs, one of them impregnated with sulphur, hot enough to boil an egg. This is used in cases of cutaneous and scorbutic disorders, paralytic affections, &c. Fragments of the conduits, pipes, and buildings of the ancient baths are still extant.

There

There are several inconsiderable streams between Selinus and the cape; the chief is *Mazära*, on which was an emporium, and a fort of the *Selinuntii* of the same name, where now is a considerable town, whence the western part of Sicily is called *Val di Mazzära*.

The most westerly point of Sicily was called *LILYBÆUM*, now cape *Boëo* or *Marsalla*, a plain neck of land projecting a few miles into the sea, and for some space covered with shallow water, *Virg. Æn.* iii. 706. There was a town and harbour near it of the same name, built by the Carthaginians, and strongly fortified, *Diodor.* xxii. 14. which sustained a siege of the Romans for ten years in the first Punic war, *Id.* xxiv. *fin.*; *Polyb.* i. 41. &c.

Near Lilybæum are three small islands, called *ÆGÆTES* or *Ægûsæ*, from *Ægusa*, one of their number, near which the Romans, under Lutatius Catulus, defeated the Carthaginians under Hanno in a sea-fight, which put an end to the first Punic war, after it had lasted twenty-four years, *Polyb.* i. 60.; *Sil.* i. 61. iv. 79. vi. 684. Peace was granted to them, on condition that they should give up all Sicily, and pay to the Romans two thousand two hundred talents of silver for twenty years, *Id.* 62.

The first town north of the cape was *MOTYE*, near the promontory *ÆGETHARSUM* or *Ægithallum*; then the town *DREPANUM*, now *Trapani*, so named from the shore being there bent in the form of a scythe, (*σφέραρον*,) fifteen miles from Lilybæum. Virgil makes *Æneas* call this coast *illatabilis*, because unfertile, *Æn.* iii. 707. or because he there lost his father *Anchises*, *Id.*

North of this was mount *ERYX*, the highest in the island except *Ætna*, *Polyb.* i. 55. hence compared by Virgil to *Athos* and the *Appenines*, *Æn.* xii. 701. on the top of which was a celebrated temple of *Venus*, *Id.* whence she is called *ERYCINA*, *Virg. Æn.* v. 759.; *Horat. od.* i. 2. 23. said to have been built by *Eryx* the son of *Venus* and *Butes*, a prince of this island, who is reported to have contended with *Hercules* in boxing, *Diodor.* iv. 23. enriched with gifts by *Æneas*, and hence held in great veneration, *Diodor.* iv. 83. The slaves who attended this temple were called *VENERII*, *Cic. Cacil.* 17. In the second Punic war a temple was built to *Venus ERYCINA* at *Rome*, *Liv.* xxii. 9. & 10. without the *Colline gate*, *Strab.* vi. 272.

Below the top of the mountain stood the town *ERYX*, a place of great strength, *Id.* 273. *Hamilcar*, general of the Carthaginians,

Carthaginians, who possessed this town, *Polyb.* i. 58. and Drepanum, being hard pressed by the Romans after the battle of Egates, was obliged to evacuate both, *Liv.* xxi. 41. xxviii. 41. and submit to the terms prescribed by the victors.

North-east from Eryx stood ÆGESTA or SEGESTA, said to have been founded by Æneas, *Cic. Verr.* iv. 33. and the work conducted by *Egestus*, who gave his name to the city, *Festus*; or by a body of men sent from Italy by Philocletes under Ægestus, a Trojan, *Strab.* vi. 272. It lay upon a ridge of hills gently sloping towards the north, sheltered on the southern and eastern quarters by high rocky eminences, at the foot of which two roaring brooks winded their course and embraced the city, called by Æneas *Scamander* and *Simois*, *Strabo*, xiii. 608. to which Virgil is supposed to allude, *Æn.* v. 634. & 756.; for his *Acesta* is the same with Ægesta, *Ib.* 718. & 750. The emporium, or port of Segesta, was at the mouth of the river, near the spot where *Castelamare* now stands. Segesta had the advantage of hot mineral waters within its district, which are still used for medical purposes. Of the ruins of Segesta, the chief is a Doric temple of thirty-six columns, all perfectly entire, except one, which has been damaged by a stroke of lightning. This edifice is a parallelogram of one hundred and sixty-two feet by sixty-six.

PANORMUS, now *Palermo*, the present capital of Sicily, was so named from the excellence of its harbour, *Diodor.* xxii. 14. It is said to have been founded by the Phœnicians, afterwards possessed by the Greeks, *Thucyd.* vi. 2. for some time the chief place of the Carthaginians; and taken by the Romans in the first Punic war, *Polyb.* i. 38. who afterwards retained possession of it, *Liv.* xxiv. 36. xxix. 1. It always continued faithful to the Roman republic and empire, till it fell under the power of the Saracens, a. 821, who made it their metropolis. The Normans took it from the Infidels, and made it the seat of empire, a. 1071.

About a mile west of Palermo is mount ERCTA or *Eircta*, now *Pellegrino*, which *Hamilcar Barca* strongly fortified towards the end of the first Punic war, *Polyb.* i. 56.; *Diodor.* xxii. 14. and preserving a free communication with the sea, maintained the post for five years, against all the efforts of the Romans to take it, *Ib.* xxiii. *fin.* till he was obliged, by the necessities of his country, to give it up, with the rest of the island. On this mount now stands the shrine of Saint *Rosalia*, the protectress of Palermo.—On the east of the city is the

little

little river *Orëthus*, now *Ammiraglio*, on the banks of which *Cæcilius Metellus* defeated the Carthaginians, *Polyb.* i. 40.

A few miles east from Panormus stood *HIMERA*, on a river of the same name, *Plin.* iii. 8. founded by the people of Zancle or *Mefsāna*, *Strab.* vi. 272. taken and destroyed by Hannibal, a general of the Carthaginians, in the first Punic war, *Diodor.* xiii. 59.; *Cic. Verr.* iv. 33. Such of the citizens as survived built *Therma* on the east side of the river, *Cic. Verr.* ii. 35

The next town on the east was *Cephaleum*, -dium, v. -dis, *Cic. Verr.* ii. 52. now *Cephaludi*, *Sil.* xiv. 253.; then the river *Monilus* and the town *HALESA*, *Cic. ib.* 7.; *Sil. ib.* 219. *CALACTA*, *Cic. Verr.* iii. 43. (*καλλι ἀκτὴ βῆνιμ λίττυς*,) *Sil.* xiv. 252.; *Diodor.* xiii. 8. — *HALUNTIVM*, *Cic. Verr.* iv. 23. — *Agathyrna*, *Liv.* xxvi. 40. — *Tyndāris* on the river *Helicon*. — *MYLÆ*, near the river *Longanus*, twenty-five miles from *Pe-lōris*, *Strab.* vi. 66. — Then *NAULÖCHUS*, and between these, a temple of *Diana Fascelina*, *Sil.* xiv. 261. on the river *Melas* or *Melan*, *Ovid. Fast.* iv. 486. where the oxen of the sun were supposed to be kept, *ib.* and on this shore something like their ordure was imagined to be thrown out by the sea, *Plin.* ii. 98. — On the bay between *Mylæ* and *Naulöchus*, *Sextus Pompeius* was defeated by *Agrippa* in a sea-fight, *Suet. Aug.* 16.; *Vell.* ii. 79.

A considerable space of the interior part of Sicily is covered by mount *ÆTNA*, now *Gibello*, an insulated mountain, or detached from all others; the largest volcano in the world. It is about two miles in perpendicular height, and above one hundred miles in circumference at the base; some make it considerably more, but it has never been measured with geometrical accuracy. It is divided into three circles or Zones, the largest and lowest of which is called *Piemontese*, and occupies a breadth of eighteen miles of rich cultivation: the second, *Regione Sylvosa*, or *Nemorosa*, the woody region, six miles: and the third, *Regione deserta*, *Netta* or *Scopetra*, the barren region, also six miles, always covered with snow, but the lower part of it only in winter. Thus the whole ascent is about thirty miles. It appears at a distance like a vast regular tapering cone or sugar-loaf terminating in a point. The present crater of this immense volcano is a circle of about three miles and a half in circumference, as it was in the time of *Pliny*, iii. 8. It goes shelving down on each side, and forms a regular hollow,

low, like a vast amphitheatre. Near the center of the crater is the great mouth of the volcano, whence issue volumes of smoke, and sometimes fire.

The appearance of the rising sun from the top of Ætna is esteemed one of the grandest objects in nature. The extent of the prospect is immense. Several smaller mountains of considerable bulk rise on the sides of Ætna in different parts, and from some one of these the great eruptions have burst forth, and not from the opening at the top.

The first ancient author who mentions an eruption of mount Ætna is Pindar. From the silence of Homer concerning it, it is supposed that either there had never been an eruption before his time, or at least not for many ages. The first eruption is said to have happened in the time of Pythagoras. From that time till the battle of Pharsalia were reckoned one hundred eruptions.

Thucydides, after mentioning an eruption in the Peloponnesian war, about the year of Rome 329, says it happened the fiftieth year after the first eruption, and that there had been three eruptions from the time that Sicily was inhabited by the Greeks, iii. 116. The ancients imagined that Ætna was diminished by its eruptions, *Ælian*. viii. 11. but of this Seneca speaks doubtfully*, *Ep*. 79.

On the north of Ætna was the town TISSA, *Sil*. xiv. 268. near the river *Onabala*; the inhabitants, *TISSENSES*, *Cic. Verr*. iii. 38. On the south, *Inessa*, called also ÆTNA, *Strab*. vi. 268.; *Diodor*. xi. 49. & 76.—West of it, *Centuripa*, -*pa*, or -*pe*, on the river *Cyamosōrus*, *Polyb*. i. 9.; *Thucyd*. vi. 94.; *Cic. Verr*. iv. 29. between them, *Adranum* or *Hadranum*, built by Dionysius, *Diodor*. xiv. 38.; *Sil*. xiv. 251. South of it, *Hybla Major*.—There were two other towns in Sicily called *Hybla*, besides this; *Hybla Parva*, called also *Megāra*, *See p*. 259. and *Hybla Minor*, or *Hera* v. *Heraa*, *Cic. Att*. ii. 1. near *Gamarina*.

West from Ætna were *Galeria*, *Diodor*. xvi. 68.—*Herbita*, *Cic. Verr*. iii. 32.—*Symæthum*, on the river *Symæthus*, and above it *Agyrium*, *Cic. Verr*. iii. 27. the birth-place of *Diodorus Siculus*, *Diodor*. i. 4.—*Aisōrus*, near the river *Chryſas*, *Cic. Verr*. iv. 44. South of it, ENNA, almost in the centre of the island, situate on an eminence, surrounded by flowery

* Ætna is termed ΤΥΦΩΙΣ, -īdis, because the giant *Typhon* or *Typhæus* was supposed to be placed under it, *Ovid. ep*. xv. 11. also TRINACRIA ÆTNA, i. e. *Sicula*, as being the most remarkable thing in the island, *Virg. Æn*. iii. 554. which is hence called TELLUS ÆTNEA, *Ovid. Met*. viii. 260.

meadows, whence Proserpine was carried off by Pluto, *Cic. Verr. iii. 48.*; *Diodor. v. 3.* Near it were several lakes, *Ib.* the chief of which was called *PERGUS*, *Ovid. Met. v. 385.* At Enna Ceres was worshipped with particular devotion, hence she was called *Ennenfis Ceres*, *Cic. Verr. iii. 49.*

East from this was the town *Palica*, near the temple of the *Palici*, certain indigenous divinities, built on the side of a lake, called *lacus Palicorum*, the waters of which, in some places, boiled up as if by the force of fire. This temple was an inviolable asylum, and oaths made in it were held most sacred, *Diodor. xi. 89.* A person convicted of having sworn falsely was drowned in the lake, *Macrob. Sat. v. 19.*; *Sil. xiv. 220.* Near this lake was *Mena*, the native place of *DUCETIUS*, a brave general of the Sicilians, *Diodor. xi. 76. xii. 29.* whose chief city was called *TRINACRIA*, which *Diodorus* says was very populous, and held the first rank among the Sicilian towns. But no other author mentions it. After the death of *Ducetius* it was destroyed by the *Syracusans*, *Ib.*

There were several other interior towns in Sicily, mentioned by the classics, as, *Bidis*, near *Syracuse*, *Cic. Verr. ii. 22.*; *Herbessus*, *Liv. xxiv. 30.*; *Tricola*, or *Triocöla*, now *Calatabotta*, on the top of a very lofty mountain, of difficult access, where *Trypho* and *Athenio* established the head quarters of the republic of slaves, whom they rescued from bondage, a. u. 649, and defended themselves against the Romans for four years, till they were reduced by *Aquilius*, *Diodor. fragment. xxxvi.*; *Flor. iii. 19.*; *Liv. epit. 67. 68. & 69.*; *Freinshem. supplement.*; *Entella*, near the river *Crimissus*; *Iëta*, on mount *Iëtas*, *Sil. xiv. 272.*; *Halyca*, towards *Lilybæum*, or *Halycia*, now *Salemi*, from the saltiness of its waters and soil; *Petrina* or *Petrea*, *Callipölis*, *Engyon*, *Ib. 249.*; *Amastrea*, *Apollonia*, *Arabela*, *Eubæa*, &c. But several of these were places of small importance, and the situation of some of them is not ascertained.

Sicily is now divided into three parts; *Val di Noto*, so called from the principal town of that division; *Val di Mazara*, named from one of its cities; and *Val Demona*, of uncertain etymology.

History of SICILY.

THE first inhabitants of Sicily were the *Cyclops* and *Lestrigönes*, a savage race of men. It was afterwards peopled from different nations, chiefly by the Greeks. It was governed by

a number of petty princes, called *Tyrants*; who being expelled, the different states enjoyed intervals of freedom. The rest of Sicily generally followed the fortune of Syracuse, its capital.

The Carthaginians made many attempts to become masters of the island. Having formed an alliance with Xerxes, king of Persia, they invaded it with a great army under Hamilcar, but were defeated by GELON, tyrant of Syracuse, b. C. 481. The merits of Gelon enabled him to transmit the sovereignty to his brother Hiero; but *Thrasylbus*, the son of Hiero, on account of his tyrannical behaviour, was expelled. After which Syracuse enjoyed liberty for sixty years. During this period it was attacked by the Athenians.

DIONYSIUS having, with wonderful address and much cruelty, made himself master of the government, after surprising turns of fortune, held it for thirty-eight years. For most part of that time he carried on war against the Carthaginians with various success. He was succeeded by his son *Dionysius*, called the *Younger*, who equalled him in cruelty, but not in abilities. He was first expelled by his relation DION, the scholar of Plato, at whose desire he had formerly invited that philosopher to his court, but profited little by his instructions.

Dion being assassinated by Calippus, an Athenian, the tyrant again obtained the government; but was finally expelled by TIMOLEON of Corinth, one of the most virtuous of the Greeks, who restored liberty to Syracuse, and to the rest of Sicily, b. C. 347. Dionysius retiring to Corinth, is said to have been forced by extreme poverty to open a school for teaching children.

The Syracusans tasted the sweets of liberty but for a short time. AGATHOCLES, the son of a potter, obtained the sovereignty, and exercised it with the most horrid cruelty. Being besieged by the Carthaginians, he boldly carried the war into Africa, where at first he met with the greatest success; but suffering a reverse of fortune, he basely abandoned his troops, and returned to Syracuse. He at last perished by poison, after a reign of twenty-eight years, b. C. 289.

The Syracusans, being hard pressed by the Carthaginians, requested aid from *Pyrrhus*, at that time in Italy. His rapid success at first gave them great hopes; but having, by his insolence and imprudence, alienated the affections of the Syracusans, he suddenly left them exposed to new calamities, b. C. 275.

They never regained tranquillity till HIERO, a descendant of Gelon, was created King. He having relinquished the alliance of the Carthaginians, in the first Punic war joined the Romans;

mans; and during a peaceful reign of fifty years, rendered his subjects happy. The troubles which followed the murder of his son *Hieronymus*, who was cut off for his cruelty, terminated in the final reduction of the island to the Romans. Sicily was the first country they reduced into the form of a province. Since the overthrow of the Roman empire, it has in general shared the same fate with the kingdom of Naples.

SICILY is governed by a viceroy, appointed by the king of Naples, who resides at Palermo, and rules with the same uncontrouled authority as his master. The Barons exercise absolute power over their vassals. All causes, civil and criminal, are determined by their creatures. This abject state of the people discourages industry. There is therefore little commerce in the island, but what arises from the necessity of disposing of its superfluous products for those of foreign countries, which habit and luxury have rendered necessary for the support, cloathing, or convenience of its inhabitants; and these articles they generally receive at second-hand from Naples, Genoa, Venice, or Leghorn. The principal trade of the island is carried on at Palermo and Messina.

The exports are, corn, oil, wine, brandy, cheese, salt-fish, silk, fruit, manna, salt, sumach for dying, lemon-juice, rags, sulphur, &c. The imports from different countries are too numerous to be recounted; *Swinburne*.

The inquisition was abolished in Sicily the 27th March 1782, by the address and influence of the Viceroy *Caraccioli*.

INSULÆ ÆOLIÆ, or the LIPARI ISLANDS.

BETWEEN Sicily and Italy were the islands called ÆOLIÆ INSULÆ, or *Æolides*, from Æolus their king, called also *insula VULCANI*, *Liv. xx. 51.* or *VULCANIÆ*, and by the Greeks, *Hephestiades*, from *Ἡφαιστος*, the Greek name of Vulcan, because some of them emitted flames, as they still do; also *LIPARÆORUM insula*, from *Lipara*, the chief of them, *Plin. iii. 9.*; *Strab. vi. 274.* and *275.* now the *Lipari* or *Liparæan* islands, seven in number, *Ib. & Diodor. v. 7.*; *Mel. ii. 7.*

The largest, next to Lipara, is *Strongyle*, now *Stromboli*, named from its round figure, *Strab. ib. 276.* about ten miles in circumference; it now sends forth flames incessantly. Its crater is not on the summit, as in other volcanoes, but on its side, more than two hundred yards from the top. In this mountain Æolus, the god of the winds, *Sil. ix. 492.*

was supposed to reside, *Strab. ibid.* and to confine the winds in a vast cave, as in a prison, hence Virgil calls it *ÆOLIA*, *Æn. i. 52.* after Homer, *Odys. x. init.*; but this name may also refer to Lipāra, as *Æn. viii. 416.* or indeed to all these islands.

The island between Lipara and Sicily was called *HIERA* (*ispa*.) i. e. *sacra* sc. *Vulcano*, *Diodor. ibid.* or *Templum Vulcani*, *Strab. ibid.* by Virgil, *Vulcania tellus*, *Ibid.* by Strabo also *Thermissa*, from its emission of flames, *Ibid.*; here Vulcan was supposed to have his work-shop, *Thucyd. iii. 82.* It was believed there was a communication below ground between the Liparean volcanoes and *Ætna*, *Diodor. ibid.*

North-west of Hierā are, *Ericusa*, so called from being covered with heath, now *Alicudi*; and *Phenicusa*, from its abundance of palm-trees or palmettos, now *Felicudi*. The other two are, *Didyme* and *Eunymos*; the last is so called, because it lies on the left of those who sail from Lipara to Sicily, *Strab. ib.*

There are two or three small islands east from the Lipari islands not classed with them; *Heraclea*, or the island of Hercules, *Hicesia*, &c. and two to the west, *Uffica* and *Osteodes*, named from the bones (*ὀστία*) of six thousand mutinous mercenaries, whom the Carthaginians sent thither to perish, *Diodor. v. 11.*

There was in Lipara a city of the same name, founded by Lipārus, the son of Auson, a king of Italy, who gave name to it and the island. He was succeeded by *ÆOLUS*, a foreigner, (the son of Hippōtos, *Diodor. iv. 67.* hence called *HIPPOTADES*, *Ovid. ep. xviii. 46.*), who happened to come to the island, and married *Cyāne*, the daughter of Liparus. This *Æolus* is said to have invented the use of sails. From his skill in prognosticating the weather, he is represented in fable as the ruler of the winds, *Id. v. 7.* Homer makes *Ulysses*, in his wanderings, to land on the island of *Æolus*, and to receive from him the winds, shut up in a leathern bag, *Odys. x. 19.* Lipara was afterwards possessed by a colony of *Cnidians* and *Rhodians*, *Diodor. v. 9.* It fitted out a fleet, and having the other islands under its subjection, long withstood all the attacks of the *Tuscans*, *Strab. vi. 275.* nay, often vanquished them by sea, and sent the tenth of the spoil as a present to *Apollo* at *Delphi*, *Diodor. v. 9.* The Athenians also attacked them, but without success*, *Thucyd. iii. 82.*

Lipara

* In the time of *Camillus* the Liparenses publicly exercised piracy, but they did not act as pirates to the Roman ambassadors, who fell into their power, when they were carrying a golden cup to *Delphi* as a present to *Apollo*, in consequence

Lipara afterwards fell under the dominion of the Carthaginians, *Polyb.* i. 21. It was taken by the Romans in the first Punic war, *Ib.* 39. after which we find it seldom mentioned. Under the Romans it seems to have been much exposed to the depredation of pirates, *Cic. Verr.* iii. 37.

IN the African sea, about eighty-four miles from Camerina, and one hundred and thirteen from Lilybæum, is the island MELITE, or MELITE, *Plin.* iii. 8.; *Strab.* xvii. 834. now MALTA, anciently remarkable for its manufactures, as it still is, *Cic. Verr.* iv. 46. particularly of cotton, *Diodor.* v. 12. hence called *Melitenfis vestis*, i. e. *ex gossypio facta*, *Ib.* ii. 2. In this island the Apostle Paul is said to have been wrecked, *Acts*, xxviii. 1. to whom a church is consecrated; and near it a statue of the saint placed on the very spot on which the house stood where he was received after his shipwreck, and where he shook the viper off his hand into the fire without being hurt by it: at which time the Maltese believe the saint cursed the venomous animals of the island, and banished them from it for ever. It seems, in fact, there are now no venomous animals in Malta; See *Brydone's Tour through Sicily and Malta*. But the best commentators maintain that the apostle Paul was not wrecked here, but on an island of the same name in the Hadriatic, on the coast of Illyricum, now called *Meleda*, and belonging to the republic of Ragusa.

Malta was first peopled by a colony of Phœnicians, who extending their commerce all the way to the western ocean, found this island a commodious station, on account of its excellent harbours, *Diodor.* v. 12. It was afterwards possessed by the Carthaginians. Sempronius the consul reduced it under the power of the Romans in the second Punic war, *Liv.* xxi. 51.

Malta is now famous for being the residence of the Knights of St John of Jerusalem, hence called the *Knights of Malta*, to whom it was given by the Emperor Charles V. 1530, after they were driven out of Rhodes by the Turks. Its chief town is *Valetta*. The Turks again attacked them here, but were obliged to raise the siege with great loss, 1566.

sequence of a vow which Camillus had made of consecrating to that god the tenth part of the plunder of Veji. Timasitheus, the chief magistrate of Lipara, from a motive of religion, not only restored the cup to the ambassadors, but also, having entertained them hospitably, sent a guard of ships to conduct them to Delphi, and bring them back safe to Rome. On which account, by a decree of the senate, a league of hospitality was made with him, and presents given him by the public, *Liv.* v. 8.

West

West from Malta is the island *Gaulos*, now *Gozo*, and *Cosigara*, Sil. xiv. 273.

SARDINIA, between 39° and 41° north latitude, and between 8° and 10° east longitude, about 170 miles long, and 90 broad, Strabo says, 220 miles long, and 98 broad, v. p. 224.; of a fertile soil, but unhealthful; called by the Greeks *Ichnusa*, from its resemblance to the sole of the foot. Its chief city was *Calāris*, CAGLIARI. It is separated from Corsica by a strait called *Taphros* or *Fossa*, about seven miles broad, now the *straits of Bonifacio*. Neither serpents nor wolves are said to be produced in this island; nor any poisonous herb, except one, which, when eaten, contracts the nerves, and produces the grin of laughter, in which state the patient dies; hence *Risus Sardous* or *Sardonius*, Serv. ad Virg. ecl. vii. 41.; Cic. Fam. vii. 25. *Sardi venales* was another proverb for any thing of small value, Cic. Fam. vii. 24.

The Romans forcing the Carthaginians, when attacked by their foreign mercenaries, to give up this island, was the chief cause of the second Punic war. After the fall of the Roman empire it was subject to various states. In later times, it fell under the dominion of Spain. In the year 1719 it was allotted to the Duke of Savoy, with the title of *King of Sardinia*. Its present sovereign is his son, Victor Amadeus Maria, who succeeded his father, 1773.

CORSICA is 150 miles long, and 50 broad; rough and barren; Strabo makes it 160 miles long, and 70 broad, v. p. 224. called by the Greeks *Cyrnus*, whence the epithet *Cyrneus*; the people, *Corfi*, famous for the noble stand which the inhabitants made for their liberty against the Genoese, and afterwards against the French, under their general Paoli. Its chief city is Bastia *.

TURKEY in EUROPE.

TURKEY in Europe is situate between 36° and 49° north latitude, and 17° and 40° east longitude, 1000 miles long, and 900 broad, and contains the following countries:

* The bees in Corsica anciently produced bitter honey, *Ovid Amor.* i. 12. 10.; Serv. in *Virg. G.* iv. 100. hence, *Et thyma Caeropia Corsica ponis api*, You set coarse food before one accustomed to better fare; or, You require a good poem on a bad subject, *Martial.* xi. 43. 4.

I. GREECE.

GRÆCIA was called by the natives *Hellas*, and the inhabitants *Hellēnes*. By the poets the people are called *Danaï*, *Pe-lasgi*; *Argivi* or *Argēi*, *Achivi*, &c. The name of *Græci* is not used by Homer or Virgil.

Greece anciently comprehended *Peloponnesus*, *Græcia Propria*, *Thessalia*, *Epīrus*, and *Macedonia*; but the two last were afterwards not included in it. It was divided by the Romans into two provinces, *Achaia*, containing the two first; and *Macedonia*, the three last.

PELOPONNESUS.

THIS peninsula has its name from Pelops, the son of Tantalus, king of Phrygia, as if it were, the *island of Pelops*, (*Πελοπος νηος*.) By its gulfs and capes it resembles the leaf of a plane-tree, and is now called *Morea* *.

Peloponnesus is joined to *Græcia Propria* by the isthmus of Corinth, which, where narrowest, is only forty stadia over, *Strab.* viii. 355. or five miles, *Plin.* iv. 6. f. 10. Here the different states of Peloponnesus occasionally formed entrenchments, when in dread of an invasion, *Herodot.* viii. 40. Here also were celebrated the Isthmian games, every three years, near a temple of Neptune, and a wood of pine trees consecrated to that god, *Strab.* *ib.*; *Pausan.* ii. 1. An attempt was made to dig through the isthmus by Demetrius, Cæsar, Nero, and others, but without success, *Plin.* iv. 4.

Peloponnesus was divided into six parts, *Achaia*, *Elis*, *Messenia*, *Laconica*, *Arcadia*, and *Argolis*.

I. ACHAIA — Chief towns, *Corinthus*, and *Sicyon*, the most ancient city in Greece.

SICYON was anciently called *Ægiæle*, from its first king *Ægiæleus*, *Pausan.* i. 5. & 6. From his grandson *Apis*, the whole country within the isthmus was called *APIA*, before the

* It is nearly as long as broad, about one thousand four hundred stadia, *Strabo*, viii. p. 355. Pliny makes it one thousand five hundred and twenty stadia, or one hundred and ninety miles broad, from the promontory of *Malea* to the town of *Ægium*, on the Corinthian gulf; and one hundred and twenty-five miles crosswise, from *Olympia* to *Argos*, iv. 6. f. 10.; in circumference, five hundred and sixty-three miles, *Id.* 4. f. 5.

arrival of Pelops at Olympia, *Ib.* 5. from Lydia, *Id.* v. 1. or Phrygia, *Strab.* vii. p. 321.

CORINTH was called 'anciently EPHYRA or EPHYRE, *Plin.* *ib.*; *Lucan.* vi. 57.; *Ovid. Met.* ii. 239. It stood at the foot of a high hill, on which was the citadel, called ACROCORINTHUS, *Plin.* iv. 4. The circumference of the city was forty stadia, and including the citadel, eighty-five, *Strab.* viii. 379. Corinth is called *bimāris* by Horace, *od.* i. 7. and by *Ovid, Met.* v. 407. *ep.* xii. 27. because it had a port both on the Corinthian or Crissaean and the Saronic gulphs: on the former, *Lechaum*, connected with the city by a double wall, about twelve stadia in length; and on the latter, *Cenchree*, distant from Corinth seventy stadia, *Strab.* *ib.* 380. The road to the citadel had so many windings, that one had to go thirty stadia before reaching the top, *Ib.* At the entrance stood a temple of Venus, from which there was a very extensive prospect, *Pausan.* ii. 4.; *Strab.* *ib.* In the citadel was a large fountain, called PIRENE, *Plin.* *ib.* whence FIRENIS UNDA is put for Corinth, *Ovid. Pont.* i. 3. 75.

The danger from pirates and storms, in sailing round the capes of Malea and Ténarus, determined merchants rather to transport their goods over the isthmus, whence Corinth became the mart of Asia and Europe, *Strab.* *ib.* 378. The celebration of the Isthmian games added to its consequence*, *Ib.*

The artificers of Corinth were famous for their skill. By mixing copper with a small quantity of gold and silver, they composed a metal extremely brilliant, called *Æs CORINTHIUM*, which was almost proof against rust, *Cic. Tusc.* iv. 14. and therefore held in the highest estimation, *Cic. Verr.* iv. 44.; *Plin.* xxxiv. 8. It was falsely supposed to have been accidentally produced at the burning of Corinth, when that city was taken by Mummius, *Plin.* *ib.* 2.; *Flor.* ii. 16. The ornaments on the pottery ware of Corinth were executed with such skill, that they were preferred to marble and the precious metals, *Strab.* viii. 381. A number of these, and of the most valuable pictures, were destroyed by the Romans at the taking of the city †.

Corinth lay in ruins till it was rebuilt by Julius Cæsar, who sent thither a colony composed chiefly of freed men. They,

* The extravagant price at which certain pleasures were purchased in this city gave occasion to the proverbial expression, *Non curio homini contingit adire CORINTHIUM*, *Horat. ep.* i. 17. 36.; *Gell.* i. 8.; *Strab.* viii. 378. but others suppose an allusion to be here made to the difficulty of reaching the harbour of Corinth, *Suidas.*

† Mummius, who took Corinth, was a man of great magnanimity, but had little taste for the arts, (*μεγαλακρὸν μάλλον ἢ φιλότιχος*;) *Strab.* *ib.*

in removing the rubbish, found a great many vessels of brass and earthen ware, which, when carried to Rome, were sold at a great price, under the name of *Necrocorinthia*; because many of them were found in sepulchres*, *Ib.* 382.

The other cities of Achaia were less considerable; *Pblius*, *-untii*, *Pellène*, *Ægira*, *Helice*, destroyed by an earthquake, *Strab.* viii. 384.; *Ægium*, *Rhium*, *Patra*, *Phara*, *Bura*, *Olēnus*, *Dyme*, &c. Near *Ægium* was *HOMAGYRIUM*, so called, because Agamemnon there assembled the Grecian chiefs to concert measures for their expedition against Troy, *Pausan.* vii. 24.

II. ELIS or ELĒA.—The chief cities were, *ELIS*, on the river *Penēus*, now *Belvidere*; and *OLYMPIA*, on the river *Alphēus*, near which the *Olympic games*† were celebrated every fifth year; the period of four years complete being called an *OLYMPIAD*. Here was a magnificent temple of Jupiter, hence called *OLYMPIUS*; and a celebrated image of that god, made by *Phidias*, *Strab.* viii. 353. from the description of *Homer*, *Il.* i. 528.

Near the place where Olympia stood was the ancient city of *PISA*, which the people of Elis (*Elēi*) destroyed, *Pausan.* v. 10. whence this part of the country was called *PISĀTIS*, *-īdis*, *Strab.* *ib.* 356. hence also *Pisa* is put for Olympia, *Virg. G.* iii. 180. By a colony from this city *Pisæ* in Tuscany was founded, hence called *Alphēæ ab origine Pisæ*, *Virg. Æn.* x. 179.

III.

* Near Corinth was a grove called *Cranēum*, occasionally the residence of *Diogenes* the cynic, where Alexander the Great is said to have visited him, *Plutarch.* in *Alexandro*, 671.

† There were four solemn games among the Greeks, consecrated by religion, (hence called *ἱεροὶ ἀγῶνες* v. *ἀθλοὶ*, or *ἱερὰ ἀθλὰ*, *sacra certamina*), the *Olympic*, *Pythian*, *Isthmian*, and *Nemean* games. Of these, the *Olympic* were the chief. The contests at all of them were much the same; namely, running, leaping, wrestling, boxing, and throwing the *discus*, a kind of round quoit of stone, lead, or other metal, launched from a thong run through a hole in the middle of it. These contests were called, from their number, *five*, *PENTATHLON* or *QUINQUERTIUM*, also *gymnastic*, (*ΛΥΔΙ ΓΥΜΝΑΣΤΙΚΑ*), from the place of exercise, (*gymnasium* vel *palaestra*), where the combatants (*ATHLETÆ*) were trained, usually naked, (*γυμνοί*), and for a considerable time before restricted to a particular regimen, *Horat. art.* p. 412.; *1. Corinth.* ix. 25. There was a contest in which both wrestling and boxing were united, called *pancratium*, because it required the whole strength, (*πᾶν κρατος*).

The place where these contests were exhibited was called *STADIUM*, *Pausan.* vi. 20. The principal contest was running, of which there were several kinds, on foot, on horseback, and in chariots; chiefly the last, because anciently chariots were much used in war. That part of the Stadium where the

III. MESSENIÆ. — Its chief city was called *Messene*, which was anciently the name of the country, when it was subject to the kings of Lacedæmon, *Strab.* viii. 358. *Messene* is said to have been built by Epaminondas, *Pausan.* iv. 27. But *Ovid* makes it to have existed in the time of *Hercules*, *Met.* xii. 549.

MESSENE

the horse and chariot races were performed was called HIPPODROMUS, *Pausan.* vi. 20. & 21.; the part where the course began, CARCERES or CARCER, (*ἀστεὶς, βάλλεις, vel γραμμὴν*, because anciently marked by a white line); where it terminated, ΜΕΤΑ, (*τέλος, τέρμα, vel γραμμὴν, linea*, whence *mors ultima linea rerum est*, *Horat.* ep. i. 16. 79.) The prize of the victors was a branch of the palm tree (ΠΑΛΜΑ), which they carried in their hands, *Gell.* iii. 6. and at the Olympic games, a crown or wreath of olive, *Herodot.* viii. 26.; at the Pythian games, generally of laurel, at the Isthmian games, of pine; and at the Nemean, of parsley.

The prize was made of small value, that the combatants might be animated by the love of glory, not of sordid gain.

Those who conquered were called HIERONICÆ, on whom the highest honours were conferred. They were conducted with great pomp to their native cities, which they entered through a breach in the walls, made for that purpose, in a chariot drawn by white horses, *Suet. Ner.* 25. whence the games were called *Istaphica certamina*, (from *ἰστασθαι, invehor.*) *Plin.* ep. x. 119. The victors were maintained during the rest of their lives at the public expence. *Cicero* informs us, that to be victor at the Olympic games (*Olympionices, -ca*), was esteemed almost more glorious than a triumph at Rome, *Flacc.* 13.; *Tuf.* 9. j. 46. hence a victor is said to be equal to the gods, (*ἰσοθεός*;) *Lucian.* de gymnas. p. 273. so *Horace*, od. i. 1. 6. iv. 2. 18. Statues of the victors were erected in the wood round the temple of Jupiter Olympius, *Pausan.* vi. 1. 2. &c. and also sometimes of their horses, *Ib.* vi. 13. Even kings did not think it below them to contend at the Olympic games, *Pindar.* It was not required that the proprietor of the horses should drive them himself; the registering of his name was sufficient. No person branded with infamy was admitted as a combatant.

The Olympic games are said to have been first instituted by *Hercules*, *Strab.* viii. 355.; *Apollodorus.* ii. 7. 2.; *Diodorus.* iv. 14. v. 64 in honour of *Pelops*, *Stat. Theb.* vi. 5. but were afterwards omitted. *Homer* does not mention them, *Strab.* *ib.* They were restored by *Iphitus*, a sovereign of that country, as it is said, by the advice of *Lycurgus*, *Plutarch.* in *Lycurg.* The purpose of all these games was to prepare the youth for war, by improving their agility and strength.

The Greeks first began to mark the chronological order of events by Olympiads, the year in which one *Coræbus* of Elis obtained the chief prize, that is, the prize in the chariot-race, and whose name was first inscribed in the public register of the Elisians, and gave name to the Olympiads. This year answers to the 776th year before Christ, and is a remarkable æra in history, *Pausan.* v. 8. Some authors, as *Diodorus* the Sicilian, mark not only the year of each Olympiad, but also the chief Archon of Athens, and the consuls of Rome for that year.

The people of Elis (*Elisi*) commonly had the direction of the games, and sometimes the people of Pisa, before the destruction of that city, *Strab.* viii. 355. Those chosen by the Elisians to preside as judges of the combats, were called HELLENODICÆ, *Pausan.* v. 9. or AGONOTHETÆ, i. e. *Certaminum judices* vel MAGISTRI, as they are called by *Suetonius*, *Ner.* 12. As the Elisians determined

MESSENE stood at some distance north of the top of the Messenian gulph, *Plin.* iv. 5. It was strongly fortified, and joined by a common wall to an almost impregnable fortress, called ITHOME, *Paus.* iv. 31. like Corinth *, *Strab.* viii. 361. The ancient capital was PYLOS, the city of Nestor; hence he is called PYLIUS, *Ovid. Met.* viii. 365. xii. 542. It was called *Pylos Messeniaca*, to distinguish it from two other towns of the same name; one of them on the Alphæus, which Strabo makes the residence of Nestor, *ib.*

PYLOS of Messenia stood on the Ionian sea, near the small island *Sphaeria*, where a large body of Lacedæmonians being surrounded by the Athenians under Demosthenes and Cleon, in the Peloponnesian war, were at last obliged to surrender, *Thucyd.* iv. 1.—42.

The other towns of Messenia were, *Cyparissa*, *Metbône*, *Asine*, *Thuria*, *Corône*, *Pheræ*, *Oechalia*, &c. The promontory at the bottom of the Messenian gulf, on the west, was called ACRITAS, *Pausan.* iv. 34.

IV. LACONICA or *Laconia*.—The chief city, LACEDÆMON or SPARTA, the most powerful in ancient Greece, now called MISITRA, at the foot of mount TAYGËTUS, on the west side of the river EURÔTAS, which runs into the Laconic gulf, forty-eight stadia, or six miles in circumference, *Polyb.* ix. 20. the houses small and without ornament, not built close

terminated the prizes, hence *Elza palma*, the prize of victory, *Horat. od.* iv. 2. 17. the same with what Virgil calls *Olympiæ præmia palme*, *G.* iii. 49. *Celer Elio sarcere missus equus*, quickly starting from the barrier, *Ovid. ep.* xviii. 166. *Hic est ad Elæi metas, et maxima campi sudabit spatia*, shall run in the stadium or course at Olympia, *Virg. G.* iii. 202. *Eliadum palmas Epirus equarum*, sc. mittit, produces mares fit to gain the prize at the Olympic games, *ib.* i. 59. which are called OLYMPIA, *Jorum*, sc. certamina, *Horat. ep.* i. 1. 50.; *Cic. Brut.* 69. Anciently women were not permitted to see these games, *Pausan.* v. 6. but afterwards we read of female combatants, and some of these also victors, *Ælian.* x. 1.; *Pausan.* iii. 2.

The games lasted for five days. The first day fell on the 11th of the month called *Hecatombæon*, which began with the new moon following the summer solstice. During the celebration of the games there was a suspension of hostilities between the different states, *Thucyd.* v. 49. & 50.

An immense crowd of people assembled to this solemnity, not only from all Greece, but also from remote countries.

Works of genius were also exhibited at the Olympic games. Here Herodotus read his history, *Lucian*; and the honours conferred on him are said to have so affected Thucydides, then a boy, that he shed tears, and thereby attracted the notice of Herodotus, *Suidas* in voce THUCYDIDES.

* Ithome and Acrocorinthus were called the two horns of Peloponnesus, by seizing which, as the horns of an ox, one might become master of the whole. The strength of these two cities, however, did not prevent them from being once and again taken and destroyed, *Strab. ib.*

together, but divided into different villages or hamlets (*κατακομας*), according to the ancient manner of the Greeks, *Thucyd.* i. 10. The city was not surrounded by walls, *Nep. Agesil.* 6. till it fell under the dominion of tyrants, after the time of Alexander the Great, *Liv.* xxxiv. 38.; *Justin.* xiv. 5.; *Pausan.* vii. 8. — called *PATIENS* by Horace, *od.* i. 7. 10. and *SEVERA*, by Cicero, *Legg.* ii. 15. from the hard discipline with which the youth were brought up, *Cic. Tusc.* v. 27. according to the laws of Lycurgus, (quibus *summa virtus in patientia ponebatur*, *Nep. Alcibiad.* 11.) The inhabitants were called *LACEDÆMONII*, *LACONES*, or *SPARTANI*. They affected great conciseness of expression, whence *Stylus Laconicus*, vel *LACONISMUS*, was put for brevity, *Cic. Fam.* xi. 25.

About twenty stadia south of Lacedæmon stood *AMYCLÆ*, on the west bank of the *Eurōtas*, *Polyb.* v. 19.; *Liv.* xxxiv. 28. abounding in fruitful trees, hence called *VIRIDES*, *Stat.* ix. 769. the usual abode of Leda, hence called *LEDÆA*, *Ib.* vii. 163.; *Sil.* ii. 434. where was a splendid temple of Apollo, *Polyb.* *Ib.* hence called *APOLLINÆA*, *Stat. Theb.* iv. 223. — On the opposite bank of the *Eurotas* stood *THERAPNÆ*, where was a temple of Castor and Pollux, whence they are called *THERAPNÆI FRATRES*, *Stat. Theb.* vii. 793.; *Silv.* iv. 8. 52.

West from the mouth of the *Eurotas* stood *GYTHIUM*, or *Gythæum*, the port of Lacedæmon, a place of great strength, *Liv.* xxxiv. 29.; *Polyb.* v. 19.; *Cic. Off.* iii. 11. not far from which anciently stood *HELOS*, which the Lacedæmonians having taken, reduced the inhabitants to slavery, whence all their slaves were called *HELÔTES*, *Helôte* or *Ilôte*, Scholiast. ad *Thucyd.* i. 101.; *Nep. Pausan.* 3.; *Liv.* xxxiv. 27. but *Strabo* gives a different account of their origin, vi. 278.

At the bottom of the Laconic gulf, on the east side, was the promontory *MALEA* or *Malæa*, dangerous to mariners, *Virg. Æn.* v. 193.; *Ovid. Amor.* ii. 11. 20. & 16. 24. and on the west side, *TENÆRUS*, the most southern point of Europe; where was a temple of Neptune, reckoned inviolable, *Nep. Pausan.* 4. and near it a cave, through which Hercules is said to have dragged Cerberus from the infernal regions, *Strab.* viii. 363. hence Horace calls it *lucis horrida Tenari sedes*, *od.* i. 34. 10. and Virgil, *Tenarias etiam fauces, alta ostia Ditis*, *G.* iv. 467. Here was a quarry of black marble, *Plin.* 36. 22. f. 43.; *Propert.* iii. 2. 11. Here also was a town called *TENARUM*, or *Cænepōlis*, (*Καινηπολις*), *Pausan.* iii. 25. hence *Tenarides*, -*æa*, is put for Hyacinthus, the Lacedemonian, *Ovid. Met.* x. 183. *Marita TENARIA*, for *Helēna*, *Id. epist.* xiii. 45. The

The other towns of Laconica were, SELASIA, famous for the defeat of Cleomènes, *Pausan.* ii. 9.; *Plutarch. in vita ejus: Delium, Epidaurus Limæra, Prasæ, Cyphanta, Leuce, Phæa vel Phææ, Cynosura, v. -a, Tripolis, Pitæna, &c.*

V. ARCADIA, the country of shepherds, sacred to Pan. — Its chief cities were, TEGÆA, whence Pan is called TEGÆÆUS, *Virg. G. i. 18. Pallantium* or *Pallantiæum*, the city of Evander; *Mantineæ*, famous for the death of Epaminondas; and *Megalopolis*, founded by that commander, *Pausan.* iv. 27. ix. 14. On the confines of Laconia, *Belbina*; its territory, *ager Belbinitis*, *Liv. 34. 38.* Arcadia was very populous. It was said to contain three hundred thousand slaves, *Athenæus*, vi. 60.

Arcadia abounded with lofty mountains*.

Towards the north of Arcadia was a woody hill, called NONACRIS, *Plin. iv. 6. f. 10.; Ovid. Fast. ii. 275.* near which was a town and district of the same name, *Vitruv. viii. 3.* Here, from a steep rock, distilled a deadly water, forming a small stream, called Styx, which proved fatal to every one that tasted of it, *Plin. ii. 103.; Senec. Nat. 2. iii. 25.* It ran into the river Crathis, *Pausan. viii. 18.* This water corroded every substance, except the hoofs of certain animals, as of a horse, an ass, or a mule. By means of it Alexander the Great is said to have been poisoned, *Plin. xxx. fin.; Curt. x. 10. 16.; Plutarch; Pausan. viii. 18.* The Arcadians, when they had occasion to confirm any engagement by an inviolable oath, used

* The chief mountains of Arcadia were, CYLLENE, where Mercury is supposed to have been born, hence called CYLLENIUS, *Virg. G. i. 336.; Æn. iv. 252. & 276. and Cyllenia proles*, *Id. 258* — MÆNÆLUS, frequented by the nymphs, *Virg. Ecl. x. 55.* whence *Mænælii versus*, Arcadian or pastoral verses, *Virg. Ecl. viii. 21.* — ERYMANTHUS, covered with woods, famous for the wild boar slain by Hercules, *Id. Æn. vi. 802.* — PARTHENIUS, said to be so named from the virgins (*παρθεναί*) who used to hunt in its forests, *Serv. ad Virg. Ecl. x. 57.* hence *Parthenii campi*, the Arcadian plains, *Ovid. ep. ix. 49.* — LYCÆUS, often mentioned by Virgil, *Ecl. x. 15. G. i. 16. iii. 2. 314. iv. 539.* where was a temple of Pan, near which games were celebrated in honour of him, *Pausan. viii. 38.* whence Pan is called LYCÆUS, *Æn. viii. 344.; Liv. i. 5.* and a place in Rome was named LUPERCAL, where the *Lupercalia*, or festival of Pan, instituted by Evander, was celebrated, *Id. & Ovid. Fast. ii. 423.* — STYMPHALUS, at the foot of which was a lake of the same name, where Hercules destroyed the famous birds of prey, called STYMPHALIDES, or STYMPHALIA MONSTRA, *Catull. lxi. 113.* — PARRHASIUS, a woody mountain, *Stat. Theb. vii. 163.* and cold, *Ovid. Fast. ii. 276.*; there was also a town called PARRHASIA, *Plin. iv. 6. f. 10.* The inhabitants of this city and mountain (PARRHASII) are said to have been one of the most ancient tribes in Greece, *Strab. viii. 388.* hence *Parrhasius*, Arcadian, *Ovid. Met. viii. 315. Parrhasius, Idis, Calisto, Id. ii. 460.* from her frequenting this mountain, *Parrhasius arctos*, the Uræa Major, *Id. Trist. i. 3. 48. Parrhasia penna*, the winged sandals of Mercury, *Lucan. ix. 660.* — PHOLOE, on the confines of Elia.

to go to the town Nonacris, and swear by the water of STYX, *Herodot.* vi. 74. which probably gave rise to the fables of the poets concerning the infernal river of that name.

Near Nonacris was the town PHENEUS, *Strab.* viii. fin.; *Virg. Æn.* viii. 165.; and south-west of it, CLITOR, *Pausan.* viii. 17.; *Strab. ib.* where was a fountain, the waters of which caused a disgust at wine, *Plin.* xxxi. 2.; *Vitruv.* viii. 3.; *Ovid. Met.* xv. 322.

These, and other neighbouring towns, being greatly reduced by continual wars, the inhabitants of them were carried to Megalopolis (i. e. magna urbs), to people that new city, *Strab.* viii. 388. which itself did not exist long, but was destroyed by Cleomènes, king of Sparta, *Polyb.* v. 93.

VI. ARGOLIS, (*Αργυα*.) — Its chief town was ARGOS, or oftener ARGI, the favourite city of Juno, *Virg. Æn.* i. 24. situate on the river INACHUS, which runs into the Argolic gulf, defended by two citadels, *Liv.* xxxiv. 25. The inhabitants were called ARGIVI, *Ib.* often put for the Greeks in general. The harbour of Argos was NAUPLIA, so called from its being filled with ships, (*α ναυς, navis, et πλεω, impleo,*) *Strab.* viii. 368. near which was Temenium, where Temēnus, the first of the Heraclidæ, that reigned at Argos, was buried, *Ib.* South of this was the lake of LERNA, where Hercules slew the dreadful Hydra, and a river of the same name, *Ib.* & 371. abounding in fish, *Virg. Æn.* xii. 518. Near Lerna was the fountain Amymōne, *Strab. ib.*; *Ovid. Met.* ii. 240.

North of Argos stood MYCENÆ, the city of Agamemnon, *Virg. Æn.* vi. 838. Both Mycænæ and Argos are celebrated for their breed of horses, *Horat. od.* i. 7. 9. After Agamemnon, Mycænæ sunk in its importance, till at last it was destroyed by the Argives, *Strab.* viii. 377. — North-west of this was NEMÆA; and near it a grove, where the Nemæan games were celebrated every three years. Here Hercules is said to have slain the Nemæan lion, *Ib.*

Near Mycænæ was TIRYNS, a strong fortress, *Homer. Il.* ii. 66. the birth-place of Hercules, whence he is called TYRINTHIUS, *Virg. Æn.* vii. 662. viii. 228.; *Ovid. Met.* ix. 66. 268. xii. 564. TIRYNTHIUS HEROS, *Ovid. Met.* vii. 410. his mother Alcmenæ, TIRYNTHIA, *Ib.* vi. 112. and his arrows, TIRYNTHIA TELA, *Ib.* xiii. 401. This town was also destroyed by the Argives, *Pausan.* ii. 17.

At the bottom of the Argolic gulf, on the north, stood TROEZEN or Troezène, the residence of Pittheus, the grandfather

father of THESEUS, (*Pittheia regna*, Ovid. ep. iv. 107) where that hero was educated, whence LELUX his companion is called TROEZENIUS HEROS, Ovid. Met. viii. 566. It was named from its founder Troezen, the son of Pelops, and brother of Pittheus, who succeeded him, Strab. viii. 374. To this place and to Salamis the Athenians, when they left their city upon the invasion of Xerxes, conveyed their wives and children, and most valuable effects, Nep. Themist. 2.; Cic. Off. iii. 11. Opposite to Troezen, about half a mile from the land, is the island CALAURIA, where Demosthenes, being pursued by his enemies, put an end to his days by poison*, Strab. ib.

West from Troezen, on the Saronic gulf, was EPIDAU-RUS, five miles from which stood the famous temple of ÆSCULAPIUS, Liv. xlv. 28.; Plin. iv. 5. whence he is called EPIDAUURIUS, Ovid. Pont. i. 3. 21.

At no great distance from Troezen was the promontory Scyllæum, so called from Scylla the daughter of Nisus being buried there, and the port Bucephalus, Pausan. ii. 34.; Strab. viii. 373. both which some place on the Saronic, and some on the Argolic gulph. Near Scyllæum was the town Hermiône, from which there was said to be a short descent to the infernal regions, and therefore no money was put in the mouth of those who died to pay Charon for freight, (*naulum*.) The inhabitants were called Halieis, because they lived in a great measure by fishing, Strab. ib.

GRÆCIA PROPRIA.

GRÆCIA PROPRIA was bounded on the north by mount *Othrys* and *Oëtā*, which divided it from Thessaly; on the west, by the river *Achelous*, from Epire; on the south, by the *Corinthian* and *Saronic* gulphs, and the *Isthmus of Corinth*, from Peloponnesus; and on the east, by the *Ægean sea*, from Asia. — It was divided into seven parts, *Attica*, *Megaris*, *Bœotia*, *Phocis*, *Locris*, *Doris*, and *Ætolia*.

I. ATTICA was anciently called *Atthis*, *Actæa* or *Atid*, from its maritime situation; its capital, ATHENÆ, Athens, now *Setines*, the school of polite learning, arts, and sciences.

* Here was held a convention of the deputies of several states, which Strabo calls of the Amphictyons, (*Ἀμφικτυονία*), viii. 374. but different from the general assembly of that name, held at Delphi and Thermopylæ, Ib. ix. 420.

DESCRIPTION of ATHENS.

THE city of Athens at first consisted of nothing but the citadel, built on the top of a high rock, sixty *stadia*, or seven miles and a half round, called CECROPIA, from Cecrops, the first king of Athens, afterwards ATHENÆ, as it is thought, from the Greek name of Minerva, (Ἀθηνᾶ,) and by way of eminence, πόλις or ἄστυ, the city, *Strab.* ix. p. 396. When, from the increase of inhabitants, the lower grounds were built on, the citadel was called *Acropolis*, or ἡ ἀνω πόλις, the upper city; and the buildings in the plain ἡ κατω πόλις, the lower city*.

The citadel was, in after times, surrounded with a strong wall, of which one part was built by Cimon, and another by some *Pelasgi* †, who lived at the bottom of the citadel, *Pausan.* i. 28. There was but one entrance to the citadel by stairs. The vestibules to it, called PROPYLÆA, were built of white marble, and are said to have cost 2012 talents, i. e. L. 452,700, *Suidas in Προπύλαι.* Their splendid ornaments are described by Pausanias, i. 22.

In the citadel were several magnificent edifices, the chief of which was the temple of Minerva, called *Parthenon*, (quasi *ædes virginum*,) either because that goddess was a virgin, or because it was dedicated by the daughters of Erechtheus, who were virgins, (παρθένοι,) *Pausan.* i. 24. viii. 41. It was burnt by the Persians, and rebuilt with the finest marble by Pericles, *Id.* & *Strab.* ix. 395. It is still standing, and justly esteemed one of the noblest remains of antiquity, about two hundred and twenty-nine feet long, one hundred and one feet broad, and sixty-nine feet high ‡.

In

* When the Athenians, upon the approach of Xerxes, in consequence of an answer of the priests of Apollo at Delphi, "That they should defend themselves by wooden walls," had, agreeably to the interpretation of Themistocles, *Nep.* 2. betaken themselves to their ships; some understanding the oracle literally, fortified the citadel with a strong wooden palisade, and remaining there, made a vigorous resistance against the Persians, till, overpowered by numbers, they either threw themselves over the wall, or were slain by the enemy, *Herodot.* viii. 51.—54.; *Pausan.* i. 18.

† The *Pelasgi* were so named from their wandering, (ἀπὸ τῆς πλάνης,) *Strab.* ix. 397.

‡ From whatever quarter a person came to Athens, this splendid edifice was to be seen. The two architects employed by Pericles in building it were,

Ictinus

In this temple was the celebrated colossal statue of Minerva, made by *Phidias*, under the direction of *Pericles*, twenty-six cubits, or thirty-nine feet high, of gold and ivory; forty talents of gold were used in making it, supposed to be worth L. 123,500 of our money; others make it more.

On the shield of Minerva, *Phidias* made a portrait of himself, *Cic. Tusc.* i. 15. so artfully, that it could not be removed without destroying the whole, *Id. Orat.* 71.

There was in the citadel a number of statues in honour of Minerva; among the rest, one which was believed to have fallen from heaven. It was shapeless, and made of olive wood, *Paus.* i. 26. This image was held in the greatest veneration. The different districts or boroughs (*δημοι*) of Attica had each gods peculiar to themselves, but they all concurred in worshipping Minerva, *Ibid.* There was an image of brass erected to Minerva after the battle of Marathon, from the spoils of the Persians, which was also the work of *Phidias*, *Ib.* 28.

The Athenians erected statues in the citadel and other parts of the city, not only in honour of the gods, but also of their most distinguished citizens; as, *Miltiades*, *Themistocles*, *Aristides*, *Cimon*, *Xanthippus*, *Pericles*, *Conon*, *Alcibiades*, *Thrasybulus*, *Timotheus*, *Iphicrates*, *Phocion*, &c. which was a great incentive to virtue.

In the vestibule of the Parthênôn was to be seen the throne with silver feet, on which Xerxes placed himself to view the battle of Salamis, *Demosth. in Timocr.*

Adjoining to the Parthênôn was the public treasury, called *Opisthodômos*, because built behind the temple. It was surrounded with a double wall; and treasurers, chosen annually by lot, deposited there the sums entrusted to them by the senate. The chief of the *Prytanes*, or the president of the senate, who was changed every day, had the charge of the key, *Pollux.* viii. 8. The treasurers, having once embezzled the public money, burnt this edifice to the ground to conceal their villainy, *Demosth. in Timocrat.* & *Scholiasst.*

The Athenians at first paid the chief attention to husbandry, particularly to the cultivation of the olive, but afterwards also to commerce. They therefore built a joint temple to Minerva and Neptune, with a chapel consecrated to each. On the one side was the olive-tree, which sprang out of the earth at the

Ilinus and *Callistates*. It had a double portico on the two fronts, and a single one on each side. Along the exterior face of the nave, or body of the temple, runs a frieze or architrave, in which is represented a procession, in honour of Minerva, in the most beautiful *basso relievo*.

command of Minerva; and on the other a fountain of salt water, said to have been produced by the stroke of Neptune's trident. These alluded to the contest recorded in fable between these two divinities, about giving name to the city, *Hygin.* 164. and this common temple, to the joint homage which the Athenians afterwards paid to both, *Herodot.* viii. 55.; *Pausan.* i. 26.

In this temple, before the statue of Minerva, was suspended a famous golden lamp, the work of Calimachus, who hurt his performances by striving too much to make them perfect, *Pausan. ibid.* & *Plin.* xxxiv. 8. *f.* 19. *fin.*

The numerous temples, statues, and other monuments in the citadel, have been described by various authors, particularly by Pausanias, i. 22. 23. &c.

Of the temples in the lower city, the most remarkable, and indeed one of the most magnificent in the ancient world, was that of *Jupiter Olympius*, *Liv.* xli. 20. It was supported on marble columns, the first that were built in Athens, and which Sylla afterwards carried to Rome, *Plin.* xxxvi. 6. *f.* 5. The temple was four *stadia*, or half a mile, in circuit. It was founded by Pisistratus; some say, by Deucalion, *Pausan.* i. 18. but not finished till the time of Adrian, about seven hundred years after. That emperor, who greatly favoured Athens, completed it, and added to it a library and *gymnasium*, in which last were one hundred columns of Lybian marble. He also adorned the city with several other works, *ib.*

Some vestiges of the temple of Jupiter Olympius are supposed to remain, but antiquarians differ about their situation; Thucydides says it stood on the south of the citadel, ii. 15.

Among the principal edifices in Athens was the temple of Theseus, built by Cimon, some years after the battle of Salamis, of the Doric order, in the form of an oblong square, with a beautiful portico around it. Its ornaments are described, *Paus.* i. 17. It is still standing entire; so also, in a great measure, is the *Panthëon* or temple dedicated to all the gods; a magnificent building, supported by one hundred and twenty marble pillars: on the outside was engraved the history of the gods, and above the principal gate stood two horses, carved by Praxiteles.

Near the citadel was the temple of Castor and Pollux, where slaves were exposed to sale; and just at the bottom of the citadel was the temple of Apollo and Pan, *Pausan.* i. 28.—In the

same

same quarter were the *Prytanæum* *, a place where those who had merited well of the state were supported at the public expence, *Cic. Orat.* i. 54.; see also *Liv.* xli. 20. — the *Odeum*, or musical theatre, built by Pericles, where the competitions between the different performers for pre-eminence were held, *Pausan.* i. 20. — and the *Theatre of Bacchus*, at the south-east angle of the citadel, in which tragedies and comedies were represented. The ruins of it still exist. It stood at the termination of what was called the *Street of the Tripods*, from brazen tripods dedicated there by the victors, each with an inscription, *Pausan.* i. 20.

Near the citadel was a fountain called *Callirrhoe*, the water of which they used before marriage, and in other sacred rites, *Thucyd.* ii. 13.

On an eminence, at a small distance from the citadel, was the place of meeting of the *Areopagus*, *Herodot.* viii. 52. the most ancient tribunal of judges at Athens, famous for its upright decisions, *Cic. Att.* i. 9. & 13. *f.* 14. said to be so called, because Mars was the first criminal tried before it †. It was instituted by Cecrops, and its power enlarged by Solon. Pericles lessened its authority, to the great hurt of the state, *Plutarch. in vita ejus.*

Opposite to the Areopagus, or the hill of Mars, was another eminence called *PNYX*, where the assemblies of the people used sometimes to meet.

But the division of Athens most frequently mentioned was that called *CERAMICUS*, from the pottery work or earthen ware made in that place, *Plin.* xxxv. 12. *f.* 45. said to have been invented by Coræus, *Ib.* vii. 56. or from *Ceramicus*, the son of Bacchus and Ariadne, *Pausan.* i. 3. but there was another place of this name without the city.

In the *Ceramicus* was the *Forum* or market-place, a large square where the people used to assemble, and where commodities were exposed to sale. It was surrounded with temples and various public buildings. Of the porticoes, two were remarkable; the one called the portico of the *Herma*, from three statues of *Hermes* or Mercury; and the other *POECILE*, (*ποικίλη*, *sc.* *στοα*, *varia porticus*,) from the various engravings and pictures on it. In the latter, Zeno, the philosopher, used to teach, whence his followers were styled *Stoics*.

* (*Quasi πυρὶ ταμίῳ, tritici promptuarium.*)

† (*Ἀρειος πάγος*), called by Juvenal, *CURIA MARTIS*, ix. 101. and by Tacitus, *AREUM JUDICIUM*, *Annal.* ii. 55. the judges; *Areopagita*, *Cic. Balb.* 12. *divin.* i. 25.

Collectors attended in the forum to receive the duties laid on every thing that was sold, and magistrates to superintend what passed. If any one reproached another with the meanness of his trade, or used falsehood for the purpose of exaction, he was punishable by law.

A certain part of the city, from its wetness, was called the *Marshes*, (*λίμναι*), where was a temple of Bacchus, *Thucydid.* ii. 13. on the east side, opposite to that part where the river Ilissus ran near the walls. On the west of the city, at some distance, ran the Cephissus v. *Cephissus*, or *Eridānus*, *Paulan.* i. 19. Both these streams united below the city.

HARBOURS of ATHENS.

ATHENS had three harbours, the *Piræus*, *Munichia*, and *Phalærum* *. The first, *PIRÆUS*, was fortified by the advice of Themistocles, with a wall inclosing both the town and harbour, sixty stadia, or seven miles and a half in length; and forty cubits, or sixty feet in height. Themistocles wished to make it eighty cubits high, *Thucydid.* i. 93. Its thickness was greater than the space occupied by two waggons. It was built of huge square stones, fastened on the outside by iron and leaden cramps. This harbour consisted of three parts, called *Cantharus*, *Aphrodisium*, and *Zea*; the first, from an ancient hero; the second, from the goddess Venus, who had there two temples; and the third, from bread-corn. This work Themistocles effected with great address, contrary to the inclination of the Lacedæmonians, as he did that of surrounding the city with walls, and with considerable hazard to himself, *Nep. in vit.* 6. & 7.; *Plutarch.* There were in this port five porticoes, which, communicating with one another, formed one great one, called *Macra Stoa*, or the long portico.

MUNICHIA, or *Portus Munichius*, lay a little east of Athens, forming a kind of promontory or peninsula, *Strab.* ix. 395. and naturally a place of great strength; for which reason the Lacedæmonians, when they reduced Athens, placed a garrison in it.

* The Piræus, *Piræum* or *Piræa*, -orum, *Cic. Att.* vii. 3. *quasi πῆραν τῆς Ἀττικῆς*, *ultra litus*, as having been antiently an island, *Strab.* i. 59. five miles from the shore, *Plin.* ii. 85.

PHALERUM,

PHALERUM, v. -a, -orum, or *Portus Phalēreus*, was anciently the only port of Athens. It was nearer the city than the other two, but small and incommodious, *Nep. Them.* 6.

These harbours were joined to the city by two walls, called the *long walls*; the one, extending from the *Piræus*, on the north-west, to the gates of the city, forty stadia, about five miles; planned by Themistocles, and executed under the administration of Cimon and Pericles, *Thucyd.* i. 107. ii. 13. the other, on the south-east, from the city to the *Portus Phalēreus*, not quite so long, only thirty-five stadia, *Ib.* On these walls were a number of towers, which, after the city came to be crowded with inhabitants, were converted into dwelling houses.

Lyfander, when he took Athens, demolished these walls, *Plutarch.*; but they were afterwards rebuilt, *Nep. in Timoth.* 4. & *Plutarch. in Cimon.* They were not, however, standing in the days of Strabo, when, he informs us, the Piræus was reduced to a contemptible village *, ix. 395.

Principal GYMNASIA near ATHENS.

A *Gymnasium* was a large edifice, consisting of various parts, fit to contain many thousands of people at once, with proper places for the youth to perform their different exercises; and apartments for philosophers, rhetoricians, and all the professors of the liberal arts to deliver their lectures; surrounded with a garden and sacred grove.

There were several *Gymnasia*, or places of exercise, in and near Athens; the chief were, the *Academia*, *Lyceum*, and *Cynosarges*.

* The circumference of the walls of Athens, built by the advice of Themistocles, was, according to Thucydides, ii. 13. and his scholiast, only sixty stadia, or seven miles and a half, which is not more than that of the Piræus and Munichia; whence probably, as well as for other reasons, it is, that Nepos, speaking of the *Piræus*, says, that it equalled the city in dignity, and surpassed it in utility, *Themist.* 6. The circumference of the city, including the Piræus and Munichia, is commonly computed at one hundred and seventy-eight stadia, or twenty-two miles and a quarter, whence Aristides makes it a day's journey. But upon an attentive perusal of Thucydides, this computation appears not to be quite correct; for by it allowance is indeed made for the distance between the two points, where the wall of Piræus on the one side, and that of Phalærum on the other, terminated in the city-wall, which the scholiast on Thucydides makes to be seventeen stadia, but no allowance is made for the distance between the points where these walls joined the wall of Piræus.

The ACADEMIA was only about fix stadia north-west from the gate of the city called *Dipylon*, in a tract of ground called *Ceramicus* *. It was named from one *Acadēmus*, whose property it had formerly been, *Pausan.* i. 29.; *Hesych.* & *Suid.* It contained a *gymnasium*, a garden, and a grove, surrounded with walls, and adorned with delightful covered walks. The plane-trees here were remarkable for their height, *Plin.* xii. 1. §. 5. Near this Plato had his residence, on a farm belonging to himself. In the academy he taught his scholars, whence his followers were called *Academics*. Such decorum was observed in this place, that it is said to have been forbidden even to laugh in it †, *Ælian.* iii. 35.

The LYCEUM lay on the opposite side of the city, along the banks of the *Ilissus*. It is said to have been so named from *LYCIUS* or *LYCUS*, the son of *Pandion*, who gave name to *Lycia* in Asia, from his settling there, *Pausan.* i. 19.; *Strab.* xii. 573. xiv. 667.; *Herodot.* i. 173. vii. 77. Here was a temple of *Apollo*, whence that god was called *LYCIUS*, *Pausan.* *ibid.* The *Lycēum* was thought more healthful than the *Academia*. On which account Plato, being advised by the physicians to remove to it, said, that he would not remove, even to the top of mount *Athos*, to procure the greatest longevity, *Ælian.* ix. 10. Aristotle, the scholar of Plato, after his return to Athens from the tuition of Alexander, finding the academy occupied by *Xenocrates*, chose the *Lycēum* as the place for his school; and because he taught those who attended him walking, (*περιπατῶν*,) or in the *Peripatos* or walking place of the *Lycēum*, hence he was called the *PERIPATETIC*, *Diogen.* *Laert.* v. i. and his followers *PERIPATETICS*, *Cic.* *Acad.* i. 4.; *Fin.* iii. 2. 12. &c.

* In the part of *Ceramicus* next the city there were a great many tombs, particularly of such as had fallen in battle, *Pausan.* i. 29.; *Thucyd.* ii. 34.; *Cic.* *Fam.* iv. 12.; *Fin.* v. 1. The academy lay near the river *Cephissus* and *Colōnos*.

† Plato was succeeded in the academy, first by his nephew *Speusippus*, and then by his scholar *XENOCRATES*, a native of *Chalcēdon*, who was so remarkable for his veracity, that when he was called before a court of justice, to give his evidence upon oath, all the judges declined exacting it, and declared they would be satisfied with his simple affirmation, *Laert.* iv. 7.; *Cic.* *Att.* i. 16.; *Balb.* 3.; *Val. Max.* ii. 10. *fin.*

When the ambassadors of Alexander brought him a present of fifty talents, he rejected it; but, that he might not seem to despise the liberality of the king, he accepted thirty minæ, *Cic.* *Tusc.* v. 32.

Xenocrates was of unpolished manners, so that Plato used to exhort him to sacrifice to the graces, *Plutarch.* in *Maria*.

Aristotle continued to teach here for twelve years, till the death of Alexander; when being accused by *Eurymedon*, a priest, of propagating impious tenets, and apprehending the fate of Socrates, he retired to Chalcis in Eubœa, where he remained till he died, *Strab.* x. 448. in the sixty-third year of his age, B. C. 323. His body was conveyed to his native city Stagira, where his memory was honoured with an altar and a tomb.

Aristotle was succeeded by his scholar THEOPHRASTUS, who was so popular at Athens, that he is said to have been attended at one time by two thousand scholars, *Laert.* v. 37.

The CYNOSARGES lay a little north of the Lycœum, on a rising ground, containing a gymnasium, a temple of Hercules, and a sacred grove, *Liv.* xxxi. 24. It is said to have been named from a white or swift dog (*κυων ἄργος* v. *κυων λευκῆ*), which snatched away part of the sacrifice offered to Hercules, *Hesych.* & *Pausan.* i. 19. In this gymnasium foreigners, or citizens of half blood, that is, who had a foreigner for their mother, as Themistocles, performed their exercises, *Plutarch.* in *Themist.* princ. Here ANTISTHENES, the philosopher, taught his opinions; and hence, as some say, he was called the *Cynic*, *Laert.* vi. 13. or, according to others, from his snarling humour. From him those philosophers distinguished by their rusticity and indelicacy of manners, called *Cynics*, derived their origin, *Cic. Off.* i. 35. & 41.

The purpose of Antisthenes, however, and of his immediate successors, was to inculcate the love of rigid virtue, and a contempt of pleasure; that every one should study to be, as Horace expresses it, *Virtutis vera custos rigidusque satelles*, ep. i. 1. 17. But that poet seems to prefer the accommodating manners of *Aristippus* of *Cyrène*, the contemporary of Antisthenes, and also a scholar of Socrates, *Ib.* 18. & 17.

So great was the ardour of Antisthenes for knowledge, that though he lived at the *Piræus*, he came every day to Athens, about five miles, to hear the lectures of Socrates. He early discovered a propensity to severity of manners, by the meanness of his dress. The intention of this Socrates is said to have perceived, and to have said to him, "Through your rags I see your vanity," *Laert.* vi. 8.; *Ælian.* ix. 35.

Antisthenes was succeeded by DIOGENES, a native of *Sinope* in Pontus, hence called CYNICUS SINŌPEUS, *Ovid.* *Pont.* i. 3. 67. whom Antisthenes, on his first application to become his scholar, rejected with threats, and even with blows; but

but upon his perseverance admitted him, and afterwards made him his companion and friend, *Ælian*. x. 16.; *Laert.* vi. 21.

Diogenes wore a coarse cloak, carried a wallet and a staff, made the porticoes and other public places his habitation, and depended upon casual contributions for his subsistence. Being disappointed in procuring a cell, he took up his abode in a tub or large open vessel, *Laert. ib.*; *Juvenal.* xiv. 308. Alexander the Great is said to have visited him, and after conversing with him, to have asked, if there were any service he could render him, "Yes," says Diogenes, "not to stand between me and the sun;" for he was then basking himself: Upon which the king exclaimed, "If I were not Alexander, I would be Diogenes;" *Senec. Benef.* v. 4.; *Cic. Tusc.* v. 32.

The most distinguished philosopher of this sect after Diogenes, was CRATES, whose scholar was ZENO, the founder of the *Stoics*. The moral doctrines of these two sects were nearly the same, hence they are joined by *Juvenal*, xiii. 121. and are said to differ only in dress, (*tunicâ distare*,) *Ib.* 122.

Division of the INHABITANTS of ATHENS.

THE inhabitants of Athens were of three kinds; citizens, (*πολιται*,) sojourners or foreigners, (*μετοικοι*, *inquilini*,) and slaves, (*δουλοι*.) The number of citizens, or of men able to bear arms, in the time of Cecrops, was twenty thousand, and under Pericles they were hardly so many, *Plutarch. in Pericle*. By an account taken under Demetrius Phalereus, the number of citizens was twenty-one thousand; of foreigners, ten thousand; and of slaves, four hundred thousand*, *Athena.* vi.

The foreigners had no share in the government, but each put himself under the protection of some citizen, *Terent. Eun.* v. 9. 9. to whom he was obliged to render certain services, as the clients at Rome did to their patrons†.

* But some suppose an error in Athenæus, and that the number of slaves was only forty thousand.

† They paid annually to the state a tribute of twelve *drachmæ*, (about nine shillings,) for heads of families, and six *drachmæ* for their wives and children. Such as failed might be sold as slaves, which is said to have happened to Xenocrates the philosopher; on which occasion Demetrius Phalereus purchased him, and then gave him his liberty, *Laert.* iv. 14.; but *Plutarch* says he was rescued by Lycurgus the orator, in *Flamin.* p. 375. It was made capital for strangers to intrude themselves into the assemblies of the people.

The Athenians treated their slaves with great humanity. There was an asylum for them in the temple of Theseus, *Plutarch. in vita ejus.*

The Athenians, according to their fortune, were divided into four classes. Those who had an income of 500 *medimni*, that is, measures of corn or oil, composed the first class, and were called *Pentacoso-medimni*. Those who had 300 *medimni* of income, and could maintain a horse for the war, composed the second class, and were called *Horse-men* or *Knights*. Those who had only 200 *medimni* composed the third class, and were called *Zeugitæ*. Those who had not that income formed the fourth class, and, although they had the right of suffrage, were excluded from all offices of trust, *Pollux. viii. 10.; Plutarch. in Solone.*

Cecrops divided the Athenians into four tribes; Clisthenes, the chief of the family of Alcmaeon, who had contributed greatly to the expulsion of Pisistratus, divided them into ten tribes. When Demetrius, the son of Antigonus, expelled the Macedonians from Athens, two tribes more were added.

By the laws of Solon, the sovereign power was vested in the people, who determined every thing of importance in their assemblies, (*ἐκκλησίαι*), where all the citizens had an equal vote, except such as, for any crime, were declared infamous, (*ἄτιμοι*), and on that account were excluded.

To prepare business for the cognisance of the people, and to perform various other public functions, Solon instituted a SENATE, consisting at first of four hundred members, one hundred out of each tribe; and afterwards of five hundred, when the number of tribes was increased to ten, fifty being chosen out of each. The senators were all chosen by lot, and in like manner the persons who presided in the senate, called *Prytanes*. The senate was elected annually, and the president changed every day. When the tribes were ten in number, each tribe in its turn furnished presidents for thirty-five days, and the first four tribes for thirty-six days each, which made up three hundred and fifty-four days, the length of a lunar year, being that first in use among the Greeks*.

The senate met every day except on festivals. The place where it met was called *Prytanæum*. Here the senators of that tribe whose turn it was to preside, were for the time supported

* When the tribes were made twelve, the senators of each tribe presided for a month; and then the number of the senate was six hundred; but this did not take place till after Athens had lost its independence.

at the public expence. They divided themselves into five *decuria*, or committees of ten, and the seven seniors of each *decuria* presided alternately for seven successive days. He who was president of the senate, presided also in the assembly of the people; and during the short continuance of his office was intrusted with the seal of the republic, and with the keys of the citadel and of the treasury.

The assemblies of the people were either ordinary or extraordinary. There were four ordinary meetings every thirty-five or thirty-six days. Extraordinary assemblies were summoned when occasion required.

The assemblies of the people were held in the *Forum*, in the *Pnyx*, or in the theatre of Bacchus. There lay an appeal to the people from all the decrees of the senate; but the people could deliberate about nothing, unless laid before them by the senate.

The chief magistrates of Athens were the nine archons. The first archon was called The ARCHON, by way of eminence, or *Eponymos*, from his name appearing at the head of all acts and decrees for that year; the second archon was called *Basileus*, or the King; the third, the *Polemarch*; and the other six, *Thesmotheta*. These archons had each a particular jurisdiction. Their persons were sacred. They wore a crown of myrtle as the symbol of their authority, *Pollux*. viii. 9. § 86.

The chief court of judicature at Athens was the *Areopagus*, so called from the place of its meeting, the *Areopagus*, or hill of Mars*.

A guard of Scythians, and other barbarians, called *Toxotai*, were maintained by the public, to be in readiness to assist the magistrates in executing the sentences of courts of justice, and preserving order in the public assemblies, *Pollux*. viii. 10.; *Aristoph.* in *Acharn.* v. 54.; *Lyssif.* v. 434. They were so fond

* A body of priests, called *Eumolpida*, judged concerning the violation of certain sacred rites, particularly of those of Ceres, and usually with the greatest rigour. Persons accused of impiety were sometimes tried before courts of justice; thus *Æschylus* the poet, *Ælian.* v. 19. *Anaxagoras*, *Laert.* ii. 13. *Protagoras* having, in the beginning of a book, expressed a doubt about the existence of the gods, was banished Athens, and his books burnt in the forum, *Laert.* ix. 51.; *Cic. Nat. D.* i. 23. *Alcibiades*, upon a suspicion of having mutilated the statues of Mercury, was condemned to die, his estates sold, and the priests ordered to pronounce imprecations against him, *Nep.* 4.; *Plutarch.* p. 201. Even the slightest transgressions against religion were sometimes punished capitally, *Ælian.* v. 16. & 17.; *Pollux.* ix. 6. § 5.

of wine that, "to drink like a Scythian," became proverbial for drinking to excess, *Herodot.* vi. 84.

The following are a few of the most remarkable laws of Solon.

In public dissensions every citizen was obliged to take a side, under pain of banishment, *Gell.* ii. 12.; *Plutarch. in Solone.*

Whoever lived an idle life, squandered his father's property, or refused to support his parents when in want, was declared infamous. But if the father had neglected to breed his son to some trade, the son was not bound to maintain his father, although in want. Children born of a courtesan were also exempted from this obligation. It was incumbent on members of the Areopagus to inquire by what means every person subsisted; which regulation is thought to have been borrowed from the Egyptians, *Herodot.* ii. 177.; *Diodor.* i. p. 70.

Young women, unless heiresses, brought no fortune to their husbands, but three suits of cloaths, and some moveables of little value, that marriages might not be contracted from interested motives.

An archon who appeared in public with the ensigns of his office, in a state of intoxication, was liable to be put to death, *Laert. in Solon.* § 57.

Children whose parents had fallen in the service of their country, were to be educated at the public expence till the age of twenty-one.

He who kept company with dissolute women, was not permitted to speak in the assemblies of the people.

Those who had no children might leave their goods to whom they pleased; which was not formerly the case, but the next heirs always succeeded.

It was prohibited to speak ill of the dead; and likewise to revile the living at sacred solemnities, in courts of justice, or at the public spectacles.

Solon made no law against parricide, to render that crime the more an object of horror, by supposing it impossible, *Cic. Rosc.* 25.

The laws of Solon were written on wooden tables, *Gell.* ii. 12. and exposed to the view of the citizens. The people bound themselves by an oath to observe them for an hundred years. Solon then left Athens and went into foreign countries, where he remained for ten years, *Plutarch.*

*Description of the Country of ATTICA, and of the other Divisions
of GRÆCIA PROPRIA.*

THE chief mountains in Attica were, *HYMETTUS*, near Athens, famous for producing honey, *Pausan.* i. 32.; *Horat. od.* ii. 6. 14.; *Sat.* ii. 2. 15. therefore compared to *Hybla* in Sicily, *Sil.* xiv. 200.; *Martial.* vii. 87. 8. also for producing marble*, *Strab.* ix. 399.; *Plin.* xxxvi. 3. & 5. xvii. 1. — *PENTELICUS*, likewise famous for its marble quarries, *Pausan.* ii. 32.; *Strab.* *ib.*; *Cic. Att.* i. 8. — *LAURIUS*, v. -ium, near the promontory of *Sunium*, where were silver mines, whence the Athenians derived a considerable revenue, *Thucyd.* ii. 55. vi. 91. and which *Themistocles* prevailed on them to appropriate to the building of ships, *Plutarch. in vita ejus*, p. 113.; *Herodot.* vii. 144. These mines had failed in the time of *Strabo*, *ibid.*; so *Pausanias* says, i. 1. — The other mountains were, *Brilessus*, *Ægialeus*, *Icarius*, *Lycabettus*, *Plin.* iv. 7. and *Parnes* or *Parnethus*, all of them fruitful in timber and olives, some of them in wine, *Stat. Theb.* xii. 620.

About ten miles north-east of Athens stood *MARATHON*, famous for the defeat of the Persians by *Miltiades*, *Strab.* ix. 399. A soldier ran from the field of battle to carry the news to Athens, but was so spent when he reached the place, that, having uttered these words, *Χαίρετε, χαίρομεν*, *Rejoice, we are conquerors*, he fell down and expired, *Plutarch. de gloria Athen.* 7. Those who fell in the battle had small columns erected over their tombs, with their names inscribed, *Pausan.* i. 32. Near *Marathon* was a marsh, where many of the Persians, being entangled in their flight, were slain, *ib.*; most of them retreated to their ships, several of which fell into the power of the Athenians †, *Herodot.* vi. 115.

Sixty stadia, or seven miles and a half north of *Marathon*, on the south arm of the *Euripus*, stood the village or town

* Hence *trabes Hymettia*, cross beams or pieces of *Hymettian* marble, *Horat.* ii. 18. 3. Some take *trabes* for beams of wood from *Hymettus*; but *Pliny* also has *trabes ex marmore*. xxxvi. 8. f. 14.

† On this occasion the bravery of one *Cynagyrus* is particularly extolled, who, having seized a ship with both his hands, and they being cut off, took hold of it with his teeth, *Justin.* ii. 9.; but *Herodotus* takes no notice of the latter circumstance, vi. 114. A similar instance is recorded of one *Scilius* at *Marseilles*, *Suet. Jul.* 68.

Rhamnus, near which was a temple of NEMĒSIS, the avenger of insolence, (*exosa verba superba Deæ*,) hence called RHAMNUSIA, *Ovid. Trist.* v. 8. 9. and in it a statue of that goddess, made by Phidias out of a block of Parian marble, which the Persians had brought to erect as a trophy of their victory over the Athenians, so confident were they of success*, *Pausan.* i. 33.

About an hundred stadia, or twelve miles and a half north-east from Athens, was the strong fort PHYLE, the first place seized on by Thrasybŭlus with only thirty men, when he freed Athens from the thirty tyrants, who had been set over that city by Lyfander, *Diodor.* xiv. 32.; *Nep. in Thrasyb.* 2.

West from this, and only sixty stadia from Athens, was ACHARNÆ, the chief borough (*δημοτ.* *pagus*,) of Attica, where the tyrants encamped when they marched against Thrasybŭlus, *Diodor. ib.* and where formerly the Lacedæmonians, under their king Archidæmus, encamped, when they made an irruption into Attica, at the beginning of the Peloponnesian war, *Thucyd.* ii. 19. &c.

West from Athens, and south-west from Acharnæ, was ELEUSIS, v. -in, towards *Magăra*, famous for the celebration of the mysteries of Ceres, *Cic. Nat. D.* i. 42. *Spartian. in Hadriano*, 13. whence the town is called CEREALIS ELEŪSIN, *Ovid. ep.* 4. 67. and the goddess herself, ELEŪSINIA MATER, *Virg. G.* i. 163. Here was a temple of *Triptolēmus*, the favourite of Ceres, whom that goddess taught agriculture, *Pausan.* i. 38. The plain between Eleusis and Acharnæ was called CECROPIA, *Thucyd.* ii. 19. The boundary between Attica and Bœotia was mount CITHÆRON, *Pausan. ib.*

Among the boroughs (*δημοι*) of Attica were, *Erechia*, the birth-place of Xenophon, *Laert.* ii. 48. and *Gargettus*, the birth-place of Epicurus, *Id.* x. i. whence he is called *senior GARGETTIUS*, *Stat. Silv.* i. 3. 94.

On the road to Eubœa, about one hundred and twenty stadia from Athens, and the same distance from the confines of Bœotia, stood the fortress of DECELIA, which the Spartans, by the advice of Alcibiades, fortified to distress Athens in the Peloponnesian war, *Nep. in Alcib.* 4. visible all the way from Athens, *Thucyd.* vii. 19.

On the confines of Bœotia, near the Euripus, and not far from the mouth of the river *Asōpus*, stood ORŌPUS, which

* Phidias did not inscribe his own name on this statue, but that of *Agoracŕtus* of Paros, his scholar and favourite, *Plin.* xxxvi. 5.

Strabo places in Bœotia, ix. 391. and Livy in Attica, xlv. 27. About twelve stadia, or one mile and a half from it, was the temple of Amphiaraus, the famous soothsayer, (*Argivus AUGUR*,) *Horat. æd.* iii. 16. 11. on the spot where he was said to have been swallowed up by an earthquake, *Strab. ib.* 399.; *Diodor.* iv. 65. Here was an oracle, which those who consulted were obliged to abstain from wine for three days, and from all sorts of food for twenty-four hours, *Philostrat. in vit. Apollonii*, ii. 37. The other ceremonies are described, *Pausan.* i. 34. Twenty stadia from Orôpus was the harbour *Delphinium*, opposite to Eretria in Eubœa, the passage to which is forty stadia, *Strab.* ix. 403.

II. MEGARIS, a small country at the top of the Saronic gulf, on the north, separating Attica from the territories of Corinth, included by some in Attica, *Plin.* iv. 7. f. 11. but by most distinguished from it, *Strab.* ix. *pr.*

The chief city was MEGĀRA, -æ, or plur. -orum, situate on a rising ground, eighteen stadia from its harbour, called NISÆA, from *Nisus*, the son of Pandion, king of Mægara, its founder, *Pausan.* i. 39. which stood on the gulph, and was connected with Megara by a double wall, *Strab.* ix. 391. which the Megarenses having recovered from the Athenians, after being possessed by that people for some time, levelled with the ground, *Thucyd.* i. 67. iv. 109. — On the side of Corinth, the first town was *Crommyên*, sometimes possessed by the Megarenses, and sometimes by the Corinthians, *ib.* 390. & *Thucyd.* iv. 42. only one hundred and twenty stadia from Corinth, *ib.* 45. Next to it was a rugged ridge, called the *Scironian* rocks, from one SCIRON, a noted robber, slain by Theseus, *Plutarch. in Thef.* seven miles in length, *Plin.* iv. 7. f. 11. along which the road from Attica to Peloponnesus ran, *Strab.* ix. 391.

The other towns of Mægaris, *Pagæ* and *Ægisthëna*, were inconsiderable, *Pausan.* i. 44.

The people of Megăra had twenty galleys at the battle of Salâmis, *Herodot.* viii. 45. and three hundred men at the battle of Platæa, *Id.* ix. 28. After this they were frequently engaged in war with the Athenians, *Thucyd.* ii. 31. iv. 66. &c. *Diodor.* xii. 5. 44. & 66. xiii. 65. This was the case in the time of Socrates; but notwithstanding, EUCLID, a native of Mægara, who had attended that philosopher before the war broke out, used sometimes afterwards to come to Athens at the hazard of his life. He set out in the evening, disguised in the

the dress of a woman, and having spent the night with Socrates, departed before day-break. The distance was twenty miles, *Gell.* vi. 10.

III. BŒOTIA extended on the west of Attica and Mægaris, from the Euripus to the Corinthian gulph. It was a fertile country, but covered with a thick air, which was supposed to render the inhabitants dull, *Cic. de Fato*, 4.; *Divinat.* i. 36. whence *Boeotum in crasso jurares aere natum*, *Horat. ep.* ii. 1. 244.; so *Juvenal.* x. 50. The Bœotians attended more to the improvement of bodily strength than to the cultivation of the mind, *Nep. in Alcib.* 11.; *Strab.* ix. 401. There were, however, many ingenious men produced in this country.

The capital of Bœotia was THEBÆ, v. *Thebè*, Thebes, built by CADMUS the Phœnician, *Pausan.* ix. 5. who first introduced letters into Greece, *Herodot.* v. 58. from whom the citadel was called *Cadmæa*, *Nep. Pelopid.* 1. surrounded with walls forty-three stadia in circumference, having seven gates, hence called *Heptapylus*, *Pausan.* ib. & 8.; *Juvenal.* xiii. 26. the native place of Bacchus and Hercules, *Plin.* iv. 7. f. 12. of Pindar, Pelopidas, and Epaminondas; situate on the river *Ismenus*, *Pausan.* ix. 10. (*celer Ismēnos*, *Ovid. Met.* ii. 244.)

The inhabitants of Thebes, as of Athens, were divided into three classes; citizens, naturalised foreigners, and slaves, *Diodor.* xvii.

There were frequent contests between the favourers of oligarchy and democracy, *Thucyd.* iii. 62. The exposing of children, usual in other parts of Greece, was prohibited at Thebes, *Ælian.* ii. 7.

The Thebans were long despised by the other Græcian states, for having basely joined the Persians when they invaded Greece, *Herodot.* vii. 233. For this they were severely punished by Pausanias, *Herodot.* ix. 85. Afterwards, being jealous of the Athenians, and fearing their resentment, they formed an alliance with the Lacedæmonians, to whom they were of great service in the Peloponnesian war, *Thucyd.* But, after its conclusion, the Lacedæmonians, finding a favourable opportunity, reduced Thebes under their dominion, established in it their favourite form of government, aristocracy, and placed a garrison in the citadel. It was freed by the valour and conduct of Pelopidas, *Nep. Pel.* 1.

Under Pelopidas and Epaminondas, Thebes was the most powerful city in Greece. It was destroyed by Alexander; above six thousand were slain, and thirty thousand made prisoners

ers and sold as slaves, *Diodor.* xvii. 14. Twenty years after it was rebuilt by Cassander, *Diodor.* xix. 54.; *Pausan.* ix. 6. & 7. In the time of Strabo it was nothing but an inconsiderable village, ix. 402.

The chief mountains of Bœotia are, HELICON and PIMPLA, on the confines of Phocis, sacred to the Muses*. On the confines of Megaris is mount CITHÆRON, on which the Bacchæ performed the orgies or sacred rites of Bacchus, *Virg. Æn.* iv. 302. There are in Bœotia several fountains, often mentioned by the poets as sacred to the Muses, DIRCE at Thebes, whence Pindar is called *Dirceus cygnus*, the Dircean swan, *Horat.* od. iv. 2. 25. AGANIPPE, v. -is, -idis, and Hippocrène, at the foot of mount Helicon, *Ovid. Fast.* v. 7.; *Plin.* iv. 7. and the small river Permessus, v. -is, -idis.

About seventy stadia south from Thebes, *Thucyd.* ii. 5. stood PLATÆA, v. -æa, at the foot of mount Cithæron, on the east side of the river Asopus, *Strab.* ix. 412. which, running through a beautiful plain, joins the Isthmus a little below Thebes, *Ib.* 408. and after running a considerable way flows into the Euripus. — Near Platæa, Mardonius, with an army of three hundred thousand Persians, was defeated and slain by the Lacedæmonians under Pausanias, and the Athenians under Aristides, *Ib.* 412.; *Herodot.* ix. 15.—77.

Platæa was founded by the Thebans, *Thucyd.* iii. 61. but having revolted from them and joined the Athenians, *Ib.* it was attacked by the Lacedæmonians and Thebans in the Peloponnesian war; and being taken, after a most obstinate resistance, was destroyed, and the citizens put to the sword †, *Ib.* 68.

West from Platæa stood LEUCTRA, famous for the defeat of the Lacedæmonians by Epaminondas, the most dreadful they ever received, whereby they lost the pre-eminence among the Græcian states, which they never afterwards recovered, *Strab.* ix. 414.; *Diodor.* xv. 55. & 56. near the lake COPAIS, so

* The Muses are hence called *Helicōniades*, *Perf. proœm.* 4.; *Lucret.* iii. 1050. and *Pimplæides*, *ling. Pimplæis*; vocat. *Pimplæi*, *Horat.* od. i. 26. 9. The common reading here is *Pimplæa*.

† In the temple of Diana at Platæa was the monument of one *Euchidas*, a citizen of the place, who, when the Greeks, after the departure of the Persians, were commanded by the Oracle of Delphi to extinguish all the fires in their temples, as having been polluted by the barbarians, and to fetch new fire from Delphi for sacred purposes, went from Platæa to Delphi, took some fire from the altar, and returned the same day to Platæa before sun-set; having travelled one thousand stadia, or one hundred and twenty-five miles, on foot, but expired a few minutes after his arrival, *Plutarch. in Aristid.* p. 331. The Greeks possessed uncommon agility in running, being trained to it from their infancy, *Plin.* vii. 20. and in most towns couriers were maintained by the public, *Herodot.* vi. 105. &c.

named from the town *COPÆ*, situate on the north side of it. *Strab.* ix. 406. & 411. into which the river *Cephisus* runs, *ib.* On the south side was *Haliartus*, at the foot of a mountain, near the small river *Parmessus*; destroyed by the Romans in the war with *Perseus*, *ib.* & *Liv.* xlii. 63.; west of which was *Coronæa*; on an elevated situation near mount *Helicon*, *Strab.* ix. 411. famous for the defeat of the Athenians and Boeotians by *Agefilaus*, *Nep. in Agef.* 4.; *Diodor.* xiv. 85.

Near this were the most extensive plains in Boeotia, in a part of which were marshes, where the river *Melas* loses itself, except a branch of it that joins the *Cephisus*, *Plutarch. in Syll.* On the west side of this plain, near the confines of Phocis, *Thucyd.* iv. 76. stood *CHÆRONEA*, the birth-place of *Plutarch*, famous for the defeat of the Athenians, Thebans, and other Greeks, by *Philip*, which put an end to the liberties of Greece, *Diodor.* xvi. 87.; *Strab.* ix. 414. Here also *Sylla* defeated *Archelaus*, the lieutenant of *Mithridates*, with an army greatly inferior in number, *Plutarch. ib.* — Near this was *LEBADIA*, now *Livadia*, whence *Græcia Propria* is now called in maps by that name, some think, improperly.

At a small distance from this, on the side of a stream called *Hircina*, was a celebrated oracle of *Trophonius*, the same with *Mercury*, *Cic. Nat. D.* iii. 22. in a subterraneous cave, *ib.* & *Strab.* ix. 414.; *Pausan.* ix. 39. Particular sounds were heard by those who consulted this oracle, *Plutarch. in Syll. & de genio Socratis*, 40. which usually made them grave through the rest of life: hence it was said of a person remarkably melancholy and gloomy, "He comes from the cave of *Trophonius*," *Schol. in Aristoph. in Nub.* v. 108.

Near *Chæronæa* also was *Archemēnos*, to which *Chæronæa* was once tributary, *Thucyd.* iv. 76. Here was a fountain called *Acidalius*, where the graces were supposed to bathe, whence *Venus* is called *MATER ACIDALIA*, *Virg. Æn.* i. 720. & *Serv. in loc.*

On the south of mount *Helicon* was *THESPIA*, v. *-ia*, sacred to the muses, whence they are called *THESPIADES DÆÆ*, *Ovid. Met.* v. 310.; *Diodor.* iv. 29. Its port on the Corinthian gulph was *CREUSA*, *Liv.* 36. 21. or *CREUSIS*, *Pausan.* ix. 32. — About forty stadia from *Thespiæ* was *ASCRA*, a small village, the birth-place of *Hesiod*, *Strab.* ix. 409. whence he is called *Ascreus senex*, *Virg. Ecl.* vi. 70.

On the *Euripus* stood *AULIS*, whence the Greeks set sail to the siege of *Troy*, opposite to *Chalcis* in *Eubœa*, joined by a bridge.

About thirty stadia from Aulis stood TANAGRA, on an eminence, near the river Thermōdon, the birth-place of Corinna, the poets, contemporary with Pindar. The natives were passionately fond of cock-fighting, *Pausan.* ix. 22.

About five miles from Tanagra was a temple of Apollo, called DELIUM, because built after the model of that in the island Delos, *Strab.* ix. 304. When the Athenians were defeated near this place by the Bœotians, *Thucyd.* iv. 96 Socrates, who had been engaged in the battle, *Ælian.* iii. 17. in his flight found Xenophon, who had fallen from his horse, lying on the ground: upon which, taking him on his shoulders, he carried him for several stadia, till he brought him to a place of safety, *Strab. ib.*

There were in Bœotia several other places of less importance; as, *Elutberæ, Pheræ, Asplēdon, Acræphia, Ocalea, Erythra, Clissæ, Hyle, Anchœa, &c.* The situation of some of these is not ascertained*.

IV. PHOCIS. — Its chief town was DELPHI, called also *Pytho*, or *Pythia*, famous for the temple and oracle of Apollo, (hence called DELPHICUS, *Ovid. Met.* ii. 543. & 677.) which stood on an eminence above the town, at the foot of mount *Parnassus*, and near the *Castalian* fountain, (*fons Castalius*, v. *Castalia*, sc. *aqua*,) only sixteen stadia, or two miles in circumference. *Strab.* ix. 418. not surrounded by walls, but defended on three sides by precipices, *Justin.* xxiv. 6. In the middle of the temple was a small chasm in the ground, whence a vapour issued, which threw such as breathed it into convulsions. It is said to have been at first accidentally discovered by some goats, *Diodor.* xvi. 26. or shepherds, *Pausan.* x. 5.; *Plutarch. de defect. orac.* 69. The priestesses (PYTHIA, sc. *ispiæa*, *sacerdos*; PHOEBAS, *Lucan.* v. 128.) was placed above this opening, upon a

* The mountainous part of Bœotia, particularly that in which mount Helicon and the fountain Aganippe were included, was called AONIA, from AON, the son of Neptune, *Lactant. in Stat. Theb.* i. 34. and the people AONES, *Id. Achill.* i. 10. used also as an adjective, thus, *Aonas in montes*, into the Bœotian mountains, Helicon and Cithæron, *Virg. Ecl.* vi. 65. whence *Aonides*, -*don*, plur. the Muses, *Juvenal.* vii. 59. *Aonides*, -*a*, sing. the Theban, sc. Eteocles, *Stat. Theb.* ix. 95. So *Aonidum* for *Aonidarum*, i. e. *Thebanorum*, *lb.* ii. 697. *Aoniæ vertex*, mount Helicon, *Virg. G.* iii. 11. *Aoniæ sorores*, the muses, *Ovid. Trist.* iv. 10. 39. *Deus Aoniæ*, Bacchus, as being born of Semele, a Theban, *Id. Art. am.* i. 312. ii. 380. *Aoniæ aquæ*, i. e. *fons Caballinus*, v. *Pegæus*, the fountain Hippocrène, *Ovid. Fast.* iii. 456. *Aoniæ undæ*, that part of the Ægean sea bordering on Bœotia, near Aulis, *Ovid. Met.* xii. 24. *Aoniæ lyra*, the lyre, which Apollo used among the muses, *Id. Amor.* i. 1. 12. *Aoniæ ducere campos*, v. *cantus*, to be a distinguished poet, *Stat. Silv.* v. 3. 92.

machine supported on three feet, hence called a TRIPOD, *Diodor. ib.* having a covering of a circular form, called ὀλμοί, with holes, whence the vapour issued, *Pollux. x. 23. 81.* Servius on Virgil says this covering was made of the skin of the serpent Python, *Æn. iii. 92.* Prudentius calls it CORTINA, *Apotheos. 506.*

The priestess being intoxicated by the prophetic vapour, with dishevelled hair, heaving her bosom, foaming at the mouth, and having her whole frame agitated in a wonderful manner, *Virg. Æn. vi. 47.; Lucan. v. 165. &c.* uttered her oracles usually in hexameter verse, sometimes also in prose, *Strab. ix. 419.* especially in later times, *Plutarch. de Pyth. orac. 9. 24. 25. &c.* This oracle was frequently consulted in difficult emergencies, not only by the Greeks, but also by neighbouring nations, *Liv. i. 56.* and the temple was enriched with an incredible number of the most valuable presents, *Herodot. & Thucyd. passim.; Pausan. x. 9.; Strab. ix. 420.* Its riches were famous even in the time of Homer, *Il. i. 404.* Xerxes sent a body of four thousand men to plunder it, part of whom are said to have been destroyed by thunderbolts and an earthquake, and the rest almost all cut off by the people of Delphi, who had fled to the tops of Parnassus, upon the approach of the Persians, *Herodot. viii. 36. &c.;* a striking example, as Justin observes, how unavailing human strength was against the gods, *ii. 12.* Several ages after, an army of Gauls, under Brennus, shared the same fate, *Id. xxiv. 7. &c.* The Phœnians, urged by the exactions of the Thebans, seized on the temple of Delphi, and employed the riches they found in it, amounting to 10,000 talents, i. e. above L. 2,250,000, *Diodor. xvi. 76.* to hire troops to defend themselves against their oppressors. The Thebans being defeated, called in the aid of Philip, king of Macedon; who so dexterously availed himself of this war, called the *sacred war*, as a pretext for interfering in the affairs of Greece, that in the end he reduced that whole country under his subjection, *Justin. viii. 1. &c.* He was not a little assisted by the priestess of Apollo, who, bribed by money, always gave such responses as were agreeable to Philip, whence Demosthenes used to say of her, that she *philippised*, (φιλιππίζειν *illam cum Philippo facere,*) *Cic. divinat. ii. 57.* Anciently the priestess used to be a young virgin; but afterwards, always above fifty, *Diodor. xvi. 26.* When the oracle was most frequented, there were three *Pythias* appointed, *Plutarch. de orac. def.*

The *Pythia* was sometimes so overpowered by the exhalation from the cave, that it proved fatal to her, *Ib.* & *Lucan.* v. 116. In ancient times the priestesses could be consulted only in one month of the year, but afterwards once every month, *Plutarch. quest. Grac.* 9.

As several oracles gave their responses by drawing lots, hence *responsu sortium* is applied even to the oracle of Delphi, where a verbal answer was always returned, *Liv.* i. 56. called *Pythica vox*, *Ib.*

In the time of Cicero, and even long before, this oracle had fallen into contempt, because the prophetic vapour was supposed to have lost its force, *Cic. div.* ii. 57. At length it entirely ceased, *Juvenal.* vi. 554.; *Strab.* ix. 419. For this *Plutarch* assigns various causes, *De defect. orac.* and *Lucan.* v. 111. &c. Some have ascribed it to the influence of Christianity. The priestesses, however, still continued occasionally to return answers, as to Nero, *Suet. Ner.* 40.; and although that emperor is said to have destroyed the oracle, *Dio.* lxxiii. 14. having first pillaged it of five hundred brazen statues, *Pausan.* x. 7. yet it seems to have existed in the time of Julian, and after him, *Theodoret. hist. eccles.* iii. 21.

Delphi was the place of meeting of the *Amphietyons* or deputies of the confederated states of Greece, (*commune Gracie consilium*, *Cic. Invent.* ii. 23. *Amphietyonum, quibus precipuum fuit rerum omnium judicium*, *Tacit. Annal.* iv. 14.) who met twice a-year to deliberate about matters of common concern; in spring at Delphi, and in autumn at *Anthēla*, a village near the straits of Thermopylæ, *Herodot.* vii. 200.; *Strab.* ix. 420.; *Pausan.* vii. 24. hence called *PYLAICUM CONSILIUM*, *Liv.* xxxi. 32. Pausanias says it was instituted by *Amphiclyon*, the son of Deucalion, x. 8.; Strabo says, by *Acrisius*, ix. 420. The *Amphietyonic* council consisted of a different number of members at different times. It consisted of thirty in the time of Pausanias, who recounts the various changes it underwent, x. 8.

The temple of Delphi having been accidentally burnt, the *Amphietyons* appointed that three hundred talents should be contributed by the different states of Greece to rebuild it, *Herodot.* ii. 180. The *Alcmaonidae*, or family of *Alcmaeon*, who had been obliged to leave Athens upon the usurpation of *Pisistratus*, undertook to execute the work for that sum; and being possessed of great wealth built several parts of the temple in a more splendid manner than they were bound to do, which made them very popular. They are said to have prevailed on

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the priests, by money, when the Lacedæmonians came to consult her, either on a public or private account, always to add in her answers to them a request, as if coming from Apollo, "*that they should free Athens*," which at last they effected, although the state of Lacedæmon was then joined with the family of Pisistratus by a league of friendship, *Id.* v. 62. & 63.

Delphi was believed to be the centre of Greece, and of the earth, *See p. 2.* Near it were celebrated the PYTHIAN GAMES, at first every nine years, and afterwards every fifth year; said to have been first instituted by Diomædes in his return from the Trojan war, *Pausan.* ii. 32. After being for some time discontinued, they were renewed by the Amphictyons, in the third year of the forty-eighth olympiad, *Ib.* x. 7. under whose direction they were celebrated. The combats at the Pythian, were much the same as at the Olympic games. There was a contest about musical excellence, both on the lyre and on the flute, *Pausan.* x. 7.; *Strab.* ix. 421. hence *Pythia cantare*, i. e. in *Pythicis ludis*, *Horat.* art. p. 414. and *Pythaulæ*, -æ, such a musician, *Hygin.* 273.; *Senec. ep.* 76. sometimes put for one that played in the theatre, *Vopisc. Carin.* 19. There were likewise prizes for intellectual merit, *Plutarch. Sympos.* v. 2.; *Plin.* vii. 37. — The laurel with which the victors were crowned, according to Lucan, was brought from Thessaly, vi. 409.

On the Corinthian gulph stood CIRRHÆ, the port of Delphi, sixty stadia distant, *Pausan.* x. 37.; Strabo says, eighty stadia, ix. 418. meaning probably by water, up the river PLISTUS, which winded beautifully through a plain, where was the *Hippodromus*, or course for the equestrian races at the Pythian games *, *Pausan.* *ib.*

Near Cirrhæ was *Crissa*, which gave name to the bay on which they both stood, (*sinus Crissæus*,) and *Anticirrhæ* or ANTICYRA, famous for producing hellebore, *Strab.* ix. 418. which Livy places in Locris, xxvi. 26. Hence it was said of a person labouring under insanity, *Naviget Anticyram*, he needs a dose of hellebore, let him go to Anticyra, *Horat. Sat.* ii. 3. 82. & 166. *art. poet.* 300.; *Ovid. Pont.* iv. 3. 54.; *Gell.* xvii. 15.

* *Cirrhæ* is sometimes put for Delphi, or for the abode of Apollo; hence he is called DOMINUS CIRRHÆ, *Juvenal.* vii. 64. CIRRHÆUS VATES, *Ib.* xiii. 79 and his priestess CIRRHÆA VIRGO, *Stat. Theb.* iii. 106. *Cirrhæa antra*; the prophetic cave, *Lucan.* v. 95. *Quid tibi cum Cirrhæa? Quid cum Permessidis undâ?* What have you to do with Delphi? What with the water of Permessis? (a river in Bœotia, flowing from mount Helicon, sacred to Apollo and the muses, called also PERMESSUS, *Virg. Ecl.* vi. 64.) i. e. What have you to do with poetry? *Martial.* i. 77. II.

East from Delphi stood DAULIS, v. -ia, the city of Tereus, *Thucyd.* ii. 29. whence his wife *Procne*, when metamorphosed into a nightingale, (*philomēla*,) is called DAULIAS AVIS, *Ib.* & *Ovid. ep.* xv. 154. — About seven stadia from Daulis was *Panōpeus* or *Panōpe*, said to have been the city of Tityos, *Strab.* ix. 423.; *Homer. od.* λ. 579.

The largest city of Phocis, in later times, was ELATIA or ELATĒA, situate near the river Cephissus, *Strab.* ix. 424. Near the source of that river stood LILĒA, *Ib.*; *Homer. Il.* ii. 30. Herodotus mentions several other towns on this river; *Drymos*, *Charadra*, *Tethronium*, *Amphicea*, *Neon*, *Tritea*, *Hyampolis*, *Parapotamii*, and *Aba*, viii. 33.

V. LOCRI, the country of the *Locri*. — The *Locri* were divided into three parts; — 1. the LOCRI OZŌLĒ, i. e. *gravior olentes*, of which name various causes are assigned, *Pausan.* x. 38. but none of them satisfactory*; inhabiting the country on the west of mount Parnassus, *Strab.* ix. 418. Their chief town was AMPHISSA, defended by a strong fortress, *Liv.* xxxvii. 6.; — 2. The LOCRI OPUNTII, so called from the city *Opus*, *Opuntis*, fifteen stadia from the *Euripus*, and sixty stadia from *Cynos*, its port, which stood on the *sinus Opuntius*, *Strab.* ix. 425.; *Liv.* 28. 6.; — And 3. LOCRI EPICNĒMIDII, named from mount *Cnemis*; near which was *Naryx* or *Narycum*, the native city of *Ajax* the son of *Oilēus*, called *Locrus*, to distinguish him from *Ajax* the son of *Telamon*, *Strab. ib.* — North of this was *Thronium*, on the river *Boagrius*, or *Manes*, twenty stadia from its port on the *sinus Maliacus*. — North of it *Scarphe*, *Scarpheā* or *Scarpbia*; *Alpenus* and *Nicea*, *Strab.* ix. 426. also *ANTHELA*, where the *Amphictyons* met once a-year in the temple of *Ceres*, *Herodot.* vii. 200.

North of this was the famous pass, called *PYLĒ*, i. e. *porta*, from the gates in a wall built across it, *Herodot.* vii. 176. or *THERMOPYLĒ*, from its hot springs or baths, (*therma*, i. e. *calida aqua*, *Liv. ib.* *Σερμα λυτρά*, *Herodot. ib.*) justly reckoned the keys of Greece, about sixty paces broad, *Liv.* xxxvi. 15. where narrowest, only affording room for a single carriage to pass, *Herodot.* vii. 176. between mount *Oēta*, which here terminates in a precipice; and the *Sinus Maliacus*, or *Malian gulph*, so called from the *Malians*, a people of *Thessaly*, who

* Strabo says they were so named from a fetid stream which flowed from the putrified bodies of *Nessus*, and the other Centaurs, who were buried on a little hill called *Taphossus*, ix. 427.

lived round it, *Ib.* & *Strab.* ix. 428. where Leonidas*, king of Sparta, with a small body of men, thrice repulsed the whole army of Xerxes, *Ib.* and where afterwards Antiochus, king of Syria, was defeated by Acilius, the Roman consul, *Liv.* 36. 19. The ridges of mount Oëta extend westwards to the Ambracian gulph. The part of it next to Thermopylæ is called *Callidromos*, *Strab.* ix. 428.

* Leonidas at first had, according to Justin, ii. 11. only four thousand men; according to Herodotus, vii. 202. three hundred Spartans; one thousand from Tegeæ and Mantinea; one thousand one hundred and twenty from Arcadia; six hundred and eighty from Corinth, and the rest of Peloponnesus; one thousand one hundred from Bœotia; one thousand from Phocis: in all, five thousand two hundred, besides the Locrians, *Ib.* whom Pausanias makes to amount to six thousand, x. 20.; according to Diodorus, the whole number was seven thousand four hundred, xi. 4. Xerxes sent a horseman to discover what the number of the Greeks was, and what they were doing. Their advanced guard, then consisting of Lacedæmonians, was without the wall built across the defile. The Persian saw some of them exercising themselves, and others combing their hair; it being their custom, in great danger, to decorate their heads. Xerxes, not expecting that so small a body of men would make head against his myriads of troops, waited four days to give them time to escape. On the fifth day, he sent the *Medes* and *Cissians* against them, with orders to take them alive and bring them before him. Upon the defeat of the Medes, Xerxes sent against the Greeks a choice band of Persians, called *the Immortals*, under the command of HYDARNES; but they also were soon forced to retreat. Xerxes, who was witness of the fight, is said to have thrice leapt from his throne, from apprehension for his army. Next day the attack was renewed, but with no better success, *Herodot.* vii. 210. &c. Xerxes, in the greatest perplexity, now despairing of being able to force the passage; when he was relieved by one *Ephialtes*, an inhabitant of Trachys, who undertook to conduct the Persians through a secret path over the mountains, which he performed. The Phocians, who had been posted on the mountain, fled upon the approach of the enemy. The other Greeks at Thermopylæ, fearing lest they should be surrounded, retired to their respective homes. Leonidas remained with his three hundred Spartans, *Cic. Fin.* ii. 30.; *Pausan.* iii. 4. together with the Thespians and Thebans. The Spartans and Thespians all fell, after making a dreadful slaughter of the enemy. The Thebans, who had been retained against their will, upon making their submission, were spared, *Ib.* 233. A monument was erected over those who fell, with an inscription. That over the Lacedæmonians was, O STRANGER! TELL THE LACEDÆMONIANS, THAT WE LIE HERE OBEDIENT TO THEIR LAWS, *Ib.* 226.; *Strab.* ix. 429.

When Leonidas bid his soldiers take dinner speedily and prepare for battle, he added, "We shall sup with Pluto," *Diodor.* xi. 9.; *Cic. Tus.* i. 42.; *Val. Max.* iii. 1. ext. 3.; *Senec. ep.* 82. When a Trachinian, to induce them to surrender, had said, that they would not see the fun for the multitude of the Persian darts, *Then*, says a Spartan, *we shall fight in the shade*, *Herodot.* vii. 226.; *Cic. ibid.*

Two Spartans, who by some accident were not present at the battle, having returned to Lacedæmon, were treated with such contempt by their countrymen; that one of them strangled himself; and the other afterwards wiped off his disgrace at the battle of Platæa, by rushing among the thickest of the enemy, where he was slain, *Herodot.* vii. 231.

VI. DORIS or DORICA, the country of the *Dores*, *Dorii*, or *Dorieneses*, one of the most ancient tribes of the Greeks, *Cic. Flacc.* 27. hence *Doricus*, Græcian, *Virg. Æn.* ii. 27. Cicero reckons only two other original tribes, the *Athenians*, called also *Iōnes*, and the *Æōles*, *lb.* whom Strabo makes the same with the *Dorians*, viii. 333.

Doris was of small extent, along the foot of mount Oëta, *Plin.* iv. 7. *f.* 13. and mount Parnassus, *Strab.* ix. 417. It was called *Tetrapōlis*, from its four cities, *Erineon*, v. -*eos*, *Boion*, v. -*os*, *Pindus* and *Cytinium*, none of them remarkable, *lb.*; Pliny adds *Sperchias*, which is also mentioned by Strabo, viii. 373. — Herodotus says, the *Dores* were a tribe of the *Pe-lasgi*, and frequently changed their habitations, i. 56. & 57. They were named from *Dorus*, the son of *Hellen*, the son of Deucalion, *lb.* They assisted the Heraclidæ in the conquest of Peloponnesus, and many of them settled there, *Thucyd.* i. 12.

VII. ÆTOLIA, the country of the *Ætoli*, a warlike people, extending from the top of the gulph of *Naupactus* or *Le-panto*, to the river Achelous. — Their chief towns were, CALYDON, on the river *Evēnus*, seven miles and a half from the sea, *Plin.* iv. 2. an ancient city, *Virg. Æn.* vii. 306.; *Stat. Theb.* i. 401. and beautifully situated, *Virg. Æn.* xi. 270. the birth-place of TYDEUS; hence he is called *Calydonius heros*, *Stat. Theb.* ii. 476. So *Diomedes*, his son, *Id. Achill.* i. 538. also *Meleāger*, *Ovid. Met.* viii. 324. and *Dejanira*, *Calydonis-idis*, *Id.* ix. 112. Ovid calls the river Achelous *amnis Calydoni-us*, *Id.* viii. 727. ix. 2. as if Calydon had stood on it. But Calydon is also put for the country, *Lucan.* vi. 366. anciently called *Æolis*, *Thucyd.* iii. 102. having few towns, as the people lived chiefly in villages, *lb.* 94.

Near the mouth of the *Evēnus* stood CHALCIS, on the Ionian sea, *Stat. Theb.* iv. 106. not far from a mountain of the same name, *Strab.* x. 451. — West from Calydon were *Pleuron* and *Olēnos*, mentioned by Homer, *Il.* ii. 146. and *Statius**, *Theb.* iv. 105. near mount *Aracynthus*, *Strab.* x. 450. & 460. which Virgil calls *Æteus*, *Ecl.* ii. 24. i. e. rocky and steep,

* Near *Olēnos* the goat *Amalthœa* was produced, which is said to have nursed Jupiter, *lb.* whence she and her kids, when changed into stars, are called *Olenium pecus*, *Ovid.* ep. xviii. 188. herself, *Olenia Capella*, *Id. Fast.* v. 113. and the kids, *Olenium astrum*, *Stat. Theb.* iii. 25. Hence *Olenia manant cornibus imbris*, *lb.* vi. 423. because the rising and setting of the Kids was usually attended with rain, *Virg. Æn.* ix. 668.

as some explain it; as others, near the shore: So Servius, who places Aracynthus in Boeotia, *ib.* — North of this were *Thermus*, *Vi-mæ*, *Conopæ*, *Stratum*, *Metropolis*, *Lydimachia*, *Tricbonium*, *Phæacium* *vel* *ica*, *Agrinium*, &c. *Polyb.* iv. 63. & 64. v. 7. & 8.

On the north-west extremity of the Corinthian gulph stood NAUPACTUS, now Lepanto, so called from the ships built there*, *Strab.* ix. 427. placed by some in Locris, *ib.* The part of the sea on which this town stood is now called the gulph of Lepanto, famous for a great naval victory gained by the Spaniards and Venetians, under Don John of Austria, over the Turks, who are said to have lost above thirty thousand men, A. D. 1571.

Near Naupactus were *Erythræ* and *Naupolium*, *Liv.* xxviii. 8. and *Pyænæ*, called *Scopulosa* by Statius, *Theb.* iv. 302.

South-west from Naupactus is the promontory ANTIRRHIMUM, opposite to *Rhium* in Peloponnesus, whence it has its name: Both of them are now called the *Dardanelles of Lepanto*. Here the strait which joins the gulph of Corinth to the Ionian sea is scarcely a mile broad; *Strabo* says five *stadia*, a little more than half a mile, *viii.* 335.

After Lacedæmon and Athens had enfeebled each other by their mutual quarrels, the Ætolians became the most powerful state in Greece; and possessed several cities beyond the limits of their own country. They seem to have made little figure in the time of Herodotus, as that historian takes no notice of them; they are, however, frequently mentioned by Homer. *Thucydides* represents them as a people remarkable for their courage, and in particular for their agility. They wore light armour †, *iii.* 94. In the Peloponnesian war the Athenians attacked them, but were repulsed with great slaughter, *ib.* 98. The Ætolians chiefly distinguished themselves, first as the allies, and afterwards as the enemies of Rome, *Liv.* xxvi. 24. &c. xxv. 12. &c. They were esteemed the best cavalry in Greece, *Liv.* xxxiii. 7. *Livy* represents them as restless, xxxi. 28. barbarous, xxxiv. 24. sickle, quarrelsome, and ungrateful, xxvi. 17. Dissatisfied with the treatment they had met with from the Romans, *Liv.* xxxiv. 23. they tried to excite different princes against them, xxv. 12. at last they openly joined An-

* *Απο τῆς ναυπηγίας τῆς τῆς πόλεως.*

† There were several tribes of the Ætolians, *Apodii*, *Oppionestæ*, and *Eurytææ*, who used a dialect different from the rest of Greece, and are said to have eaten raw flesh, hence called *Καρνεοφάγοι*, *ib.* also the *Carides*, *Strab.* ix. 429.

tiachus, *Ib.* 33. & xxxvi. 9. Being defeated by Fulvius the consul, they were obliged to submit to such terms of peace as the victors chose to prescribe, *Ib.* xxxviii. 11. They afterwards suffered severely from their own internal discords, *Id.* xli. 25. xlii. 5. and from the cruelty of the Romans, *Ib.* xlv. 28. 31.; *Cic. Rist.* 37.

EP I R U S.

THE chief parts of *Epirus* were, *Acarnania*, *Theſprotia*, *Molſſis*, and *Chaonia*.

1. **ACARNANIA**, extending from the river *Acbelous* to the *Ambracian gulph*, (*ſinus Ambracius*,) *Strab.* x. 450. was anciently included in *GRÆCIA PROPRIA* *, *Ib.* & *Liv.* xxxiii. 17.

At the mouth of the *Ambracian gulph*, on the south, stood **ACTIUM**, a small place, near a promontory of the same name, where was a celebrated temple of *Apollo*, *Thucyd.* i. 29.; *Strab.* vii. 325. hence called **ACTIUS**, *Virg. Æn.* viii. 764. near which *Augustus* defeated *Anthony* and *Cleopatra* in a naval battle; and built a city on the opposite side of the strait, which, to commemorate his victory, he called *Nicopolis*, (i. e. *Victorie urbs*,) and instituted games, which were celebrated in a grove near it every five years, called the *Ælian games*, (*LUDI ACTIACI*,) *Dio.* li. 1.; *Suet. Aug.* 18. There were anciently solemn games at *Actium*, at which the *Lacedæmonians* used to preside, *Strab.* *ib.*; to these *Virgil* alludes, *Æn.* iii. 278. There were also solemn games instituted at *Rome* in memory of the victory at *Actium*, *Suet. Tib.* 6.; *Dio.* li. 19. liii. 1. liv. 19. *Augustus* granted particular privileges to the inhabitants of *Nicopolis*, so that it soon became a flourishing city, and the towns in the neighbourhood of course declined, *Strab.* *ib.*

About forty stadia above *Actium*, on the same gulph, was **ANACTORIUM**, v. -ia, *Ib.* & *Plin.* iv. 1.; *Strab.* x. 451. then

* The people were called *Acarnānes*, ſing. *Acarnan*, because they did not cut their hair, (*ὅτι το ἀκρόνους πολῶνται τὰς κεφαλὰς*,) *Strab.* x. 465. This being attended with inconvenience, when they came to close quarters with an enemy, some of them cut the hair off the fore-part of their head, whence these were called *Quætes*, (*καὶ τὴν κεφαλὴν ἀκυστὰ*,) *Strab.* *ib.* *Flonier* says that they were formerly called *Abantes*, *Il.* ii. 542. This manner of cutting the hair was named *Thūis*, from *Thetis* who used it, *Plutarch.* in *vita Iul.* pr.

Limna,

Limnaea, Polyb. v. 5. and *Argos*, called *Amphilobicum*, Liv. xxxviii. 10. from *Amphilobus*, the son of *Amphiaraus*, who founded it, after his return from the Trojan war, *Thucyd.* ii. 68. Strabo says it was founded by his brother *Alcmaeon*, vii. 325.

The chief city of *Acarnania* was *STRATUS* v. -os. *Thucyd.* ii. 80. which Livy places in *Ætolia*, xliiii. 21. above two hundred *stadia*, or twenty-five miles from the mouth of the river *Achelous*, *Strab.* x. 450. — Near the mouth of it was *Omidæ*, Liv. xxvi. 24.; Polyb. iv. 65. *Asacus* and *Nasum*, *Id.* — At a distance from the sea were, *Metropolis*, *Thyrium*, *Palerus*, &c.

The capital of *Acarnania*, in later times, was *LEUCAS*, Liv. xxxiii. 17. built by a colony from *Corinth*, *Thucyd.* i. 30. on the isthmus which joined the peninsula of *Leucadia* to the main land, *Id.* iii. 94. iv. 8. This isthmus was dug through by the inhabitants, probably after the time of *Thucydides*, for he speaks of ships being carried over the isthmus, iii. 81.; and thus *Leucadia* became an island, Liv. *ib.* called also *LEUCAS*, *Ovid. Met.* xv. 289.; *Flor.* iv. 11. and anciently *NERITIS*, as the town was *NERITUM*, *Plin.* iv. 1. or *Nericon*, *Homer. Od.* o. 376. joined to the continent by a bridge, *Strab.* x. 452. The artificial strait was called *DIORYCTOS*, i. e. *perforatus*, three *stadia* long, *Id.* & *Polyb.* v. 5.

On the south-west point of *Leucadia* was a high mountain, called *Leucata* vel -tes, now *St Maura*; whence a white rock (*λευκή πέτρα*,) projected into the sea towards *Cephalenia*, which is thought to have given name both to the mountain and the island*, *Strab.* x. 452.; *Serv. in Virg. Æn.* viii. 677.

2. THES-

* Here was a temple of *Apollo*, whence annually, at a solemn sacrifice, to avert the divine wrath, some criminal was thrown into the sea, with feathers of various kinds, and birds suspended from his body, to lighten his fall; to which *Ovid* alludes, *op.* xv. 179. If he escaped death he was banished from that country, *Strab.* x. 452. The appearance of this temple is said by *Virgil* to have been formidable to mariners, *Æn.* iii. 275. because it was customary to sacrifice some one of them, *Serv. in loc.* or rather from the danger of sailing round the promontory, *Id.* & *Cic. Att.* v. 9.

From this rock was the famous *lovers leap*, which was supposed to cure those who took it, of their hopeless passion, (*το δάμα το τεύχοντος πικρὸν πόθος*, *Strab.* *ib.* whence several persons are said to have thrown themselves, *Cic. Tusc.* iv. 18.; *Ovid. ep.* xv. 167. Among the rest, *SAPPHO*, the celebrated poetess of *Lesbos*, who being seized with a violent passion for *Phaon*, and being treated by him with disdain, threw herself from this precipice and was killed, *Strab.* x. 452. *Phaon* is said to have been a ferryman, to whom *Venus*, on account of his attention to her, gave a box of ointment, which rendered him

2. **THESPROTIA**, vel *-tis*, the inhabitants, *Thesproti*. Chief towns; **AMBRACIA**, which gave name to the gulph, situate near the mouth of the river *Arëthon* or *Arachthus*. At some distance from the top of the gulph, the royal seat of Pyrrhus, *Strab.* vii. 325.; *Liv.* xxxviii. 3. & 4.; *Mel.* ii. 3. built by a colony from Corinth, *Thucyd.* ii. 80. The inhabitants were called *Ambracienses* or *Ambraciotes*. The gulph is thirty-nine miles long and fifteen miles broad; at the entrance, only about half a mile broad, *Plin.* iv. 1.; *Strabo* says, little more than four stadia, vii. 324. Polybius makes the gulph three hundred stadia long, and one hundred stadia broad, iv. 63. It has good harbours all around, *Strab.* *ib.* — Near Ambracia was a strong place called *Ambriceus*, situate among marshes, *Polyb.* *ib.* — North from the gulph stood **ELATIA**, *Liv.* xxxii. 24. or **ELATRIA**, *Strab.* *ib.*

On the strait which separates *Corcÿra* from the main land were, *Pafidium*, *Ruthrotum* γ. -us, *Portus Pelodis* γ. *Pelodis*, i. e. *canalis*, (a γ. -us, *cenum* vel *latum*,) the promontory of *Thydms*, called from a river of that name, near which *Atticus*, the friend of Cicero, had an estate, (*praedia*), *Cic.* *Att.* vii. 2. — South of it was *Obimerium*, and *Ephyra* or *Cichyrus*, near the lake *Acherusia*, through which the river *Acheron* ran into a bay called *Portus*, or *Sinus Glycys* (γ. -us,) from the sweetness of its water, *Strab.* *ib.*; *Thucyd.* i. 47.; *Pausan.* viii. 7. Into the *Acheron*, or near it, flows a stream of a very disagreeable flavour, named *Cocytus*, *Pausan.* i. 17. and not far distant is the lake *Aornus* or *Avornus*, which exhales pestilential vapours that infect the air, *Id.* ix. 30. *Pausanias*

the most beautiful of men; so that all the women of *Mitylene* fell in love with him, which in the end proved fatal to himself, *Aelian.* xii. 18. *Pliny* ascribes his beauty to the effect of a certain herb, xii. 8. f. 9. *Ovid* supposes *Sappho* to have been distressed during the absence of *Phaon*, who had gone to Sicily, from an apprehension of his neglect; and before she had recourse to the desperate cure of *Lencate*, to have written a letter to him, *ep.* xv. *Horace* represents *Sappho* in the infernal regions as complaining of the girls of her country, *od.* ii. 13. 25. according to some, because *Phaon* shewed a preference to them; but more probably because they did not gratify, as she wished, her criminal passion for themselves, *Ovid.* *Trist.* ii. 365.; *ep.* xv. 15. &c.

On account of this base passion *Sappho* is supposed to be called *Mascula*, by *Horace*, *ep.* i. 10. 28. but more probably for the manly vigour of her genius, which all the ancients admired, *Strab.* xiii. 617. The same epithet is applied to her by *Aulusius*, *Edyll.* vi. 24. because, as some think, she was the first woman that leapt from *Leucate*, *Strab.* x. 452. none but men having attempted it before, whence she is said *salvus ingressa virilis*, *Stat. Sylv.* v. 3. 154. To this leap *Virgil* is thought to allude, *Æt.* viii. 50. *Servius* speaks of persons in his time, who used annually to engage for hire (*se autem*,) to throw themselves from this rock, *ad.* *Æt.* iii. 279.

chinks

thinks Homer took the names of his infernal lakes and rivers from those of Thesprotia, i. 17. — A little above the sea were *Buchetium*, *Pandofia*, and *Batia*. Strabo calls this the country of the *Cassopei*, along the left or north-west of the Ambracian gulph, vii. 324.

3. **MOLOSSIS**, *Ida*, v. *Itha*, the country of the *Moloss*, north-east from *Thesprotia*. — The most remarkable town was *DODONA*, at the foot of mount *Tomarus*, *Plin.* iv. 1. famous for the temple and oracle of Jupiter, the most ancient in Greece, *Herodot.* ii. 52. placed by some in Thesprotia, *Pausan.* i. 17; *Strab.* vii. 328. built by the Pelagi, who are said to have called their gods by no other name than that of rulers of all things. They borrowed the names of their deities from the Egyptians*, *Herodot.* ib.

The other places of note in Molossis were, *PASSARO*, where the kings, upon their accession to the crown, used to swear that they would rule according to the laws; and the people of *Epire*, in like manner, swore that they would defend the kingdom, *Plutarch.* in *Perrybo*; — *TECMON*, *Phylace*, *Horreum*, *Liv.* xlv. 26.

* There was a grove of oaks near Dodona which were supposed to speak, and thus to declare the answers of Jupiter, *Lucan.* vi. 126.; *Stat. Theb.* iii. 475.; *Ovid. Amor.* iii. 10. 9. called *querus PELAGI*, *Id.* *ap. Am.* ii. 321. Hence *habito Graia oracula quercus*, *Virg.* C. ii. 16. Pigeons also perching on these trees were said to utter oracles; because, as it is thought, in the Thesalian tongue, *Pelinae* denoted both female diviners and doves, *Serv. in Virg.* *ec.* ii. 13. as oaks were supposed to speak, because the priests of this oracle used to give their answers from the tops of these trees. Homer mentions only one oak, *Od.* xiv. 328.; so *Pausanias*, i. 17. *Cicero*, *Att.* ii. 4. and *Herodotus*, one prophetic dove, ii. 52. — A first the answers of the oracle were given by men, but afterwards three old women were chosen for that purpose, *Strab.* vii. 329. Ambassadors from Boeotia being provoked by an improper answer returned by one of these priestesses, threw her into the fire; whereupon it was determined that men only for the future should pronounce the responses of the oracle to Boeotians, *Strab.* ix. 402.

The celebrity of this temple was increased by two wonderful things which it contained. — 1. A cold fountain, which extinguished burning torches when immersed in it, like other fountains, but kindled torches not burning when brought near it. It always became dry at mid-day, and then gradually increasing, overflowed at mid night, *Plin.* ii. 103. 7. 104.; *Id.* ii. 3. 7. 71. And — 2. A brazen caldron which, from whatever cause, always sounded; as they think from the agitation of the wind, *Isid.* ix. 20.; so *Strabo*, *Suppl.* vii. 329. *Servius* on *Virgil*, *Aen.* iii. 406. says there were several vases of brass, which all sounded together if one was touched. In the time of Strabo, the oracle of Dodona, as well as others, had ceased, *Id.* 327. The prophetic oak had long before been cut down, *Serv.* *ib.* This oracle was sometimes consulted by drawing lots, *Cic. Div.* i. 34. ii. 32.

4. **CHAONIA**, the inhabitants, **CHAÖNES**. — The chief towns along the coast were, **ORICUM**, v. -us, situate in a plain, *Liv.* xxiv. 40. north of the mountains called **CERAAUNII** or *Acroceraunii*, vel -ia, from their tops being struck with thunder, (*νεράυνος*,) surrounded with rocks, which projected into the sea and were dangerous to mariners, *Cæs. b. civ.* iii. 6. hence called *infames*, *Horat. od. i.* 3. 20. From this was the shortest passage to Italy, *Virg. Æn.* iii. 507. — North of Oricum was *Palasie*, where Cæsar landed, when he crossed with his army in pursuit of Pompey, *Id. & Lucan.* v. 460. — In the middle of the Ceraunian mountains was the harbour **PANORMUS**, *Strab.* vii. 324, then **ONCHESMUS**, opposite to the west corner of Corcÿra, *Id.* said to be named from Anchises, *Dionys. i.* p. 41. whence a wind favourable to those who sailed for Italy was called **ONCHESMITES**, *Cic. Att.* vii. 2. — South of this *Cassiope*, one thousand seven hundred stadia from Brundisium, and then *Phalacrum*, at the same distance from Tarentum, *Strab. ib.*

The inland towns of Chaonia were, *Antigonæa*, *Polyb.* ii. 5; *Phenice*, *Id.* &c. — Chaonia is said to have been named from *Chaon*, the brother or companion of Helénus, the son of Priam, whom Helenus inadvertently killed in hunting*, *Serv. in Virg. Æn.* iii. 334.

Strabo includes in Epire the *Athamænes*, *Æthices*, *Tympbei*, *Orestæ*, *Perrhæbi*, *Paroræi*, *Atintanes*, &c. vii. 326. some of whom others join to different countries, *Plin.* iv. 2.; *Liv.* xxxviii. 1.—33. 34. Several of these nations lived near mount Pindus; some of them extended as far north as the mountains of Illyricum, *Strab. ib.*

MOUNT PINDUS consists of several ridges, which run between Epire, Thessaly, and Macedonia.

* *Chaonius*, an adjective, is often put by the poets for *Epiroticus*; thus, *Chaonia columba*, the pigeons of Dodona, *Virg. Ecl.* ix. 13. *Frondes Chaonias*, the oaks of Dodona, *Stat. Theb.* iii. 475.; so *Chaonium nemus*, *Id.* vi. 99. *Patris Chaonii glandes*, i. e. *Jovis*, *Virg. G.* ii. 67. *Vitæ Chaonius*, acorns, on which men were supposed to live before the invention of husbandry, *Claudian. de rapt. Proserp.* 3. 47. the same with *Chaonia glans*, *Virg. G.* i. 8. *Chaonii samula Jovis*, the stern of the ship Argo (*tutela carina*,) supposed to be made of an oak of Dodona, (*ex Dodonide quercu*,) and therefore endued with the gift of prophecy, *Val. Flac.* i. 303. (*ut pote fatidicæ ævulsa silvis*,) *Id.* 304. see p. 317. *Apollo-dorus* makes it the grow, l. 9. 16.

THESSALIA.

THESSALY, according to Herodotus, vii. 129. was every where surrounded by mountains; on the east, by *Pelion* and *Ossa*; on the north, by *Olympus*; on the west, by *Pindus*; and on the south, by *Oibrys* and *Oëta*. Herodot. vii. 129.; *Lucan.* vi. 33. The plain between was called *Thessalia*, watered by a number of rivers, the chief of which were, the *Penëus*, *Apiddnus*, *Onochonus*, *Eoispeus*, and *Panissus*; all of them at last uniting in one stream, called the *PENEUS*, which runs by a narrow passage between *Olympus* and *Ossa* into the *Sinus Thermæicus* or the *gulf of Salonichi*. Thessaly is said anciently to have been covered with water, when there was no outlet for these rivers into the sea. The passage between *Olympus* and *Ossa* is supposed to have been opened by an earthquake; or, as the Thessalians alledged, by *Neptune*, *Id.* according to the poets, by *Hercules*, *Lucan.* v. 347. whence it is called *HERCULEÆ FAUCES*, *Id.* viii. 1.

Along the banks of the *Penëus*, between *Ossa* and *Olympus*, was a delightful vale, called *TEMPE*, *Strab.* ix. 430. about five miles long, of different breadth in different places.

Into the *Penëus*, on the north, near *Tempe*, ran a river, issuing from mount *Titarus*, contiguous to mount *Olympus*, called *TITARËSUS* or *EURÖTAS*, *Strab.* ix. 441. *Pliny* calls it *ORCOS*, iv. 8. *f.* 15. the water of which being impregnated with oily particles, did not incorporate with the waters of the *Penëus*, but swam on the surface, *Id.* & *Homer.* ii. 754.

* *Pliny* makes the breadth of *Tempe* a *sesquijugërum*, or an acre and a half, i. e. one hundred and eighty feet broad, *Plin.* iv. 8. *f.* 15.; *Ælian* makes it only a *plethrum*, or one hundred feet wide, where narrowest, iii. 1. Modern travellers inform us, that in some places it is above a quarter of a mile broad. It is described by *Pliny* and *Ælian*, *Id.*; also by *Livy*, who represents it only as a difficult defile, surrounded with dreadful precipices, xlv. 6. The poets celebrate it as one of the most delightful places in the world, *Ovid. Met.* i. 569. and call it *THESSALA TEMPE*, plur. *Id.* vii. 222.; *Horat.* od. i. 7. 4. *Penëia TEMPE*, *Virg. G.* iv. 317. to distinguish it from other pleasant spots of the same kind; as, *Heloria Tempe* in Sicily, *Ovid. Fast.* iv. 477. see p. 263. *Thermæia Tempe*, in Boeotia, *Stat. Theb.* i. 485. which seems to be the same with what *Ovid* calls *Cyænæa TEMPE*, *Met.* vii. 371. from a boy who threw himself from a rock, probably on mount *Teumessus*, and was metamorphosed into a swan, (*cygnus*), *Id.* 379. *TEMPE* (q. *τιμια*, plur. *contraçtè τιμῶν*, loca *arbutis confusa*, *Æolicè τιμῶν*.) is put for any agreeable place, particularly for a vale on the side of a river, shaded with trees and surrounded with rising grounds, hence *frigida Tempe*, *Virg. G.* ii. 469. *Zephyris agitata TEMPE*, *Horat.* od. iii. 1. 24.

whence

whence it was supposed by the poets to flow from the Stygian lake, and therefore to remain uncontaminated *, *Lucan. vi. 378.*

Thessaly, in later times, was divided into five parts, *Phthiotis*, *Pelagiotis*, *Thessalonis*, or *Thessalia Propria*, *Essiotis*, and *Magnesia*, the limits of which are uncertain †.

North of Thermopylae, at the foot of mount Oeta, stood HERACLEA, *Liv. xxxvii. 22.* named from Hercules, who is said to have thrown himself into a burning pile on the top of mount Oeta, near this place, six stadia from the ancient city TRACHIN or *Trachis*, by which name Heraclea was also called; built by the Spartans, *Strab. ix. 428.*; *Thucyd. iii. 92.* a place of great strength, taken from the Etolians by Aclius, the Roman consul, after a vigorous defence, *Liv. ib. 24.* situate near the river *Asopus*, and the *sinus Maliacus*, *ib.* into which the *Asopus*, after being joined by the *Phœnis*, runs, fifteen stadia from Thermopylae, *Strab. ix. 428.*; *Lucan. vi. 374.* — At a small distance is the river *Melas* and *Dyras*, which last is said to have tried to extinguish the funeral pile of Hercules, *Strab. ib. & Herodot. vii. 198.*

The chief river in the south of Thessaly is the *Sperchius* v. *cus*, which runs into the top of the *Maliae* gulph. Near its mouth was *Anticyrha* or *Anticyra*, *ib.* and thirty stadia north of it, LAMIA, *Strab. ix. 433.*; *Liv. xxxix. 23.* west from which, on the *Sperchius*, was HYPATA, *Liv. xxxvi. 14. & 26.* — North of it, *Thaumaci*, *Meliten*, and *Céronæa*. — East from Lamia was *Larissa*, called *Cromaste*, i. e. *penalis*, from its sloping situation, to distinguish it from *Larissa* on the *Peneüs*, *Liv. xxxi. 46.* twenty stadia from the sea, *Strab. ix. 435.* the city of Achilles, therefore said to have been olim potens,

* *Fluvii captorum vultu nulli pati superarumque sibi ferreare timorem*, i. e. *Si cupis ferreare timent a fallere nomen*, by which the gods were afraid to swear and violate their oath. *Virg. Æn. vi. 324.*

† Strabo reckons only the four first divisions. *Phthiotis* included the parts on the south, and *Essiotis* on the west. Homer, who often mentions Thessaly, divides it into ten parts or dynasties, *Strab. ix. 430.* *Essiotis* was anciently called *Doris*. Its name was changed by the *Peribolæ*, who having destroyed *Esstæa* in Eubœa, transplanted the inhabitants into this part of Thessaly, which they had seized on, *ib. 437.* *Phthiotis* was named from its capital PHTHIA, *Virg. Æn. i. 284.* the city of Achilles, whence he is called *Phibius Achilles*, *Horat. od. iv. 6.*

Thessaly is often called by the poets EMATHIA, *Virg. G. i. 492. iv. 390.* and ÆMONIA or HEMONIA, from two of its kings, whence *Æmonius* and *Emathius*, Thessalian, *Ovid. Met. v. 306. & 313.* It was called *Thessalia* from *Thesalus*, the son of Æmon, *Strab. ix. 443.* So from King *Græcius*, GRÆCIA was named; and from *Hellen*, the inhabitants *Hellinæ*, whom Homer also calls *Myrmidones* and *Achai*, *Plin. iv. 7. l. 14.*

Lucan.

Lucan. vi. 355. whence he is called *LARISSÆUS*, *Virg. Æn.* iii. 179. xi. 404. in the vicinity of Phthia, *Serv. ib.* Most of these places were possessed by the *Melienſes*, (*Μελίενες*, divided into three parts, the *Patalii*, *Hierenſes*, and *Trachinii*, *Thucyd.* iii. 92.) who gave name to the *Meliac* or *Moliac* gulph, which was also called *Sinus Lamiacus*, *Pausan.* i. 4. — On the *Sinus Pagaseus*, or *Pagasticus*, which flows up into the land opposite to the north of Eubœa, stood *PAGASA*, which gave name to the gulph*; the port of *PHERÆ*, the capital of the tyrant Alexander, whom Pelopidas conquered, but after the victory died of his wounds, *Diodor.* xv. 80.; *Nep. Pel.* 5.

Twenty stadia from *Pagasa*, and seven stadia from the sea, stood *IOLCOS*, the city of Pelias and Jason; and not far from it *APHETÆ*, whence the Argonauts set sail, *Strab. ib.* & *Herodot.* vii. 193. and where afterwards the fleet of Xerxes was stationed, while that of the Greeks was within sight, at Artemisium in Eubœa, *ib.* & 173. — Near Iolcos was *DEMETRIAS*, built by Demetrius Poliorcetes, which became the most considerable city in that country, *Strab. ib.* and by the advantages of its situation, attracted such a number of people that the neighbouring towns were thinned of inhabitants, *Strab. ib.*; *Liv.* xxxix. 23. — About ten miles north of this is the lake *Bebœis*, near *Pheræ*, at the foot of mount *PELION*. This mountain ran from south to north, between the Pagasæan and Thermaic gulphs, through the country called *MAGNESIA*, the inhabitants *Magnètes*†; the most eastern point of it formed the promontory *SEPIAS*, where a number of the ships of Xerxes, while at anchor, were destroyed by a storm, *Herodot.* vii. 188.; *Strab.* ix. 443. — North of this was *MELIBCEA*, *ib.* & *Liv.* 44. 13. the city of Philoctetes, *Lucan.* vi. 354. noted for the manufacture of purple, *Virg. Æn.* v. 251.; *Lucret.* ii. 499. — In the Pagasæan gulph was the town and island *Cicynethus*; and east from Magnesia are several small islands, called *Sciathus*, *Peparctus*, *Icus*, *Halonessus*, and *SCYROS*,

* *Pagasa* is said to be named from the ship *Argo* having been built there, *Propert.* i. 20. 17.; *Strab.* ix. 436. whence *Pagasea ratis*, i. e. *ARGO*, *Lucan.* li. 715. or rather from its numerous fountains, (*ἀπὸ τῶν πηγῶν*), *Strab. ib.* In these parts was the fountain *LEBETREA*, sacred to the moles, whence they are called *LEBETURIDES*, *Virg. Ecl.* vii. 41.

† Sing. *Magnas*, *itis*; fem. *Magnessa*; whence *Magnessa Hippolyta*, the wife of Acastus, king of Magnesia, who fell in love with Pelæus, the father of Achilles; so called to distinguish her from *Hippolyta*, the Amazon, the wife of Theseus, *Horat.* ad. iii. 7. 18. *Magnitis Argo*, the ship of Jason, *Ovid. ep.* xii. 9. genit. *Magnitidis Argo*.

the seat of Lycomêdes, with whom Achilles lived in disguise when he was discovered by Ulysses, *Strab.* ix. 436.

At the foot of mount Othrys, the abode of the Centaurs, *Virg. Æn.* vii. 675. and LAPITHÆ, *Plin.* iv. 8. *f.* 15. stood ALOS or Halos, washed by the river *Amphrysius*, which ran through the Crocian plain into the west side of the Pagasæan gulph, *Strab.* ix. 435. Along this river Apollo used to feed the flock of Admêtus*, whence he is called *Pastor ab Amphryso*, the Amphrygian shepherd, *Virg. G.* iii. 2. Near its mouth was THEBÆ, *Phthia* or *Phthiotica*, *Liv.* xxviii. 7. xxxix. 25. an hundred *stadia* from Alos, *Strab.* ix. 433. to which Lucan ascribes the fabulous events which are said to have happened at Thebes in Bœotia, vi. 356. — South of it was PHYLACE, the city of Protefilæus, who was the first of the Greeks that landed on the Trojan coast, and was slain, *Ib.* 352.; *Strab.* ix. 433. At no great distance from *Phylace* were *Pteleum*, v. -eos, and *Antron*, *Ib.* also DORION †.

The chief towns on the Peneüs were, GONNUS, *Liv.* xlii. 54. or GONNI, in the very entrance to the defile of Tempe, *Liv.* xxxvi. 10.; above it, Gyrtan and Phalanna, *Liv.* xxxvi. 10.; xlii. 54. About twenty miles above Gonni stood LARISSA, the chief city in those parts, *Ib.* 31. 46. Ten miles above it, ATRAX, *Liv.* xxxii. 15. Towards the springs of the Peneüs, and near the foot of mount Pindus, whence that river flows, stood GOMPHI, the frontier town of Thessaly, on the side of Epirus, *Cæs. civ. b.* iii. 80. which Cæsar took and plundered, *bell. civ.* iii. 80. East from it were *Itbœni*, *Tricca*, *Metropolis*, and *Perinna*, *Strab.* ix. 437.

Adjoining to Larissa was a plain of surprising fertility, (*Larissa campus opima*,) *Horat. od. i.* 7. 11. except in the low grounds near the lake NESŌNIS, *Strab.* ix. 440. This plain was called CAMPUS PELASGIOTIS, from the *Pelasgi* who inhabited it, *Ib.* 443. extending one hundred and sixty *stadia* to *Pheræ*, *Pelion*, and *Ossa*, *Ib.* 436.

South from Larissa was PHARSÆLUS, on the river Enipeus, which joined the Apidænus, *Lucan.* vi. 273.; *Strab.* ix. 432. where Cæsar defeated Pompey in a memorable battle in the

Flumine puro

Irrigat Amphrysus famulantis pascua Phæbi. *Lucan.* vi. 367.

† Here THAMYRIS, v. -as, (*ἄπαρος ἀπαμειβος ἱπὸν ἀπαρών*), a famous musician, is said to have challenged the muses, and being defeated by them, to have been deprived of his sight and musical powers, *Apollodor.* iii. 3. 3.; *Hæmer.* II. ii. 594. v. 599.; *Diodor.* iii. 66.; *Ovid. Am.* iii. 7. 62.; *Art. Am.* iii. 399.; *Lucan.* v. 352.; but Pausanias says this happened at *Daurium* in *Mesŏnia*, iv. 33.

plains

plains of Pharsalia. Pompey fled to Larissa, *Cæs. bell. civ.* iii. 96.

Pharsalia is sometimes confounded by the poets with Phisippi, a city on the confines of Thrace, where Antony and Augustus defeated Brutus and Cassius, *Ovid. Met.* xv. 823.; *Virg. G.* i. 489.; *Lucan.* i. 680. 694. vi. 582. vii. 591. 872. ix. 271.

North of Pharsalus was SCOTUSSA, *Liv.* xxxvi. 14. near which were rising grounds called *Cynoscephala*, (*κῦνος κεφαλαί*, i. e. *canis capita*.) *Liv.* xxxiii. 6. & 7. where Philip, king of Macedonia, was defeated by Quintus Flaminius, the Roman consul, *Ib.* 10.; *Strab.* ix. 441.

There were many other places in Thessaly which are mentioned by Livy, Strabo, Pliny, &c. *Cranon*, *Oloosson*, *Phasum*, *Phaleria*, *Cyretia*, *Limnea*, *Aeginium*, *Ericinum*, *Silana*, *Pharycadon*, *Cypara*, *Phaeium*; *Azorum*, *Pythium*, and *Dolichæ*, which last three towns were called TRIPOLIS, *Liv.* xlii. 53. *Erinæum*, *Coronæa*, *Eretria*, *Proerna*, *Alon*, *Nelia*, *Ormenium*, *Casthanea*, *Glaphyra*, *Sycurium*, &c.

Towards the confines of Macedonia was mount *Piærus*, sacred to the muses, *Plin.* iv. 8. *f.* 15. whence they are called PIERIDES*, *Virg. Ecl.* iii. 85. vi. 13. viii. 63. ix. 33. x. 72. and *Chorus Pierius*, *Lucan. ad Pis.* 232.; *Martial.* i. 77. 3. or *Grex Pierius*, *Id.* ix. 88. 3.

The women of Thessaly were remarkable for their skill in magic or sorcery. By their charms or spells, that is, by repeating a set form of words, and by the use of certain herbs, they pretended to perform the most incredible things †, to excite or appease tempests, to recall the dead to life, or precipitate the living to the tomb; even to arrest the sun in his course, and

* Cicero says the muses were called *Pierides*, because they were the daughters of *Piærus*, v. *-ius*, and *Antiopa*, *Nat. D.* iii. 21.; so *Ovid; Met.* v. 302.; sing. *Piæris*, voc. *Piæri*, *Horat. od.* iv. 3. 18. *Pieridum sacris imponere manum*, to apply to poetry, *Ovid. Trist.* iv. 1. 28. *Pieridum studio teneri*, *Id.* *Pont.* ii. 5. 63. *Pieridum lumen, presidiumque fori*, a distinguished poet and advocate, *Ib.* iv. 16. 42. *Studiis Pieriis pollera*, *Claudian. consul. Prob. et Olyb.* 150. *Gratia regum Pieriis tentata modis*, the favour of kings sought or courted by poetry or verses, *Horat. art. p.* 404. The muses are said to refresh Augustus in a cave on mount *Piærus*, because that emperor, when he had leisure, used to amuse himself with reading poetry, and sometimes composing verses, *Horat. od.* iii. 4. 40.; *Suet. Aug.* 84. 85. & 89.; *Suet. Tiber.* 21. *Calabra Pierides*, the poems of Ennius, who was born at Rudia in Calabria, *Horat. od.* iv. 8. 20. *Novi Pieridum flores*, poems newly composed, *Stat. Silv.* iii. 1. 67. *Pieris pellen*, a girl, either born in Pieria, a part of Macedonia on the confines of Thessaly, near mount *Piærus*, or skilled in music and poetry, *Ib.* iii. 10. 15. *Dixit Pisan*, time spent in retirement and study, *Stat. Silv.* i. 3. 23.; so *Pieris recessus*, *Martial.* vii. 62. 3.

† *Hæmonidum*, l. c. *Thessalarum sagarum, quicquid non creditur, arripit*, *Lucan.* vi. 436.

to draw the moon down to the earth *, *Laert.* viii. 59.; *Plin.* xxx. 1.; *Virg. Ecl.* viii. 69.; *Horat. ep. ad.* xvii. 78.; *Ovid. ep.* vi. 85. &c.; *Lucan.* vi. 435.—*ad fin.*

The plains of Thessaly were very favourable for breeding horses; hence the Thessalian cavalry were always distinguished, *Liv.* ix. 19. xlii. 59. During the wars of the Romans with Philip, and his son Perseus, kings of Macedonia, and also with Antiochus king of Syria, Thessaly was dreadfully ravaged, *Liv.* xxxi. &c. So afterwards in the civil war between Cæsar and Pompey, *Cæs. b. civ.* iii.; *Lucan.* vii. 847.

M A C E D O N I A.

THE limits of Macedonia were different at different times. It was divided into four parts by Paulus Æmilius, who makes it to extend from the mouth of the Penæus to the river Nessus or Nestus in Thrace; including on the east the countries bordering on the Egean sea, and surrounding the Thermaic, Toronæan, Singitic, and Strymonic gulphs. But the boundaries on the other sides are not ascertained, *Liv.* xlv. 29. & 30.

The chief rivers which run into the Thermaic gulph are, the *Enipeus*, *Aliacmon*, which Cæsar makes the boundary from Thessaly, *de bell. civ.* iii. 36. *Ludias*, *Axius*, and *Chidorus* or *Echedorus*, which last is said not to have been sufficient to supply the army of Xerxes with water, *Herodot.* vii. 127.

The country from the mouth of the *Penæus* to the *Ludias* was called *PIERIA*; according to Strabo, it extended from the *Haliacmon* to the *Axius*, vii. 330. — The towns along the sea-coast were *Heracleum*, v. *-ea*, *Phila*, near the river *Enipeus* or *Apilas*, which flows from a valley of Mount Olympus, and five miles north of it, *DIUM*, *Liv.* xlv. 2. & 8.; *Plin.* iv. 10. f. 17.

North of the river *Haliacmon* stood *PYDNA*, near which Paulus Æmilius defeated Perseus, *Liv.* xlv. 42.; *Vell.* i. 9. and

* Hence *Thesilla venena*, magic herbs or drugs, *Horat. ad.* i. 27. 21. *Ven Thessala*, for *voces*, charms or incantations, *Id. epod.* v. 43.; *Ep.* i. 1. 34. *Perseus Thessala*, magic wonders, *Id. art. p.* 209. *Mulier Thessala*, a sorceress; and simply *Thessala* or *Thessalis*, *-idæ*, *Lucan.* vi. 451. 565. 605. 762. *Carmin Thessalidum*, the form of words they used, *Id.* 452.; so *Sabella carmina et Maris natio*, the charms used by the Sabine and Maric women, who were the most remarkable for sorcery in Italy, *Horat. epod.* xvii. 28.

In performing their magic rites they sometimes were guilty of horrid crimes, putting to death children with the greatest cruelty, &c., *Lucan.* vi. 507. 556. &c. *Horat. epod.* v.

where CASSANDER confined OLYMPIAS, the mother of Alexander the Great, and afterwards put her to death, *Diodor.* xix. 49.; *Justin.* xiv. 6. — North of this was METHONE, at the siege of which Philip lost his right eye*, *Diodor.* xvi. 34. and ALORUS.

The country north of Pieria, and along the Axios, was called PÆONIA or EMATHIA, *Liv.* xl. 3. xlv. 29.; *Justin.* vii. 1. — Its chief towns were PELLA, the birth-place of Philip, who greatly enlarged it, *Strab.* vii. 330. xvi. 752. and of Alexander, *Mel.* ii. 3. hence he is called *Pelleus juvenis*, *Juvenal.* x. 168. situate on the river *Ludias* or *Lydias*, which is navigable to this place, one hundred and twenty stadia from the sea, *Strab.* fragm. vii. 330. a town of great strength, described by *Livy*, xlv. 46. The country round it is called by *Herodotus* BOTTIÆIS, *Idis*, vii. 123. Pella continued to be the capital of the kingdom, till it fell under the Romans, *Liv.* xxxvii. 7. xlii. 51. The residence of the kings before Philip, and afterwards their burying place, *Plin.* iv. 10.; *Diodor.* xix. 52. was EDESSA, called also *Æge*, *Æge*, or *Ægea*, from a flock of goats, by following which *Caranus*, the first king of Macedonia, was led to take possession of the place, *Justin.* vii. 1. It lay west of Pella, — South of Edessa stood BERRÆA, at the foot of mount BERMUS, *Strab.* ii. mentioned in the *Acts of the Apostles*, xvii. — South of it CYRRHUS, the people called *Cyrrhestæ*, and the country *Cyrrhestis*. Near this, *Idomene* and *Gortynia*, or *Gordynia*, *Thucyd.* ii. 100.

That part of Pæonia which lies above the conflux of the rivers *Axius* and *Erigon*, or *Erigonus*, was called *Deuriðpus*, *Liv.* xxxix. 53. extending to mount *Bora*.

Near the mouth of the *Axius* and *Chidorus* stood THERMA, which gave name to the *Thermaean* or *Thermaic* gulph, (*Sinus Thermaus*, *Thermaicus* vel *Macedonicus*,) afterwards called THESSALONICA, by Cassander, in honour of his wife Theffalonica, the daughter of Philip, and greatly increased by Cassander, *Strab.* vii. 330. & 323. now SALONICHI, the chief town in that country; the place of Cicero's residence

* During the siege one ASTER, a dexterous archer, came to offer Philip his service, and as a proof of his skill, told the king that he could hit a bird in its most rapid flight. Then says Philip, *I will employ you when I make war on the birds.* After, provoked at this answer, joined the townsmen; and having one day spied the king from the walls, shot an arrow at him, with this inscription, *To the right eye of Philip.* The king ordered the arrow to be returned, with this inscription, *Philip will hang After when he takes the town;* and was as good as his word, *Lucan. de conscrib. histor. c. 38.*; *Justin.* vii. 6.

while in banishment, *Cic. Planc.* 41. To the Christians of this city the Apostle Paul wrote his two epistles inscribed to the *Thessalonians*. — The country around the mouth of the Axios is called *Amphaxitis*, -idis, *Polyb.* v. 97. That north of this river, MYGDONIA*, *Plin.* iv. 10. to which Thucydides joins *Grestonia* and *Anthēmus*, ii. 99. & 100.; so Herodotus, vii. 124.

The chief towns on the north-east side of the Thermaic gulph were *Ainēa*, said to have been built by *Æneas*, *Liv.* xl. 4. fifteen miles from Thessalonica, *Id.* xlv. 10. Herodotus mentions *Simila*, *Campsā*, *Gigōnus*, *Lisa*, *Combrēa*, *Lipaxus*, vii. 123. The chief towns in later times were ANTIGONIA, *Liv.* xlv. 10. and POTIDÆA, afterwards called CASANDRIA, *Id.* 11.; *Plin.* iv. 10. founded by a colony from Corinth, *Thucyd.* i. 56. This town having revolted from the Athenians on account of ill treatment; and being besieged by them, gave the first ostensible reason for the beginning of the Peloponnesian war †, *Id.* 66. &c.

The country between the Thermaic or Macedonian and Toronaic gulphs was called PALLENE (*ager Pallenensis*, *Liv.* xlv. 11.) from a town of the same name, *Plin.* *ib.* anciently PHLEGRA, *Herodot.* vii. 23. supposed to be the country of the giants, *Strab.* vii. 330. where they fought with the gods, *Propert.* iii. 9. 47.

On the top of the Toronæan gulph stood OLYNTHUS, the largest city in that part of the country, *Diodor.* xvi. 53. opposite to Potidæa, only sixty stadia distant, and visible from it, *Thucyd.* i. 63. The isthmus between them used sometimes to be fortified with a wall, *Id.* 64. Olynthus was long either subject to Athens or in alliance with it. Being taken by treachery by Philip, it was destroyed, and the inhabitants reduced to servitude, *Diodor.* xvi. 63.; *Justin.* viii. 3.; *Strab.* ii. 121. This gave occasion to the fatal war between the Athenians and that prince, *Id.*

At some distance from Olynthus stood TORÔNE, which gave name to the gulph. This town was called *Torone* CHACIDICE, *Thucyd.* iv. 110. because the country around was so named,

* The Mygdōnes are said to have emigrated from Macedonia and Thrace to Phrygia, or a country adjoining to it in Asia Minor, *Strab.* vii. 295. i. 575. xii. 564. whence *Mygdonia opes*, the wealth of Phrygia, or of Mygdonia, a part of Phrygia, *Horat.* *od.* ii. 12. 22.; So *Mygdonii campi*, the plains of Phrygia, *Id.* iii. 16. 41. *Mygdonium marmor*, *Ovid.* *ep.* xv. 142. From the same people, that part of Mesopotamia where *Nisibis* stood was called Mydonia, *Strab.* xi. 527. xvi. 747.

† It held out above two years, and did not submit till reduced to the greatest extremity; some even fed on human flesh, *Thucyd.* ii. 70.

lb. 109. from CHALCIS, an inland town near Olynthus. Herodotus calls this country SITHONIA, vii. 122.

The SINGITIC gulph was named from SINGUS, a town on the top of it. Between the *Singitic* and *Strymanic* gulphs is mount ATHOS, or Athon, which projects into the sea from the plain seventy-five miles; its circumference is one hundred and fifty miles. There were on it several towns; one on its top called *Acrothoon*, v. -cum, v. -oos, or *Ouranopölis*, i. e. the city of heaven, from the salubrity of its air: the other towns were, *Dium*, *Olophynus*, *Thysus*, *Palæorium*, *Cleöna*; and *Appollonia*, the inhabitants of which were called *Macrobi*, from their longevity, *Mel.* ii. 2. which explains the saying of Plato, p. 294. The two gulphs approach each other so near towards the west side of mount Athos, or towards the continent, that they leave an isthmus only of a mile and a half, or twelve *stadia* over. Through this Xerxes dug a navigable ditch or canal, so broad and deep that two ships could pass one another, *Herodot.* vii. 21. 22. 23. & 121.; *Plin.* iv. 10. hence Athos is said to have been sailed over, *velificatos Athos*, *Juvenal.* x. 174. The canal began near ACANTHUS*, on the Strymonic or Piercan gulph, where Xerxes pitched his standing camp, *Herodot.* vii. 117. and ended at SANE on the Singitic gulph, *Thucyd.* iv. 109. The pretext of Xerxes for this work was, to avoid the danger of sailing round mount Athos with his fleet, where three hundred Persian ships had formerly been wrecked in a storm, and near twenty thousand men perished, *Herodot.* vi. 44. but the true reason was, the vanity of leaving a monument of his power, *Id.* vii. 24.

Between Acanthus and the mouth of the Strymon stood STAGIRA, the native place of Aristotle, whence he is called the *Stagirite*. Both these cities were founded by colonies from the island Andros, *Thucyd.* iv. 84. & 88.

On the Strymon, near the place where it divides into two branches, stood AMPHIPOLIS, built by a colony of Athenians, *Thucyd.* iv. 102. called anciently *Novem via*, (*Ἐνάδην*), *Id.* i. 100.; *Herodot.* vii. 114.

The country above this, on both sides of the Strymon, was called BISALTICA, *Thuc.* iv. 109. or BISALTIA, *Herodot.* vii. 115. the people BISALTE, *Virg. G.* iii. 461.; *Liv.* xlv. 30. A small port south of the Strymon was called *Heraclea SINTICA*, *lb.* 29.; *Cæs. b. civ.* iii. 79. and the country around, SINTICE, *Liv.* xlv. 46.

* Strabo places Acanthus on the Singitic gulph, vii. *fin.* contrary to the express assertion of Herodotus, vi. 44.

The country between the Strymon and Nessus used anciently to be considered as a part of Thrace, but was by Philip annexed to Macedonia. It was called EDONICA, or EDONIS, *Idis*, and the inhabitants EDONES or EDONI*, *Herodot. vii. 114.; Thucyd. i. 100. ii. 99. iv. 102. & 109.*

About thirty miles north-east from Amphipolis stood NEAROLIS, and above it PHILIPPI, *Act. xv. 11. 12.* built by Philip king of Macedon, as a defence against the Thracians, *Appian. bell. civ. iv. 650.* near *Symbdolum*, where mount *Pangæus* joins mount *Hæmus*, *Dio. xlvii. 35.* In the adjoining plain Brutus and Cassius were defeated by Antony and Augustus †.

* The EDONES are often put for the Thracians in general, who, it seems, were fond of drinking to excess; hence, *Non ego sanius bacchabor EDONIS, Horat. od. ii. 7. 27.* *Matres Edonides*, Thracian matrons, i. e. bacchanals, *Ovid. Met. xi. 69.* *sing. Edonia*, a bacchanal, *Propert. l. 3. 5.* Lucan shortens it, *i. 675.* so *Silius Italicus, iv. 778.* — *Edonus* vel *ius Boreas*, the north wind blowing from Thrace over the Egean sea, *Virg. Æn. xii. 365.* *Edona hiemes*, cold winters, as those in Thrace commonly are, *Stat. Theb. v. 78.* *Edonus Bacchus*, worshipped in Thrace, *Ovid. Rem. Am. 593.*

† In this battle Brutus, who was opposed to Augustus, gained the victory, and took the camp of Augustus. But Antony on his part was victorious, and took the camp of Cassius. Cassius, having retreated to some rising grounds adjoining, sent a centurion to inquire what Brutus was doing, for the dust intercepted his view. This centurion fell in with a body of cavalry, whom Brutus had sent in quest of Cassius, and returned slowly with them, as if there was no danger. Cassius seeing these cavalry approach, and taking them for the enemy, ordered Pindarus, his freedman, to kill him. The centurion, seeing the consequences of his delay, also slew himself.

Brutus, who now became commander of both armies, wished to decline battle: and if he had done so, Augustus and Antony must have yielded, as they were in want of provisions and every thing. But fearing the desertion of his men, whom Antony and Augustus used every method to seduce, he was led to risk a general engagement; in which, after an obstinate contest, he was completely defeated. Hearing that a number of his troops had joined the conquerors, and seeing no hopes of safety, he fell on his sword, which one of his friends presented to him, repeating this saying of Hercules: "*O Virtus! thou art an empty name! I have worshipped thee as a goddess, but thou art the slave of Fortune.*" *Liv. epit. 124.; Dio. xlvii. 42.—ad fin.; Vell. ii. 70.; Flor. iv. 7.* To this saying Horace alludes, *ep. i. 6. 32. & 7. 41.*

It is remarkable that Brutus and Cassius fell by the swords with which they slew Cæsar, *Dio. xlviii. 1.* Most of the other conspirators likewise perished by a violent death, *Id. & Suet. Cæs. 89.; Vell. ii. 88.* A great many of them after this defeat, and also of the principal nobility, laid violent hands on themselves; or being taken, perished by the cruelty of Augustus and Antony, *Dio. 47. 49.; Eutrop. vii. 2.*

This battle, as Dio Cassius observes, was the most important of all that were fought during the civil wars, as it determined the fate of Roman liberty. Henceforth the contest was not for freedom, but what master the Romans should serve, *Dio. xlvii. 39.* The army being now mostly composed of mercenaries, sided with that party which they thought would pay them best; hence Lucan says, *Nulla fides pietasque viris, qui castra sequuntur, Penalesque manus: ibi fas; ubi maxima merces, x. 407.*

Philippi

Philippi is sometimes confounded by the poets with Pharsalia, *Virg. G. i.* 490. see p. 323.

The western or inland part of Macedonia, called *Macedonia Superior*, was possessed by various tribes; the *Lyncestæ*, *Heli-miote*, *Eordi* vel *Eordæi*, &c. *Thucyd. ii.* 99.; *Strab. vii.* 326. This part of the country was cold, rough, and mountainous, *Liv. xlv.* 30. One of these ridges was called *CANDAVIA*, *Cic. Att. iii.* 7.; *Cæs. b. civ. iii.* 79.; *Senec. ep.* 31. seventy-eight miles from Dyrrachium, *Plin. iii.* 23. Strabo makes Candavia a mountain of Illyricum, *vii.* 327.

The country north of the Ceraunian mountains in Epire, along the bottom of the Hadriatic sea to Lissus, on the river *Drilo* or *Drinus* vel *Drinius*, was anciently reckoned a part of Illyricum, *Strab. vii.* 316. but was afterwards included in Macedonia, *Dio. xli.* 49. As it was mostly possessed by Greek colonies, it was called *ILLYRIS GRÆCA*. The barbarian inhabitants, as they were called, were the *Taulantia*, *Bulliones*, *Parthini*, *Dassaræta*, &c. *Strab. vii.* 326.; *Plin. iii.* 22. & 23. *Thucyd. i.* 24.; *Mel. ii.* 3. This country is now called *Albania*.

The chief towns were, *APOLLONIA*, built by the Corinthians and Corcyræans, ten stadia north of the river Aous or *AEAS* or *Æas*, and sixty stadia from the sea, *Strab. vii.* 316.; *Plin. iii.* 23. regulated by good laws, *Ib.* & *Cic. Phil. xi.* 11. a city in which learning was much cultivated; whither Augustus was sent to study by Julius Cæsar, his great-uncle, when the latter was about to set out on an expedition against the Parthians, *Vell. ii.* 59.; *Suet. Aug.* 8. and where he was when he heard of Cæsar's death, *Ib.* — The inhabitants were called *Apolloniata*, vel *-ates*; the country, *ager Apollinas*, *Liv. xlii.* 36. — Near Apollonia was a rock, called *Nymphæum*, which emitted flames, and below it, springs which sent forth hot bitumen, *Strab. vii.* 316.; *Ælian. xiii.* 16.; *Plutarch. in Syll. p.* 468.; *Plin. ii.* 106. where was an oracle, *Dio. xli.* 45. Near this Cæsar first landed with his army in Greece, *Cæs. bell. civ. iii.* 26.; *Lucan. v.* 720.

North from Apollonia was the river *APSUS*, where Cæsar, having got possession of Oricum and Apollonia, pitched his camp, *Cæs. civ. b. iii.* 12. & 13. Over against him was the camp of Pompey, at a place called *Asparagium*, *Ib.* 30. & 76. where Lucan says these two commanders first were encamped in sight of each other, *v.* 461.

At a considerable distance north from Apollonia was *DYRRACHIUM*, now *Durazzo*, the common landing place from *Brundisium*,

Brundisium, hence termed *Hadria taberna*, Catull. 34. 15. founded by a colony from Corinth, *Thucyd.* i. 24. almost surrounded by the sea, *Strab. ib.* formerly called *Epidamnus*, *Thucyd. ib.* which name the Romans changed, as they thought it ominous, *Plin. & Dio. ib.*; *Mell.* ii. 3. Here all strangers who chose it were permitted to reside; the contrary of which was the case at Apollonia, *Ælian.* xiii. 16. This place is celebrated for the warlike operations of Pompey and Cæsar.

A little south of Dyrrachium is a small river called PANYASUS, near the mouth of which, at a place called PETRA, Pompey being excluded by Cæsar from Dyrrachium, pitched his camp, *Cæs. b. civ.* iii. 42. Cæsar, unable to force Pompey to an engagement, drew a kind of circumvallation around him; which he effected by building forts on the rocky hills, of which there is a great number in that neighbourhood, and drawing a rampart and ditch through the intervening vallies for the space of fifteen miles; thus shutting up an army much more numerous than his own *, *Ib.* 43. & 44.

ISLANDS of GREECE.

In the Ionian sea is CORCYRA, separated by a narrow strait from *Theßprotia*, a part of Epîrus, ninety-seven miles long, called by Homer *Scheria* and *Phæacia*, *Plin.* iv. 12. f. 19. or the land of the Phæacians, (*Φαίηκων γαῖα.*) *Odys.* v. 34. containing a city also called *Corcÿra*, *Lucan.* ii. 623. termed by Homer the city of the Phæacians, *Ib.* vi. 3. the seat of Alcinous, *Ib.* vii. possessed by a colony from Corinth †, *Thucyd.* i. 25.

Here were the famous gardens of Alcinous, *Homer. Odys.* vii. 117. &c. *Virg. G.* ii. 87.; *Plin.* xix. 4. f. 19.; *Ovid. Am.*

* Here many fierce combats took place, in which Pompey, on the whole, had greatly the advantage. He, however, always avoided a general action. Whereupon Cæsar was obliged to evacuate his forts and withdraw his forces, *Ib.* 45.—74. Having crossed the *Genusus*, he retired to his former camp on the Apus, opposite to Asparagium; whither Pompey followed him, and, in like manner, took possession of his former station, *Ib.* 76. Cæsar then transferred the seat of war into Theßaly, where Pompey, by the importunity of his officers, was prevailed on, against his own opinion, to drop his former prudent measures of defence, and to risk a general engagement in the plains of Pharsalia, which proved fatal to himself and his party, *Ib.* 86.; *Plutarch. in vita ejus; Lucan.* vii. 85. &c. see p. 243.

† From the luxurious manner in which the courtiers of Alcinous lived, (*In cute curanda plus æquo operata juventus Alcinoi*, *Horat. ep. i. 2. 29.*) as described by Homer, *Odys.* viii. PHÆAX is put for a person in good case, or in a thriving state of body from good living, *Horat. ep. i. 15. 24.* also for credulous and foolish; as Alcinous and his people (*Phæax populus*,) were in believing the strange stories of Ulysses, *Juvenal.* xv. 23. see *Cic. de clar. Orat.* 18.

i. 10. 56.; *Pont.* iv. 2. 10. and his orchards bearing fruit twice a-year, (*bifera pomaria*,) *Stat. Silv.* i. 3. 81. called *Pheace*, *silva*, *Propert.* iii. 2. 13.

There was another town in the north end of the island, called *CASSIOPE**, *Cic. Fam.* xvi. 9. This island is now called *CORFU*, and subject to the Venetians.

There are two or three small islands between the south-east part of *Corcyra* and *Epirus*, called *ΣΥΒΟΤΑ*, *Thucyd.* i. 52. opposite to *Leucymina*, a promontory of *Corcyra*, *Strab.* vii. 324. — North of this is the promontory *PHALACRUM*, *Ib.* where the ship of *Ulysses*, which he received from *Alcinous*, was by *Neptune* converted into a rock, *Homer. Odys.* xiii.; *Plin.* iv. 12.; *Ovid. Met.* xiv. 564. — Near *Leucadia* are two small islands called *Paxi* or *Paxe*, and several others, *Plin.* *ib.*

LEUCADIA was formerly a peninsula, and has been already described, see p. 315.

Before the mouth of the river *Achelous* are a number of little islands, called *ECHINADES*, *Thucyd.* ii. 102.; *Ovid. Met.* viii. 587. among which *Strabo* ranks *DULICHIMUM*, viii. 335. 340. but *Mela* distinguishes it †, ii. 7.

* The high lands and fortresses of *Corcyra* are called by *Virgil* *Aëria Pheasum arces*, *Æn.* iii. 291.

The people of *Corcyra* (*Corcyraei*,) although originally descended from *Corinth*, did not always live in friendship with their mother country, *Thucyd.* i. 25.; on the contrary, there were often fierce wars betwixt them, *Ib.* 29. 29. &c. The *Corcyraeans* were assisted by the *Athenians*, and the *Corinthians* by the *Lacedæmonians*, *Ib.* 45. The *Corinthians* on the whole had the advantage. In the *Peloponnesian* war some *Corcyraeans*, who had been captives at *Corinth*, being released without ransom, undertook to detach *Corcyra* from the alliance of the *Athenians*. With this view, having gained a number of the wealthier citizens, they, by an unexpected attack, slew *PITHIAS*, the chief magistrate of the city, and sixty others who favoured the interest of the *Athenians*. Upon the arrival of a galley from *Corinth*, and an embassy from *Sparta*, they fell upon the populace and slaughtered a great number of them. The people, in their turn, having, by the aid of the *Athenians*, regained their superiority, exercised dreadful vengeance on the nobility, *Thucyd.* iii. 70.—81. This contest between the supporters of the people, who favoured the *Athenians*, and the partisans of oligarchy, who favoured the *Lacedæmonians*, which first began at *Corcyra*, spread over almost the whole of *Greece*, and afforded a pretext for the commission of the most atrocious crimes, as it is finely described by *Thucydides*, *Ib.* 82.—86.; *Diodor.* xiii. 48.

Soon after the end of the first *Punic* war, *Corcyra* having fallen under the power of *TEUTA*, Queen of the *Illyrians*, to free itself from her oppression, surrendered to the *Romans*, *Polyb.* ii. 11. and proved ever after a secure station for the *Roman* navy in all their wars with the eastern nations, *Liv.* xxvi. 24. xxxi. 18. 22. 44. xxxii. 6. xxxiv. 42. xlii. 37.

† *Dulichium* is an island of greater extent than the other *Echinades*; it was subject to *Ulysses*; whence *Dulichia rates*, the ships of *Ulysses*, *Virg. ecl.* v. 76. *Rex Dulichius*, *Ulysses*, *Stat. Silv.* v. 3. 115. *Dulichii proci*, the suitors of *Penelope*, *Ib.* i. 58. *Dulichia tuba*, the trumpet of *Agyrtes*, the trumpeter of *Ulysses*, *Stat. Achill.* i. 6.

Near Dulichium, on the west, is **ITHACA**, the island of Ulysses, hence called **ITHÆCUS**, *Virg. Æn.* ii. 104. twenty-five miles in circumference *, *Plin.* iv. 12. rocky and unfertile, *Cic. de orat.* i. 44.; *Horat. ep.* i. 7. 42. in which is mount **NERITOS** †, *Plin. ib.*; *Homer Odys.* ix. 21. There was here also a town called *Ithāca*, at the foot of mount **Nēius**, *Homer. Od.* iii. 81. thought to be the same with **Neritos**, *Eustath. ad Odys.* ix. 21. but about this Strabo is doubtful, x. 454. Pliny says that hares, when brought to Ithaca, died on the very shore, viii. 58. f. 83.

About fifteen miles from Ithaca is **CEPHALENIA**, or *Cephalenia*, called also **SAME**, from its chief town, *Virg. Æn.* iii. 271. or **SAMOS**, *Homer. od.* i. 246. iv. 671.; and **EPIRUS NIGRA**, *Ib.* xiv. 97. xxi. 109. or **MELÆNA**, (i. e. *Μελανα*.) *Plin.* iv. 12. f. 19. ninety-three miles in circumference, *Ib.* the abode of Antony, the colleague of Cicero, while in exile, *Strab.* x. 455. **SAME** was taken by M. Fulvius the Roman consul, after a siege of four months, and plundered, *Liv.* xxxviii. 29. There were other three towns in it, but all of them inconsiderable, *Plin. ib.*; *Thucyd.* ii. 30. Between Cephalenia and Ithaca is a small island called **ASTERIA**, *Strab.* x. 456.; *Homer. Il.* xiii. 12.

About seven miles and a half, or sixty stadia, south of Cephalenia, is **ZACYNTHUS**, now *Zante*, above one hundred and sixty stadia in circumference; woody and fertile, *Homer. od.* ix. 24.; *Virg. Æn.* iii. 270.; *Strab.* x. 458. in which was a town of the same name, *Ib.* & *Liv.* xxvi. 24.

About thirty-five miles south-east from Zacynthus are two small islands, named **STROPHÆDES**, the islands of the Harpies, *Virg. Æn.* iii. called also **PLOTÆ**, (*πλωται*, i. e. *fluitantes* v. *natantes*.) *Plin. ib.* four hundred stadia from the continent of Peloponnesus, *Strab.* viii. 359.

The next island of any consequence is **CYTHERA**, about forty stadia from the promontory of Malea, and two hundred and fifty stadia from Crete, *Strab.* viii. 363. called anciently **PORPHYRÆ**, *Plin. ib.* sacred to Venus †, *Ovid. Fast.* iv. 285.; *Amor.*

* Strabo makes it only eighty stadia, or ten miles round, x. 455.; it is thought, by mistake.

† Neritos is put by Virgil for the island itself, (*Neritos ardua faxis*.) *Æn.* iii. 271. Silius Italicus, the imitator of Virgil, mentions both the island and mountain, xv. 303. & 305. Mela makes *Nectos* a distinct island, ii. 7.

‡ Hence Venus is called **CYTHEREA**, *Virg. Æn.* i. 257. 557. iv. 128. v. 800. viii. 23. 615. *quia in Cythēram*, v. -a, *primum delecta esse dicitur concubā, quum in mari esset concepta*, Festus; *Quia mater Amoris nuda Cythēriacis edita fertur aquis*, *Ovid. ep.* vii. 60. *Æneas*, her son, *Herus Cythērius*, *Ovid. Fast.* iii. 611. the month

Amor. ii. 17.; *Virg. Æn.* i. 680. x. 51. 86. It contained one city of the same name, *Plin. ib.* and another called *SCANDEA*, both of them possessed of excellent harbours, strongly fortified and carefully guarded by the Lacedæmonians, because of great use to that state, *Thucyd.* iv. 53. The Athenians therefore, in the Peloponnesian war, having reduced the island, transplanted the inhabitants to another place, *Ib.* 54.

There are several other small islands round Peloponnesus, but none of them of great importance.

In the Saronic gulph is *ÆGINA*, about twenty-two miles and a half in circumference, near ten miles from Attica and Argolis, *Strab.* viii. 375. and twenty miles from the *Piræus*, the harbour of Athens, *Plin.* iv. 12. the island of *Ædæus*, who called it *Ægina*, from the name of his mother, *Strab.* viii. 375. It was before that called *Ænōne*, *Ib.* or *OENŌPIA*, *Ovid. Met.* vii. 473. It is of difficult access on all sides on account of hidden rocks, *Pausan.* ii. 29. The inhabitants (*Æginetæ*) were anciently rivals of the Athenians by sea, *Strab. ib.*; *Herodot.* v. 82. 83. & 89. vi. 9.; *Thucyd.* i. 14. on which account the Athenians, having conquered them, are said to have cut off their thumbs, *Cic. Off.* iii. 11. In the battle of *Salamis*, they had the greatest number of ships of any state next to the Athenians; and the prize of valour was decreed to them, that is, they were judged to have fought the most bravely, *Herodot.* viii. 93.; *Strab. ib.* From the plunder of the Persians slain in the battle of *Platæa* they acquired great riches, *Herodot.* ix. 79. But their wealth arose chiefly from the cultivation of commerce. They are said to have been the first people that coined money, *Ælian.* xii. 10. Being oppressed by the Athenians, they joined the Corinthians in prompting the Lacedæmonians to undertake the Peloponnesian war, *Thucyd.* i. 67. The Athenians, therefore, having vanquished them in a great naval battle, in which they took seventy of their ships, landed on the island, *Ib.* 105.; and having wholly subdued it, expelled the inhabitants, with their wives and children, and peopled the island with a colony from Athens. The Lacedæmonians gave the *Æginetæ* lands to possess in the district of *Thyrea*, on the confines between *Argæa* and *Laconica*, *Ib.* ii. 27. Even here the Athenians attacked them, took and plundered their city, and treated such of the inhabitants as fell into their hands

month of April, as being dedicated to *Venus*, *mensis Cytheræus*, *Ib.* iv. 195. and pigeons, as being sacred to her, *Cytheriades columbæ*, *Id. Met.* xv. 386. so *Cytheriaca myrtus*, *Id. Fast.* iv. 15.

with

with the greatest cruelty, *Ib.* iv. 57. After the Athenians, in their turn, had been completely subdued by the Lacedæmonians, the *Æginete* were replaced in their native island, but never recovered their former power, *Pausan.* ii. 29.; *Strab.* *ib.*

West from *Ægina*, and opposite to Eleufis, is *SALAMIS*, seventy or eighty stadia long, containing a town of the same name, *Strab.* ix. 393. the island of *Telamon*, the father of *Ajax* and *Teucer* *.

There are several islands around *Salamis* and *Ægina*, but none of them considerable, *Strab.* *ib.* In the strait between *Salamis* and Eleufis is a small desert rocky island, called *Psfytalia*, where *Aristides* displayed his valour in cutting to pieces

* When, after the taking of Troy, *Teucer* returned to *Salamis* without avenging the death of his brother *Ajax*, *Telamon* would not admit him on shore. On which account *Teucer* went with his companions, and built another city in Cyprus of the same name, which *Horace* calls *SALAMIS AMBIGUA*, *ed.* i. 7. 29. and the old *Salamis* is called *VERA*, *Lucan.* iii. 83.; *Senec. Troad.* 844.

Near *Salamis* the Greeks, under the command of *Eurybiades*, the Lacedæmonian, gained a memorable victory over the fleet of *Xerxes*, chiefly by the able conduct of *Themistocles*, who commanded the ships of the Athenians. By his persuasion *Eurybiades*, and the other leaders of the Greeks, were kept from leaving their advantageous position in those narrow seas; and by false information *Xerxes* was induced to take such measures as made their escape impossible. *Themistocles* was greatly assisted in the accomplishment of his designs by *ARISTIDES*, who, although formerly banished by means of *Themistocles*, yet dropping all private enmities for the sake of his country, passed with great hazard through the enemy's fleet, and joined *Themistocles* the night before the battle, *Herodot.* viii. 79. &c.; *Plutarch.* in *Aristid.* While *Themistocles* urged his opinion with great keenness in the council of war, *Eurybiades*, offended at what he said, raised his staff as if to strike him, "*Strike, but hear me,*" cried *Themistocles*. This moderation contributed not a little to produce the conviction he desired, *Plutarch.*

As the pre-eminence in point of valour in the battle of *Salamis* had been adjudged to the people of *Ægina*, so *Themistocles* was, by unanimous consent, allowed to have been the most meritorious individual. At the first Olympic games after the victory, when *Themistocles* appeared, all present pointed him out to one another, as the Preserver of Greece. Of the victory at *Salamis* *Cicero* says, *Ante Salaminem ipsam Neptūnus obruet, quam Salaminii tropei memoriam*, *Tusc. Q.* i. 46.

When the Athenians, upon the approach of the Persians, deserted their city, and conveyed their effects, their old men, their wives and children, to *Salamis* and *Troezen*, a dog belonging to *Xantippus*, the father of *Pericles*, not bearing to be left behind, leapt into the sea, and swam along by the side of the galley, till he reached *Salamis*, and then expired. The Athenians erected a monument to him, which was called the DOG'S GRAVE, *Plutarch.* *Xerxes*, after the battle, attempted to make a mound of earth from the continent to the island of *Salamis*, that thus he might transport thither his land forces; but being secretly informed, by the contrivance of *Themistocles*, that the Greeks intended to break down his bridge of boats over the *Hellespont*, he dropt that undertaking, and posted to the *Hellespont* with great expedition, lest his return should be intercepted, *Plutarch.* *Strabo* says *Xerxes* attempted to make this mound before the battle, ix. 395. which seems more probable.

the

the Persians who had taken possession of it, except a few principal persons who were made prisoners *. Around this island, it seems, the greatest stress and fury of the battle lay; and therefore, after the victory, a trophy was erected in it, *Plutarch. in Aristid.*

North-east from the promontory *Sunium* is the island *Hælena*, extending in length near the coast of Attica sixty stadia, uninhabited and rocky; where Paris first landed with Helen, (*cum ea primò coibat,*) after he left Sparta. It is thought to have been formerly called *CRANÆ*, *Homer. Il. iii. 444.; Strab. ix. 399.*

Along the north-east coast of Attica and Bœotia is the island *EUBCEA*, now *Negropont*, about one hundred and fifty miles long, in no part above forty miles broad; three hundred and sixty-five miles in circumference, *Plin. iv. 12. f. 21.* separated from the continent by the *EURIPUS*, remarkable for the irregularity of its tides, *Cic. Muran. 17.* said to ebb and flow seven times each day and each night, *Strab. ix. 403.; Mel. ii. 7.* as *Livy* says, not so often, nor at stated times, xxviii. 6. Between *Aulis* and *Chalcis*, where it is narrowest, there was a bridge, (*γεφυρα διπληδρος, duorum jugerum, Strab. ib.*) In the Peloponnesian war, while the Athenians were masters at sea, the people of Bœotia and Eubœa made a mound of earth over this strait, to preserve a communication between the two countries, that they might thus unite in defending the island against the Athenians, *Diodor. xiii. 47.* who had formerly possessed it, *Thucyd. i. 114.* and from whom it had repeatedly revolted, *ib. & viii. 5. & 95.* *Diodorus* writes as if there had been no bridge over the *Euripus* before this mound was made †.

The chief promontories of Eubœa were, on the south, *GERÆSTUS*, towards Attica, and *CAPHAREUS*, towards the *Hellepont*: on the north, *CENÆUM*, towards *Theffaly*, *Plin. iv. 12. f. 21.* Between *Geræstus* and *Caphareus* was *CARYSTUS*, near mount *OCHA*, noted for producing fine marble,

* Among these were three sons of *Sandaune*, the sister of *Xerxes*, whom *Aristides* sent immediately to *Themistocles*; and it is said, that at the command of a certain oracle, by the direction of *Euphrantides* the diviner, they were sacrificed to *Bacchus*, *Plutarch. in Aristid.*

† From the narrowness of this strait, artificial aqueducts or canals used to be called *EURIPUS*, and also *NILI*, from the canals cut from the river Nile in Egypt, to water that country, *Cic. legg. ii. 1.; ed. Q. frat. iii. 1.; Plin. ep. i. 3.; Senec. ep. 83. & 90.* So the canal which *Cæsar* made round the circus at Rome was called *EURIPUS*, *Suet. Cæs. 39.; Plin. viii. 7.; Spartan. Heliog. 23.*

Strab.

Strab. x. 446. seven stadia from which was AMARYNTHUS, where Diana was much worshipped, *Liv.* 35. 38.

The chief towns on the Euripus were, ERETRIA; its inhabitants, ERETRIENSES, *Strab. ib.*; then CHALCIS, the metropolis of the island, both built by the Athenians before the Trojan war, *Ib.* the inhabitants, CHALCIDENSES, *Liv.* xliii. 7. and next to it, OREUS or ISTIÆ, vii. 26. — East from Cænæum, on the north of the island, was ARTEMISIUM, near which the Greeks first engaged with the fleet of Xerxes, *Diodor.* xi. 12.; *Nep. Themist.* 3.

From Eubœa to the south of Peloponnesus, and near Crete, the sea was called *mare MYRTŌUM*, *Strab.* ii. 124. vii. 323.

East from Eubœa is SCYROS, inhabited by the DOLOPES, *Thucyd.* i. 98. called SCYRIA PUBES, *Virg. Æn.* ii. 477. where Achilles lay concealed with Lycomedes, the king of the island, and where Theseus died in exile, *Plutarch.*

In the Egæan sea, or ARCHIPELAGO, a contraction for *Egæi Pelago*, its name in modern Greece, are the CYCLADES and SPORADES.

THE CYCLADES are so called because placed in the form of a circle (κυκλος) round DELOS, *Strab.* x. 485.; *Plin.* iv. 12. f. 22. Authors differ about their number. At first only twelve were called by that name; afterwards more, *Strab. ib.* They lie so close to one another, that Virgil beautifully calls that part of the Egæan sea *Freta crebris confita terris*, *Æn.* ii. 127.

THE SPORADES are so called because they lie more scattered, (*sparsæ per aquor*, *Ib.*) chiefly on the coast of Asia, to which country they properly belong. There are several islands sometimes ranked among the Cyclades, and sometimes among the Sporades; the chief of both were,

DELOS, called also ORTYGIA*, *Virg. Æn.* iii. 124. & 143. the birth-place of Apollo, (*natalis*, sc. *locus Apollinis*, *Horat. od.* i. 21. 10.) and of Diana, whence the former is called DELIUS APOLLO, *Ib.* iii. 4. 64.; *Virg. Æn.* iii. 162. *Delius vates*, *Ib.* vi. 12. and the latter DELIA, *Id. ecl.* iii. 67. vii. 29. DELIA DEA, *Horat. od.* iv. 6. 33. *vel* DEA ORTYGIA, *Ovid. Met.* i. 694. — hence *Ortygia boves*, the cows of Apollo, *Id. Fast.* v. 694. *Delius foliis ornatus*, crowned with laurel, sacred to Apollo, *Horat. od.* 14. 3. 7. — also CYNTHIUS,

* *Quia in ea primo vise sunt coturnices, quas Græci ὀρτυγας vocant.* Solin. 18. p. also PYRŌLE, igne ibi primum reperto, *Plin.* iv. 12. f. 22.

*Virg. Ecl. vi. 3. G. iii. 36. Horat. od. i. 21. 2. and CYNTHIA, Ib. iii. 28. 12.; Stat. Theb. x. 365. from Cynthus, a mountain in the island, Virg. Æn. i. 498. iv. 147. — Delos abounded in fine brass; hence vessels made in that island (*Deliacæ vasa*;) were held in the highest estimation, and are joined with those of Corinth, *Cic. Rosc. Am. 26.; Verr. ii. 34. & 72. iv. 1. —* The people of Delos were remarkable for rearing hens, and making profit by that means, *Cic. Acad. iv. 18.; Varr. de re Rust. iii. 9. 2. as most of the Greeks were, Columell. viii. 2. 4. Delos is said anciently to have been a floating island, which Apollo fixed by binding it to Mycône, v. -nus, and Gyáros, two neighbouring islands, Virg. Æn. iii. 75. and so called because it suddenly appeared above the water, (quoniam repente apparuerit enata,) Plin. ib. — To Gyáros vel -ra, as being a small barren island, Strab. x. 487.; Cic. Nat. D. i. 31. the Roman emperors used sometimes to banish criminals, Juvenal. i. 73. x. 170.; Tacit. Annal. iii. 68. & 69. Pliny says, on the authority of Varro, that the inhabitants of this island were once expelled by mice, viii. 29. f. 43. — Seriphus, a small rocky island south of Gyáros, was another place of banishment for Roman criminals, Tacit. Annal. iv. 21.; Juvenal. vi. 564. Here frogs are said not to have croaked, Plin. viii. 58. f. 83. whence *Rana Seriphia* is applied proverbially to a person of great taciturnity*.**

Near Eubœa, on the south-east, is ANDROS; and a mile from it, TENOS, fifteen miles from Delos, Plin. iv. 12. f. 22.

Near Sunium, the promontory of Attica, is CEOS, or Cœa, Ib. a fertile island, Virg. G. i. 14. the birth-place of Simonides, the first writer of elegies†.

* When a native of Seriphus said to Themistocles, that he had obtained renown by the glory of his country: True, answered Themistocles, I should not have become illustrious if I had been a Seriphian; nor you, if you had been an Athenian, Cic. Sen. 3.

† Hence *Cœa Camene*, the poems of Simonides, Horat. od. iv. 9. 8. *Næ Cœa retrahet munera nenia*, Do not attempt to compose elegies, Horat. od. ii. 38.

Simonides flourished under Pisistratus and his son Hipparchus, Ælian. viii. 2. He was a distinguished philosopher as well as a poet. Being asked by King Hiero, What God is? he demanded a day to consider it: when the same question was put to him next day, he required two days; and so went on, always doubling the time. The king, surprised, asked him why he did so? Because, said Simonides, the longer I consider the matter, the more difficult it appears to me, Cic. Nat. D. i. 21. Simonides had a remarkable memory, Id. Tusc. i. 24. and is said to have invented what is called the art of local memory, Cic. Orat. ii. 86.; Fin. ii. 32. He wrote a poem upon the Greeks who fell at the Straits of Thermopylæ, Id. Tusc. i. 42. and Herodotus speaks of his writing verses on those who conquered at the public games, v. 102. He completed the Greek alphabet by adding four letters, ξ η ϑ ω, Plin. vii. 56.; Hygin. 277.

South of Ceos was CYTHNOS, where, after the death of Nero, a slave who personated that emperor appeared, *Tacit. hist.* ii. 8. but was soon put to death, *ib.* 9.

South of Cythnus is Seriphus, already mentioned; then SIPHNIUS and MELOS, the country of DIAGORAS the Athiest, (*ATHEOS, qui dictus est,*) *Cic. Nat. D.* i. 1. 23. & 42. iii. 37. Near it OLEAROS, vel *Oliaros*, *Virg. Æn.* iii. 126. — East from Seriphus is PAROS, which produces the whitest marble, whence it is called *Nivea*, *ib.* the birth-place of PHIDIAS and PRAXITILES, illustrious statuaries. Here is mount *Marpesus*, whence *Marpesia cautes*, a block of marble, *Virg. Æn.* vi. 474. — East from Paros is NAXOS, fruitful in wine, and therefore sacred to Bacchus, hence said to be frequented by bacchanals on the tops of its mountains, (*bacchata jugis,*) *Virg. Æn.* iii. 125. — Near Naxos is *Donysa*, called *Viridis*, either from the colour of its marble, or because covered with trees, *ib.*; and south of it AMORGUS; both places of banishment for illustrious Romans under the emperors, *Tacit. Annal.* iv. 30. — South of Naxos is Ios, in which Homer is said to have been buried, *Strab.* x. 484.; *Plin.* iv. 12. *f.* 22. About twenty-five miles south of Ios is THERA, now *Santorin*, *ib.* and near it *Anaphe*, *Therassa*, *Hiëra*, and *Tbia*, all of which are said to have been raised at different times, by the force of earthquakes, *Senec. quest. Nat.* vi. 21.; *Plin.* ii. 87. In like manner a new island rose from the sea near Santorin in 1707. The sea between these islands and Crete was called MARE CRETICUM.

CRETA, *Crete*, now called CANDIA from its capital, is by far the largest of the Greek islands. It extends in length from east to west two hundred and seventy miles, never exceeding fifty miles in breadth. It is all over mountainous and woody, with fertile vallies interspersed. Its promontories are, on the north-west, *Cimarus* or *Cyamon*; near it *prom. Dictynneum*; and on the south-west, *Criu-Metopon*; on the east, *SAMONIUM*, *Strab.* x. 475.; *Mel.* ii. 7. called also *SALMONE*, *Act.* xxvii. 7. The chief promontory on the north is *DIUM*, near the island *DIA*, now *Standië*. The sea on the north is called *mare Creticum*; on the south, *Lybicum*; and on the east, *Carpathium*. — In the middle of the island, where broadest, is mount *IDA*, (*MONS IDÆUS*), *Virg. Æn.* iii. 105. the highest in the island, *Strab.* x. 475. and the *Idæan* forest, *Virg. ib.* 112. On the east part of the island is mount *DICTE*, in a cave of which (*Dictæo sub antro,*) Jupiter is said to have been nursed,

nursed, *Virg. G.* iv. 152. Pliny mentions three other mountains, *Cadistus*, *Dietyneus*, and *Corycus*, iv. 12. *f.* 20. probably the same with what Strabo calls *Leuci montes*, (λευκα ὄρη, i. e. *albi montes*,) in the west part of the island, *Ib.*

Crete is said anciently to have contained an hundred cities, *Plin. ib.* (*Centum urbes habitant magnas*, *sc.* CRETES, *Virg. Æn.* iii. 106. *Centum urbibus quondam habitata CRETE*, *Mela*, ii. 7. *Centum potens urbibus CRETE*, *Horat. od.* iii. 27. 33. vel *nobilis*, *Id. epod.* ix. 29.) therefore called *ἑκατομπολις*, *Homer. Il.* ii. 156. but in the *Odyssæy* it is said to contain only ninety towns, *Strab. x.* 479. — The three chief cities were, GNOSSUS, GORTINA, and CYDONIA, *Strab. x.* 476. GNOSSUS, or CNOSSUS, was situate in a plain about twenty-five stadia, or three miles from the sea on the north, near mount Ida, in the middle of the island, thirty stadia in circumference; the seat of Minos, *Ib.* Its harbour was called *Heraclæum*, v. *Æa*, now CANDIA, the present capital*.

On the opposite side of the island stood GORTINA, in a plain, ninety stadia distant from its port *Lybène* on the Lybian sea, about fifty stadia in circumference; the river *Lethè* (*Lethæus fluvius*) ran through the middle of it, *Ib.* 478. Here was the famous labyrinth built by Dædalus, below ground, in imitation of that in *Ægypt*; representing, however, only the one hundredth part of it †, *Plin. xxxvi.* 13. *f.* 19.; *Diodor. i.* 61. & 97.; *Virg. Æn.* v. 588. vi. 27.; *Ovid. Met.* viii. 158.

Near the north-west point of the island stood CYDONIA, now *Canea*, built by a colony from Samos, *Hærodot. iii.* 44. & 59. which *Florus* calls the metropolis of the island, (*urbium mater* ‡,) iii. 7.

The towns of inferior note were, *Lebène*, near the promontory *Leon*, south of mount Ida; — *Minœa*, v. *-œum*, near the port of *Drepânium*, on the north side of the island; — *Pergæmus* or *Pergamea*, built by *Ænëas*, *Virg. Æn.* iii. 133. or *Agamemnon*, *Vell. i.* 1. — *Miletus*; *Apiëra*, *Lappa* v. *Lampe*; *Lyctus* or *Lyttus*, built by the Lacedæmonians, said to be

* Hence *Gnosia regna*, for Crete, *Virg. Æn.* iii. 115. *Gnosia corona*, the crown of *Ariadne*, when converted into a constellation, *Id. G. i.* 222. who herself is called *Gnosia*, *-idis*, *Ovid. ep.* xv. 25.

† Some suppose the labyrinth to have been at Gnosius. There is still a subterraneous cavern near Gortyna, which modern travellers take for the labyrinth; but Pliny says that no vestiges of the labyrinth remained in his time, *Ib.* and so *Diodorus*, i. 61. but he says the contrary, *Ib.* 97.

‡ Whence *Cydonius*, vel *-eus*, *-æ*, *um*; thus, *Cydonia spicula*, Cretan arrows, *Virg. Ecl.* x. 59. *Cydonius arcus*, *Horat. od.* iv. 9. 17. *Cydonia arundo*, a Cretan bow, *Sil. x.* 261. *Cydonæa pharatra*, *Ovid. Met.* viii. 22.

the most ancient city in Crete, *Polyb.* iv. 34.; — *Phaestum*, v. — *us*; *Oaxus*, *Herodot.* iv. 154. on the river *Oaxes*, as it is thought, *Virg. ecl.* i. 66; *Rhitymna*, now *Retimo*; — *Thene*, near *Gnosus*; *Arcades* or *Arcadia*, where the fountains are said to have ceased when the city was destroyed, and again to have flowed six years after, when the city was rebuilt*, *Senec. Q. Nat.* iii. 11.; *Plin.* xxxi. 4.

• There

* The first inhabitants of Crete, according to *Diodorus Siculus*, were called *Eteo-Cretes*, from their king *Cres*. Those who dwelt round mount *Ida* were called *Dasyli Idai*. They discovered the use of fire, and the art of working in iron and brass. After them were the *Couartes*, who lived in woods and caves. From one of these and *Titan* were born the *Titanes*, six brothers, *Saturnus* or *Cronus*, *Hyperion*, *Caus*, *Iapetus*, *Crius*, and *Oceanus*; and five sisters, called *Titanides*, *Rhea*, *Themis*, *Demeter*, *Phoebe*, and *Thetys*. *Saturn* became king of the island. He and his children, on account of their inventions and beneficence, were worshipped as divinities, *Diodor.* v. 64.—80, as will be shewn in its proper place. Many ages after this, different parts of the island were possessed by the *Pelagii*, the *Dares*, the *Achaens*, the *Argivus*, and *Spartans*, *Il.* 80.

The laws of Crete are highly extolled by the ancients. They were composed first by *Rhadamanthus*, and after him by *Minos*, as they both gave out, by the directions of *Jupiter*. Hence *Minos* is said to have spent nine years in the cave of *Jupiter*, *Strab.* x. 476. xvi. 762. and therefore *Homer* calls him *Ῥαδάμανθρος ἐνὶ σπηλαίοιο*, *novennis Jovis confabulator vel discipulus*, *Odys.* xix. 179. Some say he went thither every ninth year, (*ἑκάετηρος ἔτος*, *nono quoque anno*, *Plato* in *Minos*.) that is, he revised and corrected his laws at that time. *Valerius Maximus* says, every year, i. 2. *ext.* 1.

The lawgiver of Crete considered liberty as the greatest blessing of a state, without which property could not be secure. For slaves can call nothing their own. To prevent avarice and luxury, which never fail to excite discord; the youth were brought up together in companies, (*ἄγωνα, greges*.) and the men, divided into what were called *Andreta*, ate in public; so that the rich and poor fared alike. From their earliest years they were trained to arms; inured to cold and heat, and all the hardships of war. They were exercised in shooting the arrow, and in dancing to music completely armed; which custom was introduced by one *Careas*, and called *Praenices*, the *Pyrrhic dance*. The boys were taught letters, to repeat passages from the laws in verse, and particular kinds of music. Every man at a certain age was obliged to marry. At stated times the companies of young men engaged in mock fights, in which they used to give and receive severe blows. These, and various other particulars, are recounted by *Strabo*, x. 480. &c.

Minos divided the island into three parts, and built a city on each. He was the first who obtained the sovereignty of those seas. Some represent him as a good lawgiver; and others, as a tyrannical prince, *Il.* 476. It is at least certain that the Cretans anciently enjoyed excellent laws; which were copied, as *Strabo* observes, by the wisest of the Greeks, particularly by the Lacedaemonians, x. 477. The Cretans, however, after being subjected to tyrants, greatly degenerated, *Il.* During the Trojan war, as the auxiliaries of *Menechus*, they made a considerable figure, but after its conclusion sustained great calamities, *Herodot.* vii. 171. In the Peloponnesian war they served as mercenaries to the Athenians, *Thucyd.* vii. 57. In after times *Polybius* represents them as disgraced by piracy, robbery, and almost every crime, *Polyb.* iv. 8.; To *Strabo*, x. 477. Their constitution was then democratical, quite different from that of Lacedaemon,

There are a number of small islands around Crete, but none of them remarkable, *Plin.* iv. 12. *f.* 20.

The islands in the east part of the *Ægean* sea were called **SPORADES**, and commonly annexed to Asia, although peopled by Greeks.

East from Crete is **CARPÁTHUS**, which gave name to the *Carpathian* sea, *Plin.* v. 31. *f.* 36. — East from it, and near the coast of Lycia, is **RHODUS**, *Rhodes*, one hundred and twenty-five miles in circumference; which contained three towns, **LINDUS**, v. -os, **CAMIRUS**, and *Jalyfus*, afterwards called **RHODUS**, *It.* anciently famous for its power by sea, and for the brazen *Celestus*, or image of the sun, seventy cubits high, about one hundred and five feet, *Plin.* xxxiv. 7. It was the work of *Chares*, born at Lindos, a city in the island, and employed him for twelve years. The expences of it were defrayed by the money which the Rhodians received from the sale of the warlike machines which *Demetrius*, the son of *Antigonus*, had employed in besieging them, and of which he made them a present upon raising the siege. It was thrown down by an earthquake eighty-five years after its erection, and lay on the ground till Rhodes was taken by the Saracens under Mahias, A. D. 653. who sold the brass of it to a Jew of Emessa, by whom it was transported to Alexandria in Egypt on the backs of nine hundred camels.

The knights of St. John of Jerusalem being obliged to retire from Palestine, took this island from the Turks 1309, and defended it against all the power of that empire till 1522, when it surrendered to Soliman, after repulsing many furious assaults, in which great numbers of the Turks were slain.

Lacedæmon, *Polyb.* vi. 44. & 45. They were frequently agitated by internal seditions, *It.* iv. 53. &c. *Liv.* xli. 25. and at one time obliged to have recourse to Philip King of Macedon, to settle their differences, *Polyb. de virt. & vitis.* After this they were reduced by the Cilicians, and at last subjected to the Roman yoke by *Mithridates*, hence called *Carricus*, *Strab.* x. 477. *Liv. epit.* xxix. *Flor.* iii. 7. after a vigorous resistance for above two years, *It.* nor has Crete ever since regained its independence.

In the year 1194 Crete became subject to the Venetians, under whose mild government it flourished greatly. It was unexpectedly attacked by the Turks, A. D. 1645, in the midst of a profound peace. The siege of Candia was begun in 1646, and the city did not surrender till the 4th of October 1670. We may judge of the bravery of the besieged from the length of their defence. The reduction of the island is said to have cost the Turks above two hundred thousand men. The Cretans are now subjected to the same state of servitude with the rest of the Turkish empire; industry is discouraged, and of course population greatly diminished.

Rhodes

Rhodes is surrounded by a number of small islands which were dependent on it, but none of them remarkable, *Plin. ib.*

North of Rhodes is COS or Coos, now *Lango*, fifteen miles from the city of Halicarnassus on the coast of Caria; one hundred miles in circumference, *Ib.* the country of HIPPOCRATES, the physician; of the painter APELLES*, and the poet PHILĒTAS, *Strab. xiv.* 658. the writer of love songs, *Ovid. Art. Am. iii.* 329. *rem.* 760. — celebrated for producing excellent wine, *Plin. xv.* 17. and for the manufacture of cloth of a very fine texture, (*Coæ vestes, i. e. tenues vel pellucidae;*) *Horat. od. iv.* 13. 13.; *Sat. i.* 2. 101.; *Tibull. ii.* 3. 57.

North of Cos are LEROS and PATMOS, now *Palmossa*, where St John wrote the Revelations. — Near Miletus on the coast of Caria, at the bottom of the bay formed by the river Mæander, is *Lade*; and not far from it *Pharmaciſa*, near which Julius Cæsar, when a young man, was taken by the pirates, *Suet. Cæs. 47.*

Opposite to mount *Mycale* on the coast of Ionia, and the promontory *Trogilium*, is SAMOS, the favourite island of Juno, *Virg. Æn. i.* 16. the country of Pythagoras; whence he is called *vir SAMIUS*, *Ovid. Met. xv.* 60. famous for its wine and earthen ware†, (*vasa Samia*.) *Plin. xxxv.* 12. f. 46; *Plaut. Capt. ii.* 2. 41.; *Meni i.* 2. 65.

West from Samos is ICAROS or *Icaria*, which gave name to the *Icarian* sea around it, *Plin. iv.* 12. f. 23; but others say this sea was named from *Iedrus*, the son of Dædalus, who was drowned in it. It was sometimes violently agitated by the south-west wind, *Horat. od. i.* 1. 15. — North of Icaros is CHIOS, one hundred and twenty-five miles in circumference, famous for its wine, *Horat. od. iii.* 19. 5.; *Sat. i.* 10. 24. and marble, *Plin. v.* 31. f. 38.

About five hundred stadia north of Chios is LESBUS, v. 2; five hundred and sixty stadia long, and one thousand five hundred stadia in circumference, *Strab. xiii.* 617. &c. celebrated for its beauty, *Horat. ep. i.* 11. 1. *Insula nobilis et amœna*, *Tacit. Ann. vi.* 3. and for its wine, *Id. od. i.* 17. 21. *epod. ix.* 34.

* Alexander the Great was so partial to Apelles, that he prohibited by an edict any other person to paint him; and granted to Lyſippus the same exclusive privilege of making statues of him, *Horat. ep. ii.* 1. 239.; *Cic. Fam. v.* 12; *Plin. xxxiv.* 8. xxxv. 10.

† Here the art of making figures of clay (*ars plastica v. plastus*) is said to have been invented; according to others, at Corinth, whence it was introduced into Etruria by two potters (*figuli, figores v. plasta*) who went into Italy with *Demaratus*, the father of Tarquinius Priscus, *Ib. f.* 43.

Gell.

Gell. xiii. 5. produced near the town *Methymna**, Ovid. Art. Am. i. 57.; Virg. G. ii. 90.; Horat. Sat. ii. 8. 50.; Propert. iv. 9. 12.; whence *Mythymnaea Lesbos*, Ovid. Met. xi. 55. *Methymniades*, the women of this place, Ovid. ep. xv. 15. The chief city was *MITYLENE*, by which name the island is now called. The Mitylenians having, in the Peloponnesian war, repeatedly revolted from the Athenians, after being reduced, were condemned to be all put to the sword; and a ship was dispatched from Athens to *Paches* their general with this cruel decree. But that fickle people having next day repented of their severity, reversed their former sentence, and sent another ship with the intelligence. This ship sailed with such celerity, that it arrived at Mitylene just after the Athenian general had notified his first commands, and was about to execute them; which changed the grief and despair of the Mitylenians into the greatest joy †, *Thucyd. iii. 35.—50.*

North

* *Methymna* was the native city of *Arion*, a most famous musician, hence called *Methymneus vater*, Stat. Silv. ii. 2. 60.; Martial. viii. 51. 15. who, having resided some time with *Periander* the tyrant of Corinth, went over into Italy; and having there acquired by his profession a large sum of money, he proposed returning with it to Corinth. For this purpose he hired a Corinthian vessel from *Tarentum*. The mariners, on account of his riches, determined to throw him over board. He having first obtained permission to play a tune, plunged into the sea, and is said to have been carried by a dolphin to cape *Tænarus*; whence he made his way to Corinth, which the mariners had reached before him. They were instantly seized and crucified, *Herodot. i. 23. & 24.; Serv. in Virg. Ecl. viii. 56.; Ovid. Fast. ii. 83.; Propert. ii. 26. 18.; Gell. xvi. 19. Plin. ix. 8.; Hygin. 194.*

† *Mitylene* was the native place of *Pitæcus*, one of the seven wise men of Greece; of the poet *ALCÆUS*, and the poetess *SAPPHO*, who were both contemporary, *Strab. xiii. 617.* They excelled chiefly in lyric poetry, or in writing poems to be sung in concert with the lyre; whence *Horace*, who first introduced lyric poetry at Rome, calls it *Æolium carmen*, od. iii. 30. 13. iv. 3. 12. (because *Mitylene* was built by a colony of *Æolians* from Greece, *Herodot. i. 149.* and *Strabo* calls *Lesbos* as it were the metropolis of the *Æolic* cities, xiii. 616. & 624.) So *Sappho* is called *Æolia puella*, Horat. od. iv. 9. 12. the lyre, *Æolia fides*, lb. ii. 13. 24. or *Lesbicus barbitos*, lb. i. 1. 34. said to have been first played on by *Alcæus*, (*Lesbio primum modulate cithari*, lb. i. 32. 5.) as being the first lyric poet, lb.; the quill or instrument used in striking the strings, *Lesbium plectrum*, lb. i. 26. 11.; the measure of lyric verse, *Lesbium pes*, lb. iv. 6. 35. *Lesbides* *Æolia nomina dicta lyra*, Lesbian women celebrated by the lyre of *Sappho*, Ovid. ep. xv. 200. *Horace* seems to value himself chiefly in being the first lyric poet at Rome, (*princeps Æolium carmen ad Italos deduxisse modos*, od. iii. 30. 13. *Romana fidicen lyra*, lb. iv. 3. 23. *Non ante vulgatas præsertim*, lb. 9. 3.) ep. i. 19. 32.

Alcæus not only composed love-songs, *Cic. Tusc. iv. 33.* but also the boldest invectives against tyrants, whereby he animated his countrymen to expel them; whence his poems are called *minaces Camæna*, Horat. od. iv. 9. 7. and were so much admired that he is said to have struck his lyre with a golden plectrum, lb. ii. 13. 26.; *Quintil. x. 1.* and from the sublimity of his sentiments and style,

senare

North of Lesbos is LEMNOS, now *Stalimene*, the island of Vulcan, *Val. Flacc.* ii. 78. & 95. whence he is called *Lemnius pater*; *Virg. Æn.* viii. 454.; its circumference is one hundred and twelve miles, *Plin.* iv. 12. *f.* 23. It contained two cities, *Hephestia* and *Murina*. On the forum or public place of the latter, mount Athos, distant eighty-seven miles, at the solstice cast its shadow, *ib.*

About fifty-six miles east from Lemnos, and forty stadia from the coast of Troas, is TENEDOS, *Virg. Æn.* ii. 21. eighty stadia in circumference, *Strab.* xiii. 604. named from *Tenes* or *Tennes*, one of its kings, *Diodor.* v. 83. who, on account of his virtues, was after his death worshipped as a god, *ib.* & *Cic. Verr.* iii. 19. *Nat. D.* iii. 15. anciently called also *Leucophrys*, *Phenice*, and *Lyrnessus*, twelve miles from Sigæum, *Plin.* v. 31. *f.* 39. It had one town, inhabited by Æolians, where was a temple of Apollo Smintheus, *Strab. ib.* & *Homer. Il.* i. 37.

The islands north of this belong to Thrace.

THRACE.

THRACIA vel THRACE, Thrace, now *Romania* or *Rumelia*, was separated on the north from *Mæsia* by mount HÆMUS; on the east it is bounded by the *Euxine* sea, the *Thracian Bosphorus*, the *Propontis* and the *Hellepont*; on the south by the *Ægean* sea; and on the west by *Macedonia*, from which it was anciently separated by the river *Strymon*, and in later times by the *Nessus*.

HÆMUS or *Æmus*, is a ridge of mountains extending from the *Euxine* sea a great way westwards, so lofty, that the *Euxine* and *Hadriatic* seas are said to be visible from the top, *Mel.* ii. 2.; *Liv.* xl. 12.; *Plin.* iv. 11. *f.* 18. but *Strabo* says this is impossible, vii. 313. — There are two other high mountains south of *Hæmus*, which run nearly in the same

sanare plenius, sc. quam Sappha, *Horat. od.* ii. 13. 26. *grandius sanare*, *Ovid. ep.* 37. 29. None of his works now remain but a few fragments preserved by *Athenius*. In a battle with the Athenians he lost his armour, which they suspended in the temple of *Minerva* at *Sigæum*, *Herodot.* v. 95.

To *Mitylene* *Pompey* sent his wife *Cornelia*, before the battle of *Pharsalia*, *Ælian.* v. 725. and went thither after his defeat, *ib.* viii. 40. 108. &c. *Cæs. b. civ.* iii. 102.

direction

direction with it, through the middle of Thrace, RHODOPE and PANGÆUS, plur. -aa. *Rhodope* runs from the Euxine sea to the sources of the Nessus; and Pangæus, from thence into the north of Macedonia, where it joins mount Hæmus, *Dio. xlvii. 35. & 40.* whence *Dio* places *Philippi* at the foot of Pangæus, *ib.* and *Lucan*, of Hæmus, i. 680. These mountains are often mentioned in the story of *Orpheus*, *Virg. Ecl. vi. 30. viii. 44. G. iv. 461.; Horat. od. i. 12. 6.* whence he is called *Rhodopæus vates*, *Ovid. Met. x. 11. vel heros, ib. 50.* *Rhodope* was much frequented by bacchanals, *ib. vi. 589. Horat. od. iii. 25. 12.* *Rhodopè*, in fable, is said to have been the daughter of *Strymon* and wife of Hæmus, king of Thrace, who were both converted into mountains for having equalled themselves to *Jupiter* and *Juno*, *Ovid. Met. vi. 87.* There is another mountain in Thrace often mentioned by the poets, called *ISMÆRUS*, v. -os, plur. -a, near the mouth of the river *Hebrus*, fruitful in wine, *Virg. G. ii. 37.* with which *Ulysses* is said to have intoxicated the Cyclops *Polyphēmus*, *Odys. ix. 197.* whence *Ismarius*, -a, -um, Thracian, *Virg. Æn. v. 620.; Ovid. Met. ii. 257. ix. 641. xiii. 530. x. 305. ep. i. 46.* thus *Ismarius Ilys*, as being descended from *Tereus*, a Thracian king, *Ovid. ep. xv. 154.* Near the mountain was a town called *ISMARA*, *Virg. Æn. x. 351.*

The chief river in Thrace is the *HEBRUS*, which flows into the *Ægæan* sea opposite to the island *SAMOTHRACE*, by two mouths; remarkable for the coldness and limpidness of its water, *Horat. ep. i. 16. 13.* and for its rapidity, *Virg. Æn. i. 321.* — On the east mouth stood *ÆNOS* or *Ænos*, said to have been built by *Æneas*, *Mel. ii. 2.* where was the tomb of *Polydorus*, the son of *Priam*, *Plin. iv. 11.; Virg. Æn. iii. 18. &c. see p. 188.* near the lake *Stentōris*, -idis, *Herodot. vii. 57.* Around the *Hebrus* lived the *CICÖNES*, *Mel. ii. 2.; Plin. iv. 11.* — On the left branch of it stood *DORISCUS* v. -um, in the plains of which (*Doriscus campus*) *Xerxes* numbered his forces, *Herodot. vii. 59. & 108.; Plin. iv. 11.; Mel. ii. 2.* Through the west side of this plain ran the river *LISSUS*, between two towns, *Mesembria* and *Stryma*, which was not sufficient to supply the army of *Xerxes* with water, *Herodot. ib.* — Between *Stryma* and *Maronea* was the lake *Ismāris*, -idis; and near *Dicaa*, the lake *Bissōnis*, -idis, into which two rivers, *Travus* and *Compsatus*, run, *Herodot. vii. 109.*

Near the mouth of the *Nessus*, on the east side, stood *ABDËRA*, founded by a colony from *Teos* in *Ionis*, *Id. i. 168.; Strab. xiv. 644.* infested with thick air, which was supposed

to render the inhabitants dull, hence called VERVECUM PATRIA *, *Juvenal.* x. 50. the native city of DEMOCRITUS, called the *laughing philosopher*, because he used to laugh at the follies of mankind †, *Ib.* 33.; *Ælian.* iv. 20. see p. 16. and of his scholar PROTAGORAS, hence called ABDERITES; who having expressed some doubt concerning the existence of the gods, was banished from Athens, and his books publicly burnt, *Cic. Nat. D.* i. 1. & 23.

Near Abdera was the residence of DIOMEDES, king of the *Bistones*, whose horses lived on human flesh, and who was slain by Hercules. Abdera is said to have been built by that hero, who called it after *Abdërus*, the son of Mercury, his favourite, who had been devoured by the horses of Diomed, *Apollodor.* ii. 5. 8.; *Plin.* xv. 8. f. 53. — Near this also was *Scaptësyle*, where were mines of silver and gold, *Plutarch.* in *Cimone*; *Lucret.* vi. 810. Here Thucydides had possessions, and here he is said to have written his history of the Peloponnesian war, *Plutarch.* *ib.* & *de exilio*, 19.

Opposite to the mouth of the Nessus is the island THASUS or *Thassos*, anciently called AERIA or ÆTHRIA; twenty-two miles from Abdera; sixty-two miles from Athos, *Plin.* iv. 12. f. 23. mountainous, but fertile, *Plutarch.* *de exilio*, 16. remarkable for its wines and marble, *Ib.* & *Senec. ep.* 86.

Opposite to the mouth of the Hebrus is the island SAMO-THRACE, -ca, vel -cia, i. e. *Samos Thracia*, v. *Threïcia*, *Virg. Æn.* vii. 208. to distinguish it from the island Samos, *Diodor.* v. 47. from a colony by which it was peopled, *Strab.* x. 457. formerly called MELITA, *Ib.* 472. thirty-two miles in circumference; thirty-eight miles from the continent of Thrace, and twenty-two miles from Lemnos, *Plin.* *ib.* where Cybele was greatly worshipped, *Ib.* 49. also Ceres and Proserpine, *Strab.* iv. 198. whence Dardanus is said to have brought the worship of Cybele to Troy, *Id.* vii. 331. From him the island is some-

* The horses fed near Abdera are said to have been seized with madness, *Plin.* xv. 8. f. 53. whence ABDERA is put by Cicero for *Stultus senatus*, *Att.* iv. 16. and *Ἀδύπνητος*, for *stultum*, foolish, *Ib.* vii. 7. So the notions of Democritus concerning the gods, which Cicero condemns as absurd, are said to be *patriâ Democriti, quam Democrito digniora*, *Id. Nat. D.* i. 43. This city was without provocation taken by storm, its chief men beheaded, and its citizens sold for slaves, by Hortensius, the Roman Prætor. But the senate condemned his conduct, and restored the city to its former privileges, which it seems to have enjoyed to the time of Pliny, whence he calls it LIBERA CIVITAS; iv. 11.

† Democritus travelled through different countries in quest of knowledge. Before he set out, he divided his patrimony among his brothers, reserving only what was requisite to defray his travelling charges, *Ælian.* iv. 20.

times called DARDANIA, *Plin. iv. 12. §. 23.*—About twelve miles south of it is the island IMBROS*, *Ib.*

Upon the Hebrus, in the interior part of Thrace, stood Trajanopolis, built by Trajan; and north of mount Rhodope ADRIANOPOLIS, built by Adrian, the capital of the Turks in Europe before they took Constantinople.

North-east of the mouth of the Hebrus and the island Samothrace the Egæan sea terminates in a bay, called *the Bay of MELAS*, (*sinus Melas, -ānis*, the *Black Bay*,) from a river of that name which runs into the top of it, *Plin. iv. 11.*

This bay, approaching the *Propontis* within thirty-six stadia, about four miles and a half, forms a peninsula called the CHERSONĒSUS, extending four hundred stadia, about fifty miles, between the bay and the Hellespont. Hither the Athenians sent a colony under Miltiades, who built a wall across the isthmus, called *μακρὸν τεῦχος*, *longus murus*, to repel the incursions of the Abſinthians †, *Herodot. vi. 34. &c.*

On

* Anciently the people of Thasus and Samothracē possessed several towns on the continent, *Herodot. vii. 108.* The Thasians were so powerful as to contend with the Athenians by sea, *Thucyd. i. 100.* Being defeated in several engagements, and besieged above two years, they were at last obliged to surrender, *Ib. 101.*

† This Miltiades was the son of Cypselus, deriving his origin in a long line from Æacus and Ægina. The *Dolonei* Thracians, who then possessed the Chersonesus, being hard pressed by the Abſinthians, their neighbours, sent their chiefs to Delphi to consult the oracle about the war. The priests directed them to choose, as the leader of a colony to their country, the person who should first invite them to his house. They passed through Phocis and Boeotia without receiving any invitation. As they went through Athens, Miltiades was sitting in his vestibule, and seeing by their arms and dress that they were strangers, called to them, and gave them lodging and entertainment. They communicated to him the answer of the oracle, and intreated him to do what it enjoined. Miltiades, dissatisfied with the government of Pisistratus, who then ruled at Athens, readily complied. The priests of Apollo, whom he consulted, confirmed his resolution. Having therefore collected such Athenians as were willing to accompany him, he set sail with the *Dolonei*. Upon his arrival he was created King, (*ῥοπαῖος*.) He first fortified the Isthmus; and having thus checked the Abſinthians, he made war on the people of Lampſacus. They, by an ambush, took him prisoner; but upon the application of Cræsus, king of Lydia, who had a favour for Miltiades, he was liberated.

Miltiades dying without issue, left his government and fortune to Stefagoras, the son of Cimon, his brother by the mother's side; and Stefagoras being soon after slain, his brother, the great MILTIADES, who afterwards defeated the Persians at Marathon, was sent by the sons of Pisistratus (*Pisistratide*) to succeed him. He, upon his arrival, kept himself at home, as if to mourn for the loss of his brother. The chiefs of the country who came to condole with him he put in prison, and thus became master of the whole country. To strengthen his interest, he married *Hegesiſtyle*, the daughter of Olærus, a king of the Thracians, by whom he had Cimon, *Plutarch. in Cimoni, princ.* Three years after he was obliged to fly, upon the invasion of the Scythians; but upon their de-

On the end of the isthmus next the gulph of Melas was **CARDIA**, the birth-place of Eumenes, hence called **CARDIANUS**, *Nep.*; and on the Propontis, **ΡΑΚΤΥΕ**, *Ib. & Plin. iv. 11.* **LYSIMACHUS** destroyed Cardia, and in its stead built at some distance a much larger city, called from himself **LYSIMACHIA***, *Pausan. i. 9.* often mentioned in the wars of the Romans, *Polyb. v. 34.; Liv. xxxii. 34. xxxiv. 57. xxxiii. 38. & 40. xxxv. 15. xxxviii. 40.*

At the bottom of the gulph of Melas, opposite to the island Imbros, stood *Alopeconnesus*, near the promontory *Mastusia*, *Mel. ii. 2.* which Pliny places on the south-east corner of the Chersonesus, near the town *Blæus* or *Eleus*, and opposite to the promontory Sigæum on the coast of Asia, at the south end of the Hellespont †, *iv. 11.; Liv. xxxi. 16.*

The

parture he was restored by the *Dolenci*. Darius, king of Persia, having reduced the Ionians, sent a fleet of Phenicians to subdue the Chersonesus, and the islands around it. Upon their approach Miltiades, having loaded five *triremes* with his most valuable effects, set sail for Athens. Metiöchus, his eldest son by a former wife, who commanded one of the galleys, fell into the hands of the enemy; and being carried to Darius, was treated by him with kindness, married a Persian woman, and settled in that country. Miltiades reached Athens in safety, *Herodot. vi. 34.—43.*

Cornelius Nepos, in his life of Miltiades, differs greatly from the account of Herodotus. He makes Miltiades the son of Cimon, to plant the first colony of Athenians in Chersonesus, 1. & 2. without taking any notice of his uncle or brother; and then to reduce Lemnos and the Cyclades, *Ib. 2.* In other particulars they both agree.

* **LYSIMACHUS** was one of the generals of Alexander. He incurred the displeasure of that prince by shewing compassion to his old master Callisthenes. This philosopher had strongly expressed his disapprobation of Alexander for adopting the manners of the Persians; on which account, under pretext of being privy to a conspiracy against the king's life, after having his ears, his nose, and lips cut off, and all his members dreadfully mangled, he was shut up in a cage with a dog, and thus carried about as a public spectacle. **LYSIMACHUS**, moved with pity for so great a man suffering innocently, gave him poison, to free him from pain and ignominy. Alexander was so offended, that he ordered him to be exposed to a fierce lion. But when the lion furiously sprung at him, **LYSIMACHUS** having wrapped his hand in his mantle, thrust it into the lion's mouth, and tearing out his tongue, killed him. The wrath of Alexander was turned into admiration; and **LYSIMACHUS** continued ever afterwards to be one of his chief favourites. After the death of Alexander he became king of Thrace, *Justin. xv. 3.; Pausan. i. 9.; Plin. viii. 16. f. 21.; Senec. de Ira, iii. 17. elem. i. 25.; Val. Max. ix. 3. ext. 1.; Plutarch. in Demetrio, p. 901.* But **Curtius** thinks this story a mere fable, *viii. 1. 14.* and simply says that Callisthenes was put to death by torture, *Ib. 8. 21.* Concerning the manner of his death authors differ, *Ib. & Cic. Tuscul. iii. 10. v. 9.; Rabir. Post. 9.; Arrian. iv. 14.; Plutarch. in Alex. p. 696.*

† On this promontory stood the tomb of Hecuba, called **CYNOSSEMA**, *Thucyd. viii. 104. & 105.* (i. e. *το κυνός σῆμα, canis tumulus*.) *Strab. xiii. 595.; Plin. iv. 31.* is thought from her abusive language to the Greeks after she became a captive, *Didys, Cret. v.* or rather from her being metamorphosed (in *canem*), *Hygin.*

THE HELLESPONT, or *Sea of Helle*, (ΕΛΛΗΝ ΠΟΡΤΟΣ,) is so called from *Helle*, the daughter of Athamas, king of Thebes, who is said to have been drowned while crossing it with her brother Phryxus. It is about sixty miles long in a winding course, and at a medium about three miles broad; where narrowest, not quite one mile over, (seven stadia, *Herodot.* iv. 85. vi. 34.; *Strab.* ii. p. 124.; *Plin.* iv. 11.) Here stood SESTOS on the European side, opposite to ASTROS in Asia, famous for the loves of Hero and Leander*, *Met.* ii. 2.; south of which are now two castles to guard the straits, called the DARDANELLES. Near this Xerxes made a bridge of boats to transport his army. *Hellepontum junxit et maria ambulavit*, Cic. Fin. ii. 34. *Europamque Asia, Sestonque admoit Abydo* †, Lucan. ii. 674.

North of Sestos is *Madytos* and *Cissa*, on the AEGOS POTAMOS, or the *Gout's River*, at the mouth of which the Athenians under Philocles, were defeated by the Lacedæmonians under Lysander, with so great slaughter, that they lost their liberty and their ally, *Nep. Lysand.* 4.; *Alcib.* 8.; *Conon.* 1. and near it *Chidwio*, whither the Athenians fled after their de-

Hygin. iii. 1.; *Juvénal.* x. 272. hence *Lacus extat, et ex re nomen habet*, Ovid: *Met.* xiii. 569. Here also was the tower and temple of *Protefilaus*, the first of the Greeks that landed on the Trojan shore, and who was slain by Hector, *Plin.* ii. 103.; *Ovid: Met.* xii. 67.

* Leander was a native of Abydos (*Abydinus*), and Hero of Sestos; hence called *SESTIAS*, *Idis*, Stat. Theb. vi. 547. They became greatly enamoured of each other; and when their parents opposed their union, Leander used in the night-time to swim over to Hero, and return before morning; whilst Hero held a burning torch on the top of a tower to direct his course. After doing this for a long time, Leander, in a tempestuous night was drowned; and his body being cast on the Thracian shore, Hero, in despair, threw herself from her tower and perished in the waves, *Museus de Leand. et Hero*; *Ovid. ep.* 18. & 19.; *Virg. G.* iii. 258.

† When the bridge was first finished, a great tempest arising broke it to pieces. Whereupon Xerxes, greatly enraged, ordered the Hellespont to be chastised with three hundred lashes, and a pair of fetters to be thrown into the sea to chain it. Those who had the charge of the work were beheaded, *Herodot.* vii. 34. & 35. The second attempt was successful, the bridge being constructed with greater art, c. 36. The army took up seven days and nights in passing it, c. 56. Xerxes, observing the Hellespont covered with his ships, and the shores on both sides with his troops, is said to have shed tears when he reflected, that no one of so great a number should be alive an hundred years after, c. 45. & 46. This prince was actuated by very different passions at different times. One Pythius, a Lydian, who was so rich as to entertain Xerxes while at Sardis, and his whole army, besides offering to furnish him with money for carrying on the war; observing the king pleased with his liberality, presumed to ask, that as all his five sons were in the army, the eldest might be left to take care of him in his old age. But Xerxes, highly offended at the request, ordered the young man to be put to death; and his body divided in two; one half to be placed on the right side of the way, and the other on the left, and the whole army to pass between them, *Id.* 27.—41.

feat,

feat, *Xenoph. de reb. Græc. ii. init.* as also to Sestos *, *Diodor. xiii. 106.*

At the junction of the Hellespont with the Propontis stood CALLIPOLIS, now *Gallipöli*, the first town in Europe possessed by the Turks, A. D. 1357, opposite to LAMPSACUS in Asia, at the distance of forty stadia, *Strab. xiii. 489.*

The PROPONTIS, -idis, so called from its situation before the Pontus Euxinus, is one thousand four hundred stadia, or about one hundred and seventy-five miles long; and five hundred stadia, or sixty-two miles broad, *Herodot. iv. 85.* now called the Sea of Marmora, from an island in it, abounding in marble, anciently PROCONNĒSUS, *Strab. xiii. 588.* called also *Elaphonēsus*, from the number of deer on it, *Plin. ib.* but some make this a separate island.

On the Propontis were *Bisanthe*, *Ganos*, *Perinthus* or *Heraclea*, *Diodor. xvi. 77.* and *Selymbria* †, *Mel. ii. 2.* none of them remarkable.

The sea between the Propontis and Pontus Euxinus, was called THRACIUS BOSPORUS or *Bosphorus*, (i. e. *Βοσπορος*, *bovis transitus*, the passage of an ox or cow,) as it is said, from its crossing it in the form of an heifer, *Apollodor. ii. 1. 3.; Dionys. 140.* It is one hundred and twenty stadia, or sixteen miles long, and a mile and a half broad; where narrowest, only five hundred paces, *Plin. iv. 12.* Herodotus says, four stadia, *iv. 85.* It was anciently called *Myſius Bosphorus*, from the *Myſi* who lived on the east of it; their country, MYſIA, *Strab. xii. 566.*

Near the junction of the Bosphorus stood BYZANTIUM, now CONSTANTINOPLE or *Stambol*, called, by way of eminence, *the Porte*, from the excellence of its harbour, whence the narrow sea is called *The Straits of Constantinople*. Near Byzantium Darius, the father of Xerxes, made a bridge of boats for transporting the army which he led against the Scythians, *Herodot. iv. 88. 89. &c.; Plin. ib.* — The origin of this city is ascribed to different states, *Justin. ix. 1.; Vell. ii. 15.*; it was certainly founded by Greeks, *Strab. vii. 320.* The advanta-

* The Athenians were taken by surprise. Most of their vessels lay at anchor. These were either captured or destroyed. Only ten of the commanders escaped: among these was Conon, who fled to his friend Evagoras, king of Cyprus. Philocles fell into the hands of the enemy, and was put to death. Those who fled to Sestos were obliged to submit, *Diodor. ib.*

† Some suppose that this town is called by Ovid IMBRIA TERRA, *Trist. i. 9. 18.* but as *Tbrileia Samos*, i. e. *Samothrace*, is mentioned immediately after, the island *Imbros* seems to be meant. The truth is, Ovid's account of his voyage in this elegy is not easily reconciled to the real situation of places,

ges of its situation are enumerated at great length by Polybius, iv. 38. &c. which many ages after determined Constantine to make it the seat of the Roman empire, and call it after his own name. It was anciently called LYGOS, *Plin.* iv. 11.

The chief cities along the Euxine sea * were, *Phinopolis*, *Phile* or *Philia*, *Salmydessus* or *Halmydessus*, *Thynia*, near a promontory of that name; *Apollonia*, founded by the Milesians, whence Lucillus brought a colossal statue of Apollo to the Capitol at Rome, *Strab.* vii. 319.; *Plin.* xxxiv. 3.; *Anchialos* and *Mesembria*, built by a colony of Megarensians, at the south end of mount Hæmus, *Strab.* ib. This part of Thrace, along the Euxine sea, was called PONTUS, *Plin.* ib. and the country extending to the mouth of the Danube, whence Ovid inscribes his letters from *Tomi*; EX PONTO. So the kingdom of Mithridates in Asia, *Cic. Manil.* iii. 8. & 15.; *Virg. G.* i. 58.

The chief tribes of the Thracians were, the *Edönes*, *Mædi*, *Bisönes*, *Cicönes*, *Cæni*, *Bessi*, *Calæta*, *Denselæta*, *Asta* or *Astii*, and the ODRYÆ†, whose empire, Thucydides says, extended from Abdëra and the mouth of the Nessus to the Euxine sea and the mouth of the Ister, ii. 97. & 29.

There

* The Euxine sea is almost every where surrounded with mountains, more or less distant from the shore; said to be eleven thousand one hundred stadia, or one thousand three hundred and eighty-seven miles and a half long; and three thousand three hundred stadia, or four hundred and twelve miles and a half broad, *Herodot.* iv. 85. Strabo makes its length eight thousand eight hundred stadia, or one thousand one hundred miles; and circumference, twenty-five thousand stadia, or three thousand one hundred and twenty-five miles, ii. 125. It receives about forty rivers, some of them very large, *Id.* 7. 298. These cover it with flakes of ice in severe winters, mitigate the saltness of its waters, and convey into it a vast quantity of mud and vegetable substances, which attract and fatten the fish. Tunny, turbot, and almost every species, are found here in great abundance, *Strab.* vii. 320. and the more so, as this sea nourishes no voracious or destructive fish, *Arist. hist. anim.* viii. 19.; *Plin.* ix. 15. f. 20. The Euxine sea is frequently enveloped in dark fogs, whence it is called the *Black Sea*. It is often agitated by violent tempests; whence it was called by the Greeks *Axënos*, (ab inhospitali feritate, *Plin.* vi. 1.) and afterwards by a more auspicious name, *Euxinus*, *Ovid. Trist.* iv. 4. 55. v. 10. 13.; *Plin.* iv. 12. f. 24. or because the people who settled on it, many of them Greeks, were more hospitable; which, however, Ovid denies. It is not deep, except towards the eastern part, where there are gulphs which cannot be fathomed, *Strab.* i. 50. and where it was supposed to communicate with the Caspian sea below ground. It is divided, as it were, into two parts, by two promontories projecting from the European and Asiatic sides, opposite to each other; that on the European side called *Criu-Metöpon*, (i. e. *arietis frons*, the forehead of a ram;) and on the Asiatic, *CARAMBIS*, *Strab.* vii. 309. only one hundred and seventy miles distant, *Plin.* iv. 12. f. 26. hence this sea was said to resemble in its form the shape of a Scythian bow, *Id.* & *Strab.* ii. 125.

† Whence *Odrysia tellus* for Thrace, *Sil.* iv. 433. *Odrysus Boreas*, the Thracian north wind, *Id.* vii. 570. *Odrysus dux*, Rhæsus king of Thrace, *Ovid. Art. Am.*

There are at the mouth of the Euxine sea, about twenty stadia from its junction with the Bosphorus, two small islands, or rather rocks, the one near Europe and the other near Asia, called CYANEÆ or SYMPLEGÆDES, sing. *Symlēgas*, supposed by the ancients to be moveable or floating islands, as seeming to meet and dash together, and again to remove from each other; a mere deception of sight, *Herodot.* iv. 85.; *Strab.* vii. 319.; *Mel.* ii. 7.; *Plin.* iv. 13.; *Ovid. ep.* xii. 121.; *Trist.* i. 9. 34. & 47. Lucan seems to hint that they became fixed when they failed to destroy the ship *Argo*, ii. 718.

ILLYRICUM.

THIS country was also called *Illyris*. Its limits were not precisely ascertained. They are made more or less extensive by different authors, *Strab.* vii. 313. Its chief divisions were LIBURNIA and DALMATIA, which last name now includes both. The principal city of Dalmatia was *Salōna*, or *-na*, famous for the palace of Dioclesian, where he lived in retirement, after resigning the empire, A. D. 305. The ruins of it still remain near *Spalatro*.

There are a great many islands along the coast, most of which belong to the Venetians. South of these stood *Epidaurus* and *Dioclea*, the birth-place of Dioclesian, near which is now the city *Ragusa*, a republic, which however pays tribute to the Turks. The countries now called *Bosnia*, *Croatia*, and *Sclavonia*, commonly included in ancient Illyricum, are frontier-provinces between the House of Austria and the Turks. The *Sclavonic* language prevails from the Hadriatic to the northern ocean. *Slavi*, or Slaves, is a term used by most nations in Europe to denote the lowest class of mankind, probably from the people of that name being reduced to a state of slavery by their conquerors.

Æn. ii. 130. *Rex*, Tereus, the husband of Procne, *Mæc.* vi. 490. *Odrysiæ carmen*, the poems of Orpheus, born in Thrace, *Val. Flacc.* v. 594. *Odrysiæ hasta*, the spear of Mars, *Stat. Achill.* i. 485. the god of the Thracians, whence Thrace is called *MAVORTIA TELLUS*, *Virg. Æn.* iii. 13. on account of the martial spirit of its inhabitants, *belli furiosa Tanager*, *Horat. od.* ii. 16. 5. and Mars is represented as courting or pacing along the river Strymon on a Thracian steed, (*Bistonius sonipes*,) after finishing his warlike toils, (*exhaustis armis*,) *Stat. Silv.* i. 1. 18.

MÆSIA extended from the Euxine sea betwixt mount Her-
mus and the Danube, to the conjunction of that river with the
Savus or Save, near Belgrade, Plin. iii. 26. It was divided by
the river Ciakrus into *Superior*, now *Serula*, and *Inferior*, now
Bulgaria. A considerable part of the former was called *Dor-*
dania; and of the latter towards the mouth of the Danube,
PONTUS, the country of the *Geta*, who likewise lived north of
that river. These, by some of the ancients, were thought to
be the same with the Goths.

At the conflux of the river *Iatrus* with the Danube stood
Nicopolis, built by Trajan, in memory of his victory over De-
cebalus king of the Dacians; near which the Christians were
defeated by Bajazet emperor of the Turks, A. D. 1393.

On the Euxine sea stood **TOMI**, the place of Ovid's banish-
ment, supposed to have this name, because Medæa here cut up
pieces her brother Abfyrtes, and scattered his members by the
way, to stop her father's pursuit, *Ovid. Trist. iiii. 20. 5. & 33.*
founded by a colony from Miletus, *Str. 3.* hence called *MILE-*
TIENSIS, *id. vi. 1. 9. 41.* the inhabitants, *TOMITÆ*, *Id.*
2. 85. and its territory *Tomitani ager*, *Id. Pont. iiii. 18. 2.*
South of *Tomi* was *ODYSSEUS* or *ADRESSUS*, now *Varna*, where
the Hungarians were defeated by the Turks under Amurath,
A. D. 1444.

The Danube, as it approached the sea, was called *Ister*. It
flows into the Euxine by seven mouths. Some make them on-
ly six, and some five. These form as many islands. The
southmost of which was called *Peuce*, the people, *Peucini*.
Above this was the bridge of Darius, built when he made war
on the Scythians, *Herod. iv. 89.* and the town *ARGISSUS* or
Ægyptos, *Ovid. Pont. i. 8. 11.*

DACIA extended to the Carpathian mountains betwixt the
Tibiscus, Teils, and the *Hieräsus*, Pruth, on the banks of
which Peter the Great, Czar of Russia, being surrounded by
the Turks, was extricated by the address of his Czarina Cath-
erine, 1711.

This province was conquered by Trajan, who joined it to
Mæsia by a bridge over the Danube, the most magnificent of
his works. It was raised on twenty piers of hewn stone, one
hundred and fifty feet from the foundation, sixty broad, and one

Y y hundred

hundred and seventy distant from each other. The architect was Apollonius Damascenus. This astonishing work, through the envy of his successor Adrian, was demolished, *Dio. lvi. 13.*

The modern divisions of Dacia are, *Wallachia* and *Moldavia*, their capital *Chotzim*, subject to the Turks; *Transylvania*, capital *Hermanstadt*, subject to the House of Austria.

The other provinces of the Turkish empire in Europe were anciently included in

SARMATIA or SCYTHIA.

UNDER this name was comprehended a considerable part of Europe. It was inhabited by various states, whose very names were unknown to the Romans. The most noted were the *Sarmatae* or *Sauromatae*, near the mouth of the Tanais, *Plin. iv. 12. f. 25. vi. 7.*; *Mel. ii. 1.* the *Gilöni* and *Agathyrsi*, east of the *Borysthenes*, who painted their bodies, *Virg. Æn. iv. 146.* and lived a wandering life, as their successors the Tartars do still; whence *campesitres SCYTHÆ*, &c. *Horat. od. iii. 24. 9.* called *Hamaxobii*, (*quia pro sedibus plaustra habebant*,) *Plin. ib.* These countries were successively occupied by the Goths and Vandals, Huns, Alans, Roxolani, and other barbarous nations which over-ran the Roman empire. The modern divisions subject to the Turks are, *Bessarabia*, between the mouth of the Danube and that of the Niefter, on which is situate *Bender*, famous for being the retreat of Charles XII. of Sweden, when he fled to Turkey, after being defeated by the Russians under Peter the Great at the battle of Pultowa, A. D. 1709.

Between the Niefter and Borysthenes is *Budziac Tartary*; east of which to the Tanais is *Little Tartary*.

At the bottom of the *Palus Mæotis* is *Crim Tartary*, *Chersonesus Taurica*, some years ago the scene of bloody contests betwixt the Russians and the Turks. The town of *Crim*, whence the peninsula has its name, is now reduced to a village. On the Isthmus, *Precep*, a place of small strength; and on the Straits, *Cassa*, the chief town.

The ancient towns on the Straits were, *PANTICAPEUM*, the capital of the *Bosporani*, at the mouth of the lake *Mæotis*; and five hundred and thirty stadia, or sixty-six miles and a quarter from it, *Theodosia*, now supposed to be *Cassa*, *Strab. vii. 309. & 311.* The inhabitants of these parts of Tartary used to be subject to the Turks, although governed by a Cham chosen by themselves; but since the late successes of the Russians, they have been declared independent.

FABULOUS HISTORY of the GREEKS.

I. FABULOUS HISTORY OF CRETE.

SATURN.

THE most ancient king of Crete was SATURN*, the son of *Cælus* or *Ouranos*, Heaven, and *Terra*, the Earth, *Apollod. i. 1.*; *Laëtant. i. 11. & 15.* His elder brother TITAN yielded the kingdom to him, on this condition, that he should rear no male offspring. Therefore he is said to have devoured all his sons as soon as born †, *Ib. 131.*; *Diador. v. 70.*; *Ovid. Fast. iv. 200.* But his wife OPS or RHEA ‡, when she brought forth Jupiter, artfully deceived her husband, by giving him a stone wrapped round with swaddling clothes, instead of the child, and Saturn is said not to have perceived the difference, *Pausan. viii. 8. & 36.*; *Ovid. Fast. iv. 205.* The same artifice was used at the birth of Neptune and Pluto, *Laëtant. i. 14.*

Jupiter was entrusted to the care of certain young men, called CURÊTES, CORYBANTES, or DACTYLI IDEI, *Serv. in Virg. G. iv. 149. &c.*; *Æn. iii. 131.*; *Ovid. Met. iv. 282.* who, by beating on cymbals and on brazen shields, made a noise around the child to prevent Saturn from hearing his cries, *Hygin. 139.*; *Lucret. ii. 633.* whence the priests of Cybèle were called by these names, and used the same kind of noise in her sacred rites, *Strab. x. 466.*; *Horat. od. i. 16. 8.*; *Stat. Theb. iv. 792.* They nursed Jupiter with honey in a cave on mount Dictæ (*Dictæo sub antro*, whence he is called DICTÆUS, *Stat. Theb. iii. 481.*) whither the bees are said to have been attracted by the sound of the cymbals and shields, *Virg. G. iv. 150.* and with the milk of a goat, called AMALTHEA, which had

* SATURNUS, *quia se saturat annis*, Cic. Nat. D. iii. 24.

† Hence he is called IMPIUS, *Horat. od. ii. 17. 22.* and ORAVIS, *Pers. v. 50.* or rather because it was thought unlucky to be born under the planet Saturn, *Propert. iv. 1. 84.*; *Juvenal. vi. 569.*; *Plin. ii. 8.*

‡ The same was also his sister, and likewise called CYBÊL, *Virg. Æn. iii. 111. xi. 768.* or CYBÊLL, or rather CYBÊK, *Ib. x. 220.* or CYBELL, *Propert. iii. 17. 35.* Mater BERECYNTHIA, *Virg. Æn. vi. 785.* in *Æn. Iliad. Ili. ix. 620.* and DINDYMENE, *Horat. od. i. 16. 5.* *Martial. viii. 81.* from Cybèle, *Ovid. Fast. iv. 249. & 363.* *Berecynthus, Ida, and Dindymus, mountains in Phrygia, where she was worshipped, Strab. x. 469.*

two kids, *Hygin. Astr. ii. 13.* In return for which service, (*pro qua mercede,*) Jupiter, when he became king of heaven, (*ubi res cæli tenent,*) placed the goat and her kids among the constellations, whete they are still called *CAPELLA* and *HÆDI*, (termed by Ovid, *pecus OLENIUM*, *ep. xviii. 188.* from *Olēnos*, a town in *Æolis*, *Hygin. ib.* or *Ætolia*, *Serv. in Virg. Æn. xi. 239.* near which they were produced;) and endued the bees with the wonderful sagacity which they now possess, *Virg. G. iv. 149.* and gave them the faculty of producing their young with such facility*, *Serv. ib. 153.*

Saturn received from his mother a scythe, made of the metal extracted from her bowels, *Strabo, xiv. 654.* whence he is called *FALCIFER*, *Ovid. Fast. i. 234. v. 627. in Ibide, 216.* With this scythe he is said to have mutilated his father, (*pavem enscuisse*, *Cic. Nat. D. iii. 24.*; *Pausan. vii. 23. Genitalia ei abscidisse*, *Macrob. Sat. i. 8.*; *Lactant. i. 12.*)

Titan being informed that the sons of Saturn were preferred and educated privately, made war upon Saturn; and having vanquished him, shut him up in prison, together with Ops his wife. But Jupiter, being now grown up to manhood, having collected a body of Cretans, defeated Titan and his sons (*Titanes*,) liberated his parents, and replaced his father on the throne. Soon after, however, Saturn being warned by an oracle to beware of his son, lest he should be dethroned by him, began to form plots against his life; on which account he was expelled by Jupiter from the kingdom†, *Lactant. i. 14.*

* Lactantius says, that Jupiter was nursed by *Melissa* and *Amalthæa*, two daughters of *Melisseus*, the first king of Crete, with goat's milk and honey; and that this gave occasion to the fable of bees (*melissæ*) coming and filling the mouth of the child with honey, *i. 22.* Ovid says, that Jupiter was concealed in the woods by *Amalthæa*, a nymph (*Naiis, Ida,*) on mount *Ida*, who had a beautiful she-goat, the mother of two kids, which fed Jupiter with her milk. This she-goat having broken one of her horns on a tree, the nymph took it up; and having bound it round with fresh herbs, and filled it with apples, brought it to Jupiter, who afterwards made it the horn of Plenty, (*Fertile Cornu*, *i. e. Cornucopia v. Cornucopia*), *Ovid. Fast. v. 113.—129.* This Pliny calls the horn of *Amalthæa*, *præf.* but Ovid elsewhere makes it the horn of *Achelous*, *Met. ix. 87.* The Genius of Rome was usually represented with a rudder of a ship in one hand, and a cornucopia in the other, *Marcellin. xxv. 2.*; *Græc. Inscrip.*

With the skin of this goat Jupiter covered his shield; hence it is called *Ægis*, *-Idæ*, *Serv. in Virg. Æn. viii. 254.* from *ait, aries, capra*; and himself *Αἰγυγος*, *i. e. ægide gestans vel habens*, *Homer. Il. i. 201.*

† Saturnus regni ab Jove pulsus erat, *Ovid. Fast. iii. 796.* or, as others say, imprisoned in Tartarus, (*tenebræ in Tartara missus*, *Ovid. Met. i. 113. Vinclis a filio Jovis*, *Cic. Nat. D. ii. 24.*) whence he afterwards made his escape. *Pausanias* speaks about a contest between Jupiter and Saturn at Olympia, concerning the empire, *v. 7. viii. 2.*

Saturn,

Saturn, having wandered over many countries, (*orbe pererrato*,) came into Italy, whence that country was called SATURNIA, and the part of it where he settled, LATIUM, (*latente Deo*,) Ovid. *Fast.* i. 235. In memory of his having come by sea, the figure of a ship was afterwards impressed on the Roman coins, *ib.* 239. Saturn was kindly received by JANUS*, then king of the country, who gave him a share of his kingdom. — Saturn civilised the rude inhabitants of the place, (*Quis neque mos, neque cultus erat*, &c.) by teaching them agriculture, and prescribing to them laws, *Virg. Æn. viii.* 315. &c. The happiness which these improvements produced made the time of his reign (*Saturnia regna*, *Virg. Ecl. iv.* 6.) be called the Golden Age †, (*aurea secula*, *ib.* 324. *Aurea ætas*, Ovid. *Met. i.* 89.) which Ovid beautifully describes, *ib.* and *Virgil, Ecl. iv.* 6. &c. *G. i.* 125.; *Æn. vii.* 202. — After Saturn disappeared from the earth, (*cum non comparuisset*,) Janus instituted a festival to his honour, called SATURNALIA, which was afterwards observed by the Romans with the greatest solemnity in the middle of December; when slaves were permitted the greatest freedom, in commemoration of that liberty which all men had enjoyed under Saturn, *Macrobi. Sat. i.* 7. The woollen cord with which the image of Saturn was bound through the year, was then loosed, *Stat. Silv. i.* 6. 4.

JUPITER.

UNDER Jupiter the manners of men are supposed to have degenerated; hence that age is called *deterior ac decolor ætas*,

* JANUS was a god peculiar to the Romans. The Greeks had no such divinity, (*par nullum Græciæ nomen habet*,) Ovid. *Fast. i.* 90. He was supposed to be the most ancient of the gods, and addressed by the title of PATER JANUS, *Juvénal. vi.* 393. or MATUTINE PATER, *Horat. Sat. ii.* 6. 20. He was first invoked in all sacred rites, *Cic. Nat. D. ii.* 27.; Ovid. *Fast. i.* 173.; *Macrobi. Sat. i.* 9.; *Martial. x.* 28. Ovid confounds him with Chaos, *Fast. i.* 103. and he is said to have arranged the universe, *Macrobi. Sat. i.* 9. It was his office to preside over the gates of heaven, Ovid. *Fast. i.* 125. and to open and shut every thing, *ib.* 118. hence the entrances to houses were from him called JANUA, *Cic. Nat. D. ii.* 27. and the first month of the year JANUARIUS, *Varr. Lat. Ling. v.* 4. He was represented with two faces, (*aisrons*, *Virg. Æn. vii.* 180. xii. 198.) or two heads, (*gignere*, Ovid. *Fast. i.* 65.) His temple at Rome was shut in time of peace and open in time of war. It was only twice shut from the origin of Rome to the battle of Actium; first under Numa, and next at the end of the first Punic war, *Liv. i.* 19. — There was another god peculiar to the Romans, called TRAIANUS, who presided over limits or boundaries, Ovid. *Fast. ii.* 640. &c. † Whence Saturn is called AURUS, *Virg. G. ii.* 338. He is also named VITIKRON, the planter of vines, (*curvum serpens sub imagine falconis*,) *Æn. vii.* 179. although this epithet seems at first sight to be here applied to SATURNUS, (who gave name to the Sabines,) but the best commentators refer it to Saturn.

Virg.

Virg. Æn. viii. 326. Argentea proles, i. e. ætas, the silver age. Auro deterior, fulvo pretiosior ære, Ovid. Met. i. 114. described Ib. & Virg. G. i. 129. &c. Then followed the brazen age, and last of all, the iron age, (De duro est ultima ferro,) Ovid. ib. 127.

Although the poets sometimes speak of Jupiter as king of Crete, yet he is usually represented as the sovereign of heaven and of earth, as the father of gods and of men; from whom most of the other gods, and almost all the heroes, were descended *. How he came to be considered under this character, or how the family of Jupiter came to be acknowledged as divinities by other countries, is not ascertained. Diodorus Siculus simply observes, that most of the gods came from Crete; and wandering over many parts of the world, improved the nations of men by communicating to them their inventions, v. 77.

There were several of the name of Jupiter, (PLURES JOVES,) *Cic. Nat. D. iii. 16.*; Cicero mentions three, *Ib. 21.* and others more. Jupiter divided with his brothers the empire of the world: to Neptune he gave the command of the sea; to Pluto, of the infernal regions; to himself he reserved the government of the heaven and earth, *Ovid. Fast. iv. 599.* This division is said to have been made by lot, *Apollodor. i. 2. 1.*

Jupiter is usually represented as sitting on an ivory throne, holding a sceptre in his right hand and a thunderbolt (*fulmen*) in his left, with an eagle, (hence called *Minister fulminis*, *Horat. od. iv. 4. 1.*) and *Hebè*, the daughter of Juno and goddess of youth, or the boy *Ganymèdes*, the son of Tros his cup-bearer, attending on him. This boy was carried off from mount Ida by an eagle to heaven †, *Virg. Æn. v. 254.*; *Stat. Theb. i. 548.*

SISTERS

* *Divum atque hominum pater, Cic. Nat. D. ii. 25. Divum pater atque hominum rex, Virg. Æn. i. 65. &c.*

† JUPITER (*Ζεύς Πάτερ*, the voc. of *Ζεύς Πάτερ*, quasi *juvenis pater*, *Cic. Nat. D. ii. 25.*) was called by various names: SUMMUS, *Virg. Æn. xi. 785.* or SUPREMUS, *Horat. od. i. 32. 13.*; CAPITOLINUS, from his temple in the capitol; OPTIMUS, from his beneficence; and MAXIMUS, from his power, *Cic. Dom. 57.*; FRATERNUS, from Romulus carrying into the city in triumph the spoils of Acron, king of the Cæninenſes, whom he had slain in single combat, suspended on a frame (*feretro*), *Liv. i. 10.*; ELICUS, because they drew (*eliciunt*) Jupiter, as it were, from heaven, by a set form of words (*certo carmine*), to explain prodigies, *Liv. i. 20. & 31.*; *Ovid. Fast. iii. 327.*; STATOR, because he stopped (*ſſebat*) the flight of the Romans when engaged with the Sæbines, upon the prayer of Romulus, *Liv. i. 12.* see also *x. 36.*; LATIARIS, i. e. presiding over or worshipped in Latium, *Liv. xxi. 63. xxii. 1.* rather perhaps because he was jointly worshipped on mount Albanus by the Romans and La-

tians,

SISTERS of JUPITER.

THE sisters of Jupiter were, *Juno, Vesta, and Ceres, Ovid. Fast. vi. 285.*

1. JUNO, whom he married; whence she became the queen of the gods, (*divum REGINA, Virg. Æn. i. 46.*) She presided over marriage and child-birth, *Ib. iv. 166.; Terent. And. iii. 1. 15. (toris quæ præsidet alma maritis,)* *Ovid. ep. ii. 41.;* also over the air, (*AERIS ARBITRA, Macrob. Sat. i. 15.*) hence put for the air, *Id. in Samn. Scip. i. 17.;* likewise for the earth, *Virg. G. li. 326.;* and then Jupiter is put for the sky or air, (*ÆTHER,)* *Ib. as in these phrases, sub Jove, sub Dio, under the air or open sky, Horat. od. i. 1. 25. ii. 3. 23.* Juno is commonly represented in ancient statues, and on medals, in a long robe, covering her from head to foot, with an air of majesty, and large eyes, (*Βασίλειος πορνία Ἥρα, Homer.*) wearing a crown set round with roses and lilies, holding a sceptre in her hand, and riding in a chariot drawn by peacocks, *Ovid. Met. ii. 531. hence called volucres JUNONIA, Ovid. Medic. fac. 33.;* *Stat. Silv. ii. 4. 26. attended by the Aura or air nymphs, and Iris, the daughter of Thaumās, (THAUMANTIS), Stat. Silv. iii. 3. 8. — The distinguishing character of Juno is that of a jealous and imperious wife, often upbraiding her husband; for which Jupiter, by his amours, gave her frequent cause, Ovid. Trist. ii. 292.;* *Met. vi. 103. &c.*

Juno was worshipped chiefly in the island Samos and at Carthage, *Virg. Æn. i. 15.* She was called *Regina* or *Regia, Pronuba, Matrōna, and Lucina.*

2. VESTA, the goddess of fire; who is sometimes confounded with *Cybele*, the goddess of the earth; hence *Vesta eadem est, quæ Terra; subest vigil ignis utrique, sc. Vestæ et*

tine, Cic. Mil. 31.; *OLYMPIUS* vel *OLYMPICUS*, worshipped at Olympia in Elis, where he had a celebrated temple and statue made by Phidias, *Strab. viii. 353. & 354.;* *SALUTARIS ET HOSPITALIS*, the guardian of the safety of men and of hospitality, *Cic. Fin. iii. 20.;* *MINIANUS*, having his statue painted with vermilion (*minio*) on festival days, *Cic. ep. ix. 16. as the faces of those who triumphed were, Plin. xxxiii. 7. f. 36.;* *TONANS* vel *FULMINANS, Horat. od. iii. 3. 6.;* *MALUS*, angry, hurtful, *Stat. Theb. x. 373.;* *Malus Jupiter*, bad air, *Horat. od. i. 22. 19.;* *pure numine Jupiter*, a clear sky, as in a keen frost, *Ib. iii. 10. 8.;* *Jovem lapidem jurare, sc. per Jovem et lapidem, to swear by Jupiter, holding a flint in the right hand, Cic. Fam. vii. 1. & 12.;* *Liv. xxi. 45.;* *Gall.*

21.

Terre,

Terre, because fire was kept always burning on the altar of *Vesta*, and the earth was supposed to contain subterraneous fire, *Ovid. Fast. vi. 267.* She was supposed to be named *VESTA*, (quod *Stat vi terra sub: vi stando VESTA vocatur*, *Id. 209.*) or from *Terra*, the Greek name of a hearth, *Id. 301.; Cic. Nat. D. ii. 27.* *Æneas* is said to have introduced the worship of *Vesta* into Italy from *Troy*, *Virg. Æn. ii. 296.* and a temple was built to her at *Rome* by *Numa*, of a round figure, in imitation of that of the earth, (*Terra pile similis nullo fulmine nica*,) *Ovid. Fast. vi. 269. Festus in voce ROTUNDA.* *Vesta* always preserved her virginity; hence her sacred rites were performed by virgins, called *Vestal Virgins*.

3. *CERES*, the goddess of corn, *Cic. Nat. D. ii. 26.* She had a daughter by *Jupiter* called *PROSERPINA* or *Persephôn*, who was carried off by *Pluto* as she was gathering flowers on the plains of *Enna* in *Sicily*, and became his wife. *Ceres*, having lighted a torch at the flame of mount *Ætna*, wandered in search of her daughter over the whole earth, holding the torch in her hand, whence she is called *tedifera Dea*, *Ovid. ep. ii. 42.* Among other places she came to *Eleusis* in *Attica*, where being hospitably entertained by *Celeus*, called by some the king of that country, *Apollod. i. 5. 1.* she restored his son *Triptolemus*, who was sick, to health, and taught him husbandry, *Ovid. Met. v. 391. &c.; Fast. iv. 401. &c.* whence he is called *Uncti puer monstrator aratri*, *Virg. G. i. 19.* the knowledge of which art he communicated to other nations, *Cic. Herenn. iv. 6.*

Triptolemus first instituted the sacred rites of *Ceres*, hence called *SACRA ELEUSINIA* vel *THESMOPHORIA*, *Hygin. 147.; Pausan. ii. 42.* the sacred rites of the lawgiver *Ceres*,

Ceres at last having got notice from *Sol*, the *Sun*, that her daughter was married to *Pluto*, applied to *Jupiter* for redress. He promised to restore *Proserpina* to her, provided she had tasted nothing in the infernal regions. *Mercury* therefore being sent to inquire, brought back word, that as she passed through the *Elysian fields* she had tasted three grains of a pomegranate (*malum Punicum*). All therefore that *Jupiter* could grant was, that *Proserpine* should be six months in hell and six months in heaven with *Ceres* alternately, *Ovid. Fast. iv. 583.—615.; Met. v. 529. &c.*

Ceres is represented with yellow hair, crowned with ears of corn, a long robe, a swelling bosom; holding in one hand poppies or ears of corn, and in the other a burning torch; attended by *Triptolemus*, in a chariot drawn by flying serpents,

in which he had been sent by Ceres to the different nations of the earth, to teach mankind the art of husbandry, *Serv. in Virg. G. i. 18.*; *Paulan. vii. 18.*; *Ovid. Trist. iii. 8. 1.*

Ceres was worshipped chiefly at Eleusis in Attica, and in Sicily, *Cic. Verr. iv. 49.* She is called LEGIFERA, the law-giver, because laws are the effect of husbandry, *Plin. viii. 56.*; *Serv. in Virg. Æn. iv. 58.*; ACTÆA, because worshipped in Attica, *Stat. Silv. iv. 8. 50.*; and ARCANA, from the secrecy observed in celebrating her sacred rites, *Horat. od. iii. 2. 27.*

CHILDREN of JUPITER.

THE children of Jupiter who became celestial deities were,

I. MINERVA or PALLAS, (Αθηνᾱ,) said to have sprung (*profluiffe*) from the skull or brain of Jupiter, armed with her shield*, *Ovid. Fast. iii. 841.*; *Lucan. ix. 350.* by means of a stroke of Vulcan's ax, *Lucian. Dial. Fabulps.* Minerva was the goddess of wisdom and of war; the inventress of spinning and weaving, of warlike chariots, &c. She continued always a virgin, therefore called INNUPTA, *Virg. Æn. ii. 31.* or INNÜBA, *Val. Flacc. i. 87.* — represented as beautiful, but without softness; with azure or sky-coloured eyes, (ex γλαυκός, *ceruleus* et ὤψ, *oculus*;) whence she is called by Homer Γλαυκῶπις [Αθηνᾱ,] having on her head a helmet, and on the top of it a plume nodding in the air; holding in her right hand a spear, and in her left a shield, called *Ægis*, because covered with the skin of the goat Amalthæa. In the middle of the shield was the head of the Gorgon Medusa, which sometimes also was marked on her breast-plate. — The birds sacred to Minerva were the cock and owl; and among reptiles, the dragon. She was called TRITONIA, *Ovid. Met. vi. 1.*; *Lucan. ix. 682.*; *Virg. Æn. ii. 171.* TRITONIA PALLAS, *Virg. ib. 615. v. 704.* TRITONIA VIRGO, *Id. xi. 483.* or TRITONIS, -idis, *Lucan. ix. 354.* from TRITONIS or Triton, a lake in Lybia, *Herodot. iv. 178.*; *Diodor. iii. 53.* because she first appeared near it; Lybia, from its heat, being thought to be not far from heaven, (*Nam proxima celo est, ut calor ipse probat*, *Lucan. ix. 351.* see p. 2.)

Pallas, of all the gods, was next in dignity to Jupiter, *Horat. od. i. 12. 19.* Hesiod says she was equal to him in strength and wisdom, *Theog. 896.*

* From brandishing of her shield she is called Pallas, (α παλλῶ, *vibro.*)

A dispute having arisen between Minerva and Neptune, about giving name to the new city which Cecrops built, it was determined by the gods, that whichever of them produced the most useful thing to man should have that honour. Neptune produced a horse, and Minerva made an olive spring from the ground. The latter discovery being preferred, Minerva called the city from her own name *ATHENÆ**, *Plutarch. in Themist.*; *Pausan. i. 24.*; *Ovid. Met. vi. 70.—82.* hence *Tritonide*, i. e. olea, fertile *ATHENÆ*, *Stat. Silv. ii. 7. 28. Aëta virgo*, i. e. Minerva, *Stat. Silv. v. 2. 128. ARACHNE*, the daughter of Idmon of Colophon in Lydia, having challenged Minerva at spinning and weaving, was for her presumption turned into a spider, *Ovid. Met. vi. 1.—145.*

II. *MARS*, (*Apoc.*) the son of Jupiter and Juno; or, according to Ovid, of Juno only, *Fast. v. 231. &c.* the god of war, worshipped with particular veneration by the Romans, as the supposed father of Romulus their founder, and by the Thracians, among whom he was supposed to reside, *Stat. Theb. vii. 40. &c.*; *Silv. iv. 2. 46.* whence Thrace is called *Terra MAVORTIA*, *Virg. Æn. iii. 14.* and from the *Geta*, a neighbouring people, *Getica arva*, *Id. 35.* His priests were called *Salii*, who kept with great care a shield of Mars (*ANCILE*), which was supposed to have fallen from heaven in the reign of Numa, *Serv. in Virg. Æn. vii. 188.*; *Ovid. Fast. iii. 373.* commonly called *ANCILIA*, because eleven other shields were made exactly like it, that it might not be stolen.

Mars is represented with a fierce aspect, riding in a chariot or on horseback, with an helmet and a spear. He was called *Pater GRADIVUS*, *Virg. Æn. iii. 35.* from the military pace (a *gradiendo*), and when peaceable, *QUIRINUS*, *Serv. in Virg. Æn. i. 296.* Mars was attended by the goddess of DISCORD, with a torn robe; and *BELLONA*, the goddess of war, with a bloody whip, *Id. viii. 702.* called also *Enjo*, and said to be his sister, *Laëtant. in Stat. Theb. v. 155.*; *Pausan. iv. 30.* who prepared his chariot, and directed the horses, (*regit atra jugales*,) *Stat. Theb. vii. 73.*

Mars is said to have been the first who was tried for murder at Athens, for having killed *Halirrbatus*, the son of Neptune,

* The festival celebrated at Athens every fifth year in honour of Minerva was called *PANATHENÆA*; whence a book written by Isocrates in praise of Athens, to be read on that occasion, is called *Panathenæus liber*, *Cic. Orat. 12. Sen. 5. & 7.* The annual festival of Minerva at Rome, in March, was called *Quinquatrus* or *-tris*, because it lasted for five days, *Ovid. Fast. iii. 810.*

who had offered violence to *Alcippe*, the daughter of *Mars*. He pleaded his cause before the other gods, and was acquitted by their unanimous sentence; whence the place where he was tried was called *Arcopagos*, (*Ἀρειος πᾶγος*), and the judges of that court *Arcopagite*, *Paulan.* i. 21. & 28. — *Mars* had an intrigue with *Venus*, which being detected by the information of *Sol*, and the art of *Vulcan*, exposed both parties to the derision of the other gods, *Hygin.* 148.; *Ovid. Met.* iv. 171. &c.

III. *VENUS*, the goddess of love and beauty, was the daughter of *Jupiter* and the nymph *DIONE*, hence called *DIONÆA MATER*, *Virg. Æn.* iii. 19. and also *DIONE*, *Ovid. Art. Am.* ii. 593. iii. 3.; *Stat. Achill.* ii. 340. according to others, produced from the foam of the sea*, near the island *Cythera*, *Ovid. ep.* vii. 60. hence called *CYTHERÆA*, *Horat. od.* i. 4. 5. and *MARINA*, *Id.* iii. 26. 5. by the Greeks *Ἀφροδίτη*, from *ἀπρος*, foam. — *Venus* was the wife of *Vulcan*, but unfaithful to him, *Ovid. Met.* iv. 171. &c. By *Mercury* she had *CUPIDO*, the god of love; and by *Mars*, *ANTĒROS*, who is supposed to have made love to cease, *Cic. Nat. D.* iii. 23. — also by *Mars*, *HERMIÖNE* or *HARMONIA*, the wife of *Cadmus*, both changed into serpents, *Hygin.* 6.; *Ovid. Met.* iv. 563. &c. — by *Mercury*, *HERMAPHRODITUS*†.

Venus had by *Bacchus PRIĀPUS*, the god of gardens, *Serv. ad Virg. G.* iv. 111. who seems to have built the city *Priapus* on the *Hellepont*, *Plin.* v. 32. f. 40. whence he is called *HELLESPONTIACUS*, *Virg. ib.* — By *Neptune* or *Butes* she had *ERYX*, a famous boxer, slain by *Hercules*, who gave name to mount *Eryx* in *Sicily*, by being buried on it, *Serv. in Virg. Æn.* v. 24. & i. 570. — By *Anchises* *Venus* had *ÆNEAS*, to whom therefore *Eryx* was brother, *Id.* v. 412. & 24. and

* *Ex spuma maris, et genitalibus Cæli, ab Saturno exsecris*, *Hesiod. Theog.* 188. &c.

† As his name imports, (from *Ἐρις*, *Mercurius*, and *Ἀφροδίτη*, *Venus*.) *Ovid. Met.* iv. 383. The nymph *SALMÆCIS*, *id. is*, having embraced him against his will, *Martial.* x. 4. 6. while bathing in a fountain of *Caria*, prayed to the gods that they might never be separated; which being granted, they became one body, *Ovid. Met.* iv. 371.; *Auson. Epigr.* 101. whence animals uniting both sexes (*utriusque sexus*, *Plin.* xi. 49. f. 109.) were called *Hermaphrodites* (*androgynei*); and that fountain, called also *Salmæcis*, was said to change men into women, *Ovid. ib.* 285. xv. 319.; *Cic. Off.* i. 18.; *Festus* in *SALMÆCIS*; but *Strabo* ascribes this to the luxury of the place, xiv. 656. and *Vitruvius* gives a still more favourable account of it, ii. 8. *Pliny* mentions instances of men being changed into women, and the contrary, vii. 4. to which *Ausonius* alludes, *Epigr.* 69. 12.

Æneas offered sacrifices to him as a god, *Ib.* 772. by which name he is called, *v.* 391. and as some think, *v.* 467.

But the chief favourite of Venus was ADONIS, the son of *Cynāras* or *Cinŷras*, (*Cinŷrā creatus*, *Ovid. ep. iv.* 97.) king of Cyprus and *Myrrha*; who being killed by a boar while hunting, was by Venus turned into a flower, called *ANEMONE*, or the wind flower, (from *ἀνέμοι, ventī*;) of a red colour, *Ovid. Met. x.* 529. *ad. fin.*; *Hygin.* 164. 248. 271. Adonis is said to have been restored to life by Proserpine, *Ib.* 251. and an agreement made between her and Venus, that he should remain six months with each alternately; which fable Macrobius applies to the sun, producing the vicissitude of summer and winter, *Sat. i.* 21.

Venus was worshipped with particular devotion at *Paphos*, *Amāthus*, and *Idalia*, in Cyprus; at *Eryx* in Sicily, and at *Cnidus* or *Gnidus* in Caria, *Ovid. Met. x.* 529. hence she is called *CYPRIS*, *Idis*, *DEA PAPHIA*, *AMATHUSIA VENUS*, *Tacit. Annal. iii.* 62. *VENUS IDALIA*, *Virg. Æn. v.* 760. *ERYCINA*, *Horat. od. i.* 2. 33. *Regina CNIDI*, *Ib.* 30. 1. *VENUS CNIDIA*, *Cic. Div. i.* 13.; *Verr. iv.* 60.; also *ACIDALIA*, *Virg. Æn. i.* 720. from *Acidalia*, a fountain in Boeotia, where the Graces used to bathe, *Serv. ib.* whence the *cestus* or girdle of Venus, which was believed to possess an irresistible force in exciting love, is called by *Martial Acidalius nodus*, *vi.* 13. 5.

Venus is represented in the most engaging form and dress, usually smiling; whence she is called *ERYCINA RIDENS*, *Horat. od. i.* 2. 33. *decens, aurea, formosa*, &c. attended by her son *CUPID*, the god of love, (or rather by *Cupids*, for there were several of them, *Horat. od. iv.* 15. all winged and adorned with quivers, *Stat. Silv. i.* 2. 61. & 3. 12.) and by *Jocus*, the god of mirth, both flying round her, *Ib. i.* 2. 33. She is sometimes described as dancing with the three *GRACES*, *Aglaia* or *Psithæa*, *Thalia*, and *Euphrosyne*, joined with the nymphs, *Id. i.* 4. 5. *iv.* 7. 5. sometimes riding in a chariot drawn by swans (*olorina biga*), *Stat. Silv. iii.* 4. 46. but the pigeon was her favourite bird; hence pigeons are called *Cytheræides*, *Ovid. Met. xv.* 386. and *Dionææ*, *Stat. Silv. iii.* 5. 80.

There was a famous picture of Venus by *Apelles*, in which she was represented as rising from the sea, hence called *ANADYOMENE*, *Plin. xxxv.* 10. *f.* 36. 15. thus also she was represented by *Phidias* in the temple of Jupiter at Olympia, (*NOBILE SIGNUM*, *Nuda Venus madidas exprimit imbre comas*, *Ovid. Art. Am. iii.* 224.) as received by *LOVE*, and crowned by the goddess of persuasion, *Pausan. v.* 11. see also *ii.* 1.

IV. VULCAN was the son of Jupiter and Juno, according to Homer, *Il.* i. 578.; but as others say, of Juno alone, *Apollodor.* i. 3. 5. Jupiter threw him from heaven, for having assisted his mother when she was suspended from heaven by Jupiter, because she had raised a storm against Hercules when he sailed from Troy, after taking it. Vulcan fell in the island Lemnos, whence he is called LEMNIUS, *Stat. Silv.* iv. 6. 49. PATER LEMNIUS, *Virg. Æn.* viii. 454. and being lamed by the fall, was saved by Thetis, *Id.* & ii. 7. 1.; *Homer. Il.* i. 590. He is said to have been thrown down by Juno, *Hymn. ad. Apoll.* 317.

Vulcan was the inventor of the forge, or of working in metals; hence he was worshipped as the god of fire and of smiths, *Diodor.* v. 74. and called MULCIBER, -beris v. -bris, *Cic. Tusc.* ii. 4.; *Ovid. Met.* ii. 5. xiv. 533.; *Art. Am.* ii. 562. His work-shop (*officina*) was chiefly in Lemnos, in Lipari, near Sicily, or in a cave under mount Ætna. His workmen were called CYCLOPES, the Cyclops, from having but one eye, of a circular form, in the middle of their forehead, (*α κυκλος, circulus, et ὤψ, oculus.*) There was a number of them, but the names of three only are mentioned, *Brontes, Steropes* and *Arges* or *Pyraemon*, who forged thunder bolts for Jupiter, *Hesiod. Theog.* 140.; *Virg. Æn.* viii. 416. &c.; *Cic. Div.* ii. 19.

The services of Vulcan were so acceptable to Jupiter, that he gave him his choice of any of the goddesses for a wife. Vulcan asked Minerva, but she rejected him, *Hygin.* 166.; *Apollodor.* iii. 14. 6. He afterwards married Venus, who proved unfaithful to him, *see p.* 363. and often ridiculed his figure, *Ovid. Art. Am.* ii. 567.

Vulcan is usually represented as an ugly lame blacksmith, holding a hammer in his hand and heated from the forge, (*fessus, Siculaque incude rubens*, *Stat. Silv.* i. 5. 7.) Cicero mentions several Vulcans, *De Nat. D.* iii. 22.

Vulcan was the father of the monster Cacus by Medusa, who was slain by Hercules, *see p.* 186. of CÆCULUS, who founded Præneste, *Virg. Æn.* vii. 678. x. 544. &c.

V. APOLLO and DIANA were twin children of Latona by Jupiter, whence she is called GEMELLIPARA DIVA, *Ovid. Met.* vi. 315. and they, STIRPS LATOIA, *Id. Trist.* iii. 2. 3. — LATONA was the daughter of the giant CÆUS or Pholus, v. Pholus, and PHÆBE, *Hesiod. Theog.* 404.; *Ovid. Met.* vi. 185.; *Hygin.* i. & 140.; *Diodor.* v. 66. & 67. hence called

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ed TITĀNIS, -idis, as being the grand-daughter of Titan, *Ovid. ib.* or TITANIA, *ib.* 346. according to Homer, the daughter of Saturn, *Hymn. in Apoll.* 62.

Juno, perceiving Latona to be with child by Jupiter, expelled her from heaven, and made Terra, or the Earth, swear not to allow her a place to bring forth in, *Ovid. Met.* vi. 186. She employed a large serpent (*dracon*), called PYTHON, the son of Terra, or produced spontaneously from the earth, *Ovid. Met.* i. 438. (*α πυδω, putrefacio, quod ex putredine terre post deluvium Deucalionis natus sit, Macrobi. Sat.* i. 17.) to pursue Latona, wherever she went, that he might kill her. This serpent used to give responses as an oracle on mount Parnassus, before the time of Apollo, *Hygin.* 140.; *Ælian.* iii. 1.; others say this was done by the goddess THEMIS, *Lucan.* v. 81.; *Scholiast. in Juvenal.* i. 82. hence called FATIDICA, *Ovid. Met.* i. 1. 321. and PARNASSIA, *ib.* iv. 643.

Python, knowing that he was to be destroyed by the offspring of Latona, if she produced any, eagerly sought her destruction, and therefore never ceased to persecute her, *Hygin. ib.* At last Neptune had compassion on Latona, and carried her to Delos in the Ægean sea; which being a floating island, was not included in the oath of Terra. Neptune made this island rise above the waters, whence its name, (*νηλος, manifestus,*) and fixed it for the reception of Latona, where she, leaning on an olive tree, brought forth Apollo and Diana, *ib.* & *Ovid. Met.* vi. 335. Virgil makes Delos to be afterwards rendered immoveable by Apollo, who bound it to two other adjoining islands, Gyáros and Mycōnus, *Æn.* iii. 75. Latona is said to have come to Delos in the form of a quail, into which she was changed by Jupiter; whence the island was called ORTYGIA, (from *ὄρυξ, ὄρυγος, coturnix, a quail,*) but others apply this to her sister, *Serv. in Virg. Æn.* iii. 73. Diana is said to have been born first, and to have assisted her mother in bringing forth Apollo; whence, although a virgin, she was invoked by women in child-birth, *ib.* under the name of LUCINA, ILLITHYA, and GENITALIS or GENETYLLIS, *Horat. carm. sec.* 14.; *Cic. Nat. D.* ii. 27. Herodotus makes Latona only the nurse of Apollo, *ib.* 156.

Apollo and Diana, soon after their birth, were presented by Vulcan with arrows. With these Apollo slew the serpent Python, *Stat. Theb.* i. 563. whence he himself was called PYTHIUS, *Horat. od.* i. 16. 6.; *Propert.* ii. 31. 16. and his priest-

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els PYTHIA*, *Lucret. i. 740.*; *Cic. Div. i. 36.* Having put the serpent's bones into a kettle (*coctina*), he placed it in his temple at Delphi, whence CORTINA is put for the tripod or three-footed machine, as Diodorus calls it, *xvi. 26.* on which the priestess sat, or for the oracle, *Virg. Æn. iii. 92. vi. 347.*; *Ovid. Met. xv. 635.*; *Plin. xxxiv. 3. f. 8.*; *Val. Flacc. i. 6.* — He also instituted solemn games in memory of the deed, called PYTHIA, *sc. certamina*, the Pythian games, *Hygin. ib.*; *Macrob. Sat. i. 17.*; *Ovid. Met. i. 445.*

APOLLO† was worshipped as the god of poetry, music, medicine, augury, and archery, *Ovid. Met. i. 517.—525.* chiefly the four first arts, *Horat. carm. sec. 61.* called also PHOEBUS, *q. p̄os̄ s̄ns̄, lux vita*; and SOL, *Cic. Nat. D. ii. 27.*; *Macrob. Sat. i. 17.* and by various other names, derived chiefly from the places where he was particularly worshipped; DELIUS, from the island Delos, where he was born; CYNTHIUS, from Cynthus, a mountain in Delos, *Virg. Ecl. vi. 3.*; PATAREUS, in three syllables, *Horat. od. iii. 4. 64.* from Patara, a city in Lycia, where he was supposed to reside for six months in winter, and during the summer in Delos, *Virg. Æn. iv. 143.* & *ib. Serv.*; THYMBREUS, *Virg. Æn. iii. 85.* from Thymbra, a place near Troy, *Strab. xiii. 598.*; GRYNÆUS, *Virg. Æn. iv. 345.* from *Grynæum*, *sc. nemus*, a grove near Clazomenæ, a city in Ionia, *Serv. ib. & Virg. Ecl. vi. 72.* or from *Grynium*, a city of Æolis, *Strab. xiii. 622. & 618.*; CLARIUS, from Claros, a town in Ionia, *Virg. Æn. iii. 360.* & *ibi. Serv.*; SMINTHEUS, *Ovid. Met. xii. 585.* from his destroying the mice (*μῦνται*) which infested *Smintha*, a town in Troas, *Strab. xiii. 605. & 613.*; LATŌUS, as being the son of Latōna, *Horat. od. i. 31. 18.* so LATŌIS, *-idis*, Diana, *Ovid. ep. xxi. 153.* Apollo was called PÆAN, *Cic. Verr. iv. 57.*; *Suet. Ner. 39.*; either from the fatal effect of his arrows, (*ut pote metuendus certā sagittā*, *Horat. od. i. 12. 23.* a *παιω*, *percutio*), whence PARCE, PRECOR, PÆAN, *Juvenal. vi. 171.*; PONE ARCUM, PÆAN, *Ausan. epigr. 102.* or from his curing diseases, (*a παιω pro παω, cessare facio*), *Festus. & Macrob. Sat. i. 17.* hence *paan* is put for a joyful song, *Virg. Æn. x. 738. vi. 657.* properly a song in praise of Apollo, also of any

* But Strabo derives this name ἀπὸ τοῦ πυθόμεναι, a *percunctando*, quod *consultatur*, ix. 419. contrary to the rules of quantity. Pausanias gives a different origin of the word, x. 6.

† Quasi ἀπολλών, *perdens*, Fulgent. ii. vel. ἀπολλύν, *Johan. Apocalypf. vel Revelation. ii. 11.*

other god, *Serv. ibi. & Stat. Theb. iv. 157.*; IO PEAN! was an exclamation used upon victory or success, *Ovid. Art. Am. ii. 1.*; *Propert. iii. 15. 42.* — After the victory of Augustus at Actium, Apollo, who had a temple at Actium, *Thucyd. i. 29.* and who was supposed to have greatly contributed to his success, was called ACTIUS, *Virg. Æn. viii. 704.*; *Propert. iv. 6. 67.*; *Strab. vii. 325.* hence Ovid calls him LEUCADIUS DEUS, *Trist. iii. 1. 42.*

Apollo was called AGYIEUS, (in three syllables,) because the Greeks used to erect statues to him in their streets, (*αγναι, vici.*) *Macrobi. Sat. i. 17.* hence *levis Agyieu*, O beardless Apollo, *Horat. od. iv. 6. 28. et ibi Acron.*

Apollo had oracles in various places; at Claros, near Colophon, in Ionia, *Tacit. Ann. ii. 54. xii. 22.* where persons, after drinking the water of a certain fountain, uttered predictions, *Ib. & Plin. ii. 103. f. 106. f. v. 29. f. 31.* at Patara and in Tenēdos, *Ovid. Met. i. 515.* but his chief oracle was at Delphi, *Ib. & Juvenal. vi. 554. see p. 306.* Apollo sometimes imparted to men the gift of prophecy, *Serv. in. Virg. ii. 247. iii. 251.* as he did his other arts, *Ib. xii. 393.*

Apollo was represented as a beardless young man, with long uncut hair (*intonfus crinis*), like Bacchus, *Tibull. i. 4. 37.* hence called *Ἀκαρπεχόμηνς*, *Homer. Il. i. 39.* holding in his right hand a bow and arrows, and in his left hand a harp or lyre, which he received from his brother Mercury, *Horat. od. i. 21. 12.* having his head crowned with laurel, which tree was sacred to him, *Ovid. Met. i. 558.* hence called APOLLINEA, *Ovid. Fast. vi. 91.* or PHOEBĒA, *Trist. iv. 2. 51.* and those who pretended to prophecy ate of it, as the Sibyl, *Tibull. ii. 5. 63.* hence *Laurigeros ignes haurire*, to receive the inspiration of Apollo, *Stat. Achill. i. 508.*; so poets, *Juvenal. vii. 19.* who also were crowned with it, *Horat. od. iii. 30. 15.* as likewise generals in a triumph, *Virg. Ecl. viii. 13.*; *Ovid. Am. ii. 12. 1.*; *Met. i. 560.*; *Plin. xv. 30. f. 39.* The raven was sacred to Apollo, hence called *Alex PHOEBĒIUS*, *Ovid. Met. ii. 544.*

We commonly find joined with Apollo the nine muses, the daughters of Jupiter and Mnemosynē; Calliōpe, Clio, Erātō, Thālīa, Melpomēne, Terpsichōre, Euterpe, Polyhymnia, and Urania, whose offices are described, *Auson. Eidyll. 20.*; *Diodor. iv. 7.* They are called the sisters of Apollo, (*Hyantia Sorores*, i. e. his Bæotian sisters, because supposed often to reside in Bæotia or Hyantia,) *Stat. Silv. ii. 7. 8.* The chief of them (*dux ipsa*) was Calliope, *Ib. v. 3. 15.*

Although

Although Apollo was said to preside over medicine, which is hence called *ARS APOLLINEA*, *Ovid. Trist.* iii. 3. 10. yet *ÆSCULAPIUS*, the son of Apollo (*Phœbigēna*), and of the nymph *CORONIS*, *Hygin.* 102.; *Pausan.* ii. 26. (*Coronipus*, *Ovid. Met.* xv. 624. or *ARSINOE*, *Apollodor.* iii. 10.) was worshipped in a more particular manner as the god of medicine, on account of his numerous discoveries in that art, *Diodor.* iv. 71. He was instructed by the centaur *Chiron*, *Apollodor.* iii. 10. 3. By his skill (*paonis herbis*, by medicinal herbs,) *Æsculapius* restored *Hippolytus* to life, and so many others, that *Pluto* is said to have complained to *Jupiter* of the diminution of his empire, and of being deprived of subjects by the numerous cures of *Æsculapius*, *Diodor.* ib.; *Apollodor.* iii. 10. 3. on which account *Jupiter*, enraged that any one should break the order of the fates, drove him by a thunderbolt to the infernal regions, *Virg. Æn.* vii. 770. Apollo, from resentment, slew with his arrows the *Cyclops*, who had forged the thunderbolts. *Jupiter*, incensed at this, expelled Apollo from heaven, and deprived him of his divinity. Apollo became the slave of *Admētus*, a king of *Thessaly*, whose sheep and herds he kept for nine years, *Serv.* in *Virg. Æn.* vii. 761. *Ecl.* v. 35.; *Ovid. Met.* ii. 679.; *Hygin.* 49. 30.; *Lactant.* in *Stat. Theb.* v. 434. vi. 376.; *Ovid. Art. Am.* ii. 239. ep. v. 131.; *Tibull.* ii. 3. 11. iii. 4. 67. *Apollodor.* says, for one year, iii. 10. 4. but in another place he makes one year equal to eight, iii. 4. 2. hence he was called *NOMIUS*, from *νῆμα*, *pasco*, and *Pastor ab Amphrysæ*, the *Amphrysi*an shepherd, *Virg. G.* iii. 2. from the river *Amphrysus*, near which he fed his flock, *Lucret.* vi. 368. whence the sibyl is called *Amphrysia vates*, i. e. *Apollinea*, the prophetess of Apollo, *Virg. Æn.* vi. 398.

Mercury one day, in the shape of a boy, carried off by stealth some of Apollo's cows; and while Apollo threatened him with punishment if he did not restore them, *Mercury* took away his quiver so artfully, that Apollo was obliged to smile, *Horat. od.* i. 10. 9.; *Ovid. Met.* ii. 685.; *Homer. hymn. ad Mercur.* *Mercury*, to pacify Apollo, gave him his lyre, which he had lately invented, and permitted Apollo to claim the invention of it to himself. In return, Apollo presented *Mercury* with a golden rod, which he had used as his crook or shepherd's staff, *Apollodor.* iii. 10. 2. With this rod *Mercury* afterwards, as he was travelling through *Arcadia*, separated two serpents, which he happened to observe by the way, fighting together; whence a rod with two serpents twining round it, or a *CADUCEUS*, became the emblem of peace, *Hy-*

gin.

gin. Astr. ii. 7.; *Plin.* xxix. 3. *f.* 12.; *Macrob.* i. 19.; *Serv. in Virg. Æn.* iv. 243. viii. 138.; *Cic. Orat.* i. 46.; *Liv.* viii. 20.; *Nep. Hannibal.* 11.; *Gell.* x. 27. and any one who carried it was called CADUCEATOR, *Liv.* xxvi. 17. xxxiii. 11. By the assistance of Apollo Admētus obtained in marriage ALCESTIS, the daughter of Pelias, who saved his life by dying in his stead, *Apollodor.* i. 9. 15.; *Ovid. Trist.* v. 5. 55. & 14. 37.; *Juvenal.* vi. 651.; *Stat. Silv.* iii. 3. 192.

ÆSCULAPIUS was worshipped chiefly at Epidaurus in Argolis, under the form of a serpent; whence the Romans in the time of a plague, by the advice of the oracle of Delphi, brought him to Rome, or rather a real serpent in his place, which the ignorant multitude believed to be the god himself, and built a temple for him on the island in the Tiber, *Ovid. Met.* xv. 622. 744.; *Liv. Epit.* xi.; *Val. Max.* i. 8. 2. hence he is called EPIDAUURIUS, *Ovid. Pont.* i. 3. 21. and by Apollo, *Epidauria proles*, *Stat. Silv.* i. 4. 61. — Serpents were sacred to Æsculapius on account of their medicinal qualities. Those of Epidaurus were of a yellow colour, and remarkably tame and harmless, *Pausan.* ii. 18.

Æsculapius, called also *Aselepius*, was commonly represented as an old man with a long beard, holding in his left hand a staff with a serpent twisted round it, and with his right hand holding his beard, *Albric.* 20. or pressing the head of a serpent*, *Pausan.* ii. 27.

Æsculapius married *Epidne*, *Ib.* ii. 29. and had by her several children. The chief were, *Machæon* and *Podalirius*, famous physicians in the Trojan war, *Ib.* iv. 31.; *Ovid. Art. Am.* ii. 735. and *Hygeia* or *Hygea*, the goddess of health, *Pausan.* ii. 23.; *Flin.* xxxvi. 11. *f.* 40. m.

Of the other children of Apollo the chief were, the poets *LINUS*, the instructor of Hercules on the harp, by an accidental stroke of which he was killed by that hero, *Apollodor.* i. 13. 2. ii. 4. 9.; *Virg. Ecl.* iv. 56. vi. 67.; and *ORPHEUS*, who is said to have moved the trees and stones by his music, *Apollodor.* i. 3. 2.; *Ovid. Art. Am.* iii. 321. or by the harmony of his verses (*eloquente cantu*), *Stat.* ii. 7. 43. which he was taught

* When Dionysius the tyrant of Syracuse, ordered a golden beard to be taken from off the statue of Æsculapius at Epidaurus, he said, it was not proper for the son to have a beard, when in all the temples the father was without one. With the same irreligion he took off a golden cloak from the statue of Jupiter at Olympia, saying with a jeer, that a golden cloak was heavy in summer and cold in winter; and put on it a woollen cloak, which he said was fit for all seasons, *Cic. Nat. D.* iii. 34.; *Val. Max.* i. 1. extr. 3.

by his mother *Calliope*; whence he is said to have stopped the course of rivers and the rapid winds, by her art (*arte materna*), *Horat. od. i. 12. 9.* He usually resided in Thrace, whence he is called *THRACIUS*, *Virg. Ecl. iv. 55.* *THRĒICIUS*, *Horat. od. i. 24. 13.* *RHODOPEIUS*, *Ovid. Met. x. 50.* *BISTONIUS VATES*, *Sil. xi. 471.* *ODRYSIUS VATES*, *Stat. Silv. v. 1. 203.* He was one of the Argonauts, *Apollodor. i. 9. 16.* and saved them from the Sirens by his melody, *Ib. 25.* Having lost his wife *EURYDICE* by the bite of a serpent, he went down to the infernal regions, where, by the sound of his harp, he charmed all the shades, and even prevailed on Pluto and Proserpine* to permit *Eurydice* to return with him to the upper world; on this express condition, however, that he should not look back to her, (for she followed behind,) till she should reach the regions of light. But when they were just approaching the surface of the earth, he, from an impatience of desire, looked back; whereupon *Eurydice* instantly vanished from his sight. He tried to soothe his grief by lamenting his loss in mournful strains, and always avoided any future conjugal connection. On which account the Thracian matrons (*Cicdnum matres*), while celebrating the sacred rites of Bacchus, are said to have torn him in pieces, with his last breath calling upon *Eurydice*, *Virg. G. iv. 453.—527.* Ovid adds another cause for this cruelty, *Mt. x. 83.* Bacchus punished the matrons by turning them into trees, *Ib. xi. 67.*

Among the various objects of Apollo's love, besides those already mentioned, the following are the most remarkable:—
1. *DAPHNE*, the daughter of the river *Penēus*, (*Penēis*, *-idis*), who praying to the gods to rescue her from his pursuit, was changed into a laurel, *Met. i. 452.—562.*—
2. *BOLINA*, a virgin of Achaia, who, to avoid his importunity, threw herself into the sea, and by his favour was rendered immortal, *Pausan. vii. 23.*—
3. *CYRĒNE*, another daughter of the river *Penēus*; who being carried by Apollo into that part of Africa, afterwards called *Cyrenaica*, brought forth *ARISTÆUS*, *Justin. xiii. 7.* who built there a city, which he named after his mother, *Ib.*

ARISTÆUS, otherwise called *Battus*, reigned in Arcadia, where he is said to have discovered the art of breeding bees and of making honey, *Ib.* He fell in love with *Eurydice*, the wife of *Orpheus*, and gave occasion to her death, *Virg. G. iv.*

* Statius says *Orpheus* obtained this favour from *Rhadamanthus*, whom he calls *Phryx*, as having been king of *Phrygia*, *Silv. iii. 3. 193.*; some read *Styx*, denoting *Pluto*.

457. on which account his bees were destroyed; but he recovered them after appeasing her shade, according to the advice of Proteus, and the directions of his mother Cyrène, *Virg. G.* 317.—*ad fin.*

The chief male favourites of Apollo were, the boy HYACINTHUS, who being slain by him by an accidental stroke of the quoit (*discus*), was changed into a flower, hence called the Hyacinth, *Ovid. Met.* x. 185. &c. and CYPARISSUS, turned into a cypress, *Ib.* 1061—143. &c.

Apollo, being challenged by MARSYAS the Satyr to a contest about skill in music, and having vanquished him, slayed him alive, *Ovid. Met.* vi. 383. Marsyas shed such a quantity of blood that he was changed into a river in Phrygia, of the same name, *Ib.* 400. Marsyas is said to have invented the flute (*tibia*), *Ovid. Fast.* vi. 697; hence, from his native city CELÆNE, the ancient capital of Phrygia, *Liv.* xxxviii. 13; *Lucan.* iii. 206. *Celænæ buxus* is put for a flute, *Stat. Theb.* ii. 666.

MIDAS, king of Phrygia, having given the preference to Pan, in a contest between Pan and Apollo about skill in playing on the flute, Apollo, to punish the folly and stupidity of Midas, changed his ears into those of an ass, *Ovid. Met.* xi. 175. This defect Midas was anxious to conceal; but it was discovered by a slave who used to cut his hair, *Ib.* 180.

Soon after this Apollo and Neptune, having assumed a human form, undertook, for a certain hire, to build the walls of Troy for Laomedon, the king of that city. But after the work was finished (*stabat opus*), Laomedon refused them the promised hire (*pretium inficiatur*, *Ovid. Met.* xi. 205. *destituit deos pactâ mercede*, *Horat.* od. iii. 3. 21.) on which account Apollo sent a pestilence on the inhabitants; and Neptune having deluged the country with water, sent a huge fish (*cetus v. monstrum æquoreum*) which destroyed the people. Laomedon having consulted the oracle of Apollo how he could be freed from these calamities, was told, that a virgin chosen by lot must be exposed to be devoured by the monster. The lot fell on his own daughter HESIONE, who was freed by Hercules, *Apollod.* ii. 5. 9; *Ovid. Met.* xi. 211; *Serv. in Virg. An.* viii. 157; *Hygin.* 89; *Diodor.* iv. 42. as will be hereafter related. The walls of Troy are said to have been reared by the music of Apollo's harp, (*Mænia Phœbæ structa canore lyra*), *Ovid. ep.* xvi. 180. whence he is called TROJÆ Cynthius AVTOR, *Virg. G.* iii. 36. to which Horace alludes, *od.* iii. 3. 66. In explication of this fable, Laomedon is said to have vowed a

certain

certain sum of money for the sacred rites of Apollo and Neptune, which, when he was threatened with an attack from the Mysians, he employed in fortifying the city, *Serv. in Virg. Æn.* ii. 610. Others say that he took a sum of money out of their temples for that purpose, with a promise to restore the money afterwards, which he did not perform.

Although SOL (*ἥλιος*), the sun, be sometimes confounded with Apollo, yet he is commonly considered as a different divinity, the son of Hyperion and Thea, both the children of Coelus or Ouranos and Terra, *Hesiod. Theog.* 371.; *Ovid. Met.* iv. 192. whence HYPERION is put for the sun, *Ovid. Met.* viii. 564.; *Stat. Silv.* ii. 7. 25. *et usque Hyperionem multo Sirius*, heated by being near the sun, *Ib.* iii. 1. 53.; so *Theb.* iii. 35. LUNA, the moon, was the sister of Sol, *Hesiod. ibid.* and also AURORA, the morning, *Apollodor.* i. 2. 2. — Sol was represented in a juvenile form, having his head surrounded with rays, and riding in a chariot drawn by four horses, attended by the HORÆ, or four seasons; VER, the spring; ÆSTAS, the summer; AUTUMNUS, the autumn; and HYEMS, the winter, *Ovid. Met.* ii. 25. The chariot of the moon was drawn only by two horses.

The Sun was worshipped by the Persians under the name of MITHRAS, *Lutat. in Stat. Theb.* i. 720. and by the Egyptians under the name of Osiris, *Macrobi. Sat.* i. 21. But Osiris was supposed to be the same also with other gods, *Diodor.* i. 11. & 15.

Various amours of Sol are recorded. LEUCOTHOË, the daughter of Orchamus, king of Persia, being deceived by him under the form of her mother, and being detected by the nymph Clytië, her rival, was by her father buried alive, and turned by Sol into a frankincense tree, *Ovid. Met.* iv. 211. — 255. Clytië being deserted by Sol, pined away with her eyes constantly fixed on the sun, and was at last turned into the sun-flower, *Ib.* 270. called HELIOTROPIUM, because it always turns towards the sun, (*flos qui ad solem vertitur*), *Ib.* 270. *Varr. R. R.* i. 46.; *Plin.* ii. 41. xviii. 27. f. 67. xxii. 21. f. 29.

By CLYMENE, the daughter of Oceanus and Tethys, Sol was the father of PHAËTON, or PHAETHON, *Ovid. Met.* i. 756. who passed for the son of MEROPS, the husband of Clymène, *Ovid. Trist.* iii. 4. 30. — By PERSEIS, the sister of Clymène, Sol had *Æetes* or *Æetes*, king of Colchis; PASIPHAE, who married Minos, king of Crete; and CIRCE, *Apollodor.* i. 9. 1.; *Cic. Nat. D.* iii. 19.

The

The reality of PHAETON's descent being called in question by *Epaphus*, the son of Jupiter and *Io*, *Ovid. Met. i. 748*. Phaethon, by the advice of his mother, went to the palace of Sol *, and demanded from him a pledge to prove his relation. Sol swore by the Stygian lake, (an oath which the gods never violated,) that he would grant whatever Phaethon should ask, *Cic. Off. iii. 25.*; whereupon Phaethon asked the direction of his father's chariot for one day. Sol repented of his promise, and used every argument possible to dissuade Phaethon from insisting on the performance of it, but in vain. Phaethon accordingly mounts the chariot of the sun; but not being able to manage the horses, he was driven from his course; by which means the heaven and earth were set on fire, and would have been consumed, had not Jupiter interposed. Phaethon was struck with a thunderbolt, and tumbled headlong into the river *Eridanus* or *Po*, which is hence called *Phaethontius amnis*, *Sil. vii. 149*. The nymphs of Italy (*Naiades Hesperia*) buried him; and his sisters, (*Phaetontiades*, v. *-ides*, *Heliades*, the daughters of the Sun, vel *Clymenides*, the daughters of *Clymenè*, *Ovid. ad Liv. 111.*) lamented his death, till they were turned into alder or poplar trees, *Ovid. Met. ii. 1.—366.*; *Virg. Ecl. vi. 62.* hence said to have first grown on the banks of the *Po*, *Lucan. ii. 410*. They were supposed to distil amber, *Ovid. Amor. iii. 12. 38*. Phaethon is here named *Auriga*. His friend *CYCNU*s, king of the *Ligures*, from excess of grief, was changed into a swan, *Ib. 377.*; *Virg. Æn. x. 189*. Phaethon (i. e. *lucens*) is put for the sun, *Ib. v. 105*. Cicero calls the planet Jupiter by that name, *Nat. D. ii. 20*. By the conflagration of Phaethon the Ethiopians are supposed to have contracted their black colour, and the deserts of *Lybia* to have been formed, *Ovid. Met. ii. 235*.

The story of *Æetes* will be related afterwards.

PASIPHAE, the wife of *Minos*, king of *Crete*, hence called *Gnosfis*, *-idis*, from *Gnosfis*, the capital city of that island, *Ovid. Rem. Am. 745*. having for several years neglected to perform sacred rites to *Venus*, was by that goddess inspired with an unnatural passion for a bull, which she gratified by the assistance of *Dædalus* †, and from this infamous com-

* Sol is sometimes said to have had two houses; one in the east, and the other in the west; hence *Salis utraque domus*, both east and west, *Ovid. ep. ix. 16. Primaque occidentis domus*, *Stat. Theb. i. 200. Silv. i. 4. 73*. The inhabitants of Spain were supposed to hear the hissing of the Sun's setting chariot in the ocean, *Juvenal. xiv. 280.*; *Stat. Silv. ii. 7. 27.* and *Gades* is called his couch, *Ib. iii. 1. 183.* see also *Theb. iii. 407*.

† *Qui ei vacca ligneam fecit, et vera vacca corium induxit, in qua illa cum tauro concubuit*, *Hygin.*

merce produced a monster, (*Veneris monimenta nefanda*,) called the Minotaur, having the head of a bull and the body of a man, *Hygin.* 40. (*semibovemque virum, semivirumque bovem*, *Ovid. Art. Am.* ii. 24.; *Trist.* iv. 7. 18.) The misfortune of Pasiphae is by Diodorus ascribed to a different cause, iv. 77. The minotaur was shut up in the labyrinth which Dædalus made, and fed on human flesh, *Serv. in Virg. Æn.* vi. 14. This fable is supposed to have taken its rise from an intrigue which Pasiphae had with one Taurus, the secretary of Minos, with whom she used to meet at the house of Dædalus, and brought forth twins, the one of whom was like to Minos and the other to Taurus, *Ib.* Pasiphae had several children by Minos; namely, *Deucalion*, *Androgeas*, *Ariadne*, and *Phædra*, of whom mention will be made hereafter.

Venus is represented as hostile to all the descendants of Sol, on account of his having exposed her intrigue with Mats, *Ib.* & *Ovid. Met.* iv. 190.; *Ep.* iv. 54.; *Senec. Hippolyt.* 124. hence Phædra, the daughter of Pasiphae, imputes her passion for Hippolytus to the fate of her family, *Ovid. ep.* iv. 53.

CIRCE was the most famous sorceress that ever lived. She was married to a Sarmatian prince, whom she killed by her drugs, (*φαρμακον*,) that she alone might enjoy the sovereignty. But being expelled for her cruelty, she fled into Italy, and settled at *Circeji*, *Circaum* v. *Circeium*, *Diodor.* iv. 45. *see p.* 147. Here she fell in love with the sea-god Glaucus; but perceiving him to be more attached to Scylla, a sea-nymph, the daughter of Phorcus and the nymph Cretis, *Serv. in Æn.* iii. 420. Circe, by infusing the juice of poisonous herbs into the water in which Scylla used to bathe, and by repeating certain charms, turned her into a sea-monster, *Ovid. Met.* xiv. 1. —74. which resided under a rock on the coast of Italy called after her, *see p.* 174. where she is said, out of hatred to Circe, to have destroyed the companions of Ulysses, *Virg. Ecl.* vi. 76.; *Ovid. Met.* xiv. 70.; *Hygin.* 199. Virgil confounds this Scylla with another of the same name, the daughter of Nisus, *Nisus*, *-idis*, king of Megara, *Ecl.* vi. 74.; so Propertius, iv. 4. 39. and *Ovid. Fast.* iv. 500.; *Amor.* iii. 12. 21.; *Remed. Amor.* 737. who, falling in love with Minos, while he besieged her father's capital, cut off from her father's head while he was asleep, a hair, on which his fate depended. Thus Nisus was vanquished by Minos. Scylla met with the just punishment of her treachery. Being treated with contempt by Minos,

nos, she threw herself into the sea and was changed into a fish, *Hygin.* 198.; *Propert.* iii. 19. 21.; *Ovid. Trist.* ii. 393. Pausanias relates, that Minos ordered her to be thrown into the sea, and that her body was cast on shore upon a promontory of Argolis, called from her *Scyllaum*, near *Troezene*, ii. 34. — Circe was in like manner despised by Glaucus, xiv. 68. She afterwards became enamoured of PICUS, the son of Saturn and king of Latium, who, from fidelity to his wife Venilia, (called CANENS, from her skill in music,) was changed by Circe into a woodpecker (PICUS), *Ovid. Met.* xiv. 320. — 396. Circe is called by Virgil the wife (*conjug.*) of Picus, instead of his lover, because she wished to be so, *Æn.* vii. 189. She is called *ÆEA*, from *Æa*, a city of Colchis, *Ovid. Met.* iv. 205.; *Virg. Æn.* iii. 386. Circe, after her death, is said to have been called MARICA, *Laërt.* i. 21. and also during her life, *Serv.* in *Virg. Æn.* xii. 164. so that she was the mother of Latinus, *Id.* vii. 47. as Hesiod says, by Ulysses, *Theog.* 1013. whence Sol is called his grandfather, *Virg. Æn.* xii. 164. But the lineage of this king is involved in uncertainty. The intercourse of Circe with Ulysses will be spoken of hereafter. Diodorus makes Circe the daughter of Æetes, and sister of Medæa, whom she is said to have taught the power of drugs, iv. 46.

AURORA, the morning, was the sister of Sol. Some make her the daughter of Pallas, one of the giants, whence she was called PALLANTIAS, v. -TIS, *Ovid. Met.* xv. 191. *Sexto Pallantidos ortu*, on the sixth day, *Id.* 700. *Pallantide eadem*, on the same day, *Id. Fast.* vi. 367. — Aurora married Astræus, one of the Titans, and brought forth by him the winds and stars, *Hesiod. Theog.* 378.; *Apollod.* i. 2. 4. whence the winds are called *Astræi fratres*, *Ovid. Met.* xiv. 545. She fell in love with ORION, (a giant of immense size, *Virg. Æn.* x. 763.; *Diod.* iv. 85.) whom she carried to Delos, where he was killed by the arrows of Diana for offering violence to Opis, one of her nymphs, *Apollod.* i. 4. 4. or, as Horace says, to Diana herself, *od.* iii. 4. 71.; so *Hygin.* 195. Orion (*quasi URION, quod ex urina Jovis, Neptuni, et Mercurii genitus erat*, *Ovid. ib.*) is said by Ovid to have been the companion of Diana, *Fast.* v. 537. and killed by the bite of a scorpion set on him (*immissa*) by Tellus, to punish him for his pride, *Id.* to which Lucan alludes, ix. 836. He is represented by Horace in the infernal regions, as still pleased with hunting, in which he delighted while alive, *od.* ii. 13. 39. Orion,

Orion, after his death, was ranked among the constellations, *Ovid. ib.* with his girdle and sword, hence called *ENSIFER*, *Ib.* iv. 388. and *Armatus Aurora*, because that constellation contains several bright stars, *Virg. Æn.* iii. 517; *Ovid. Met.* xiii.

294. As the rising and setting of Orion was commonly attended with great rains and storms, he is also called by Virgil *aquosus*, *Æn.* iv. 52. *nimbosus*, *Ib.* i. 535. *sevus*, vii. 719.; by Horace, *infestus nautis*, *epod.* xv. 7.; *trifidus*, *Ib.* x. 19. and is said to be accompanied by *Natus*, the south wind, *od.* i. 28. 21.

Aurora next fell in love with *Cephalus*, the husband of *Procris*, by whom Apollodorus says she bore a son, called *Tithonus*, i. 9. 4. iii. 14. 3. according to Hesiod, Phaethon, *Theog.*

987. But the chief favourite of Aurora was *TITHONUS*, the son of Laomedon, king of Troy, *Ovid. ap.* xvi. 199. whom she carried into Æthiopia, and had by him *Hemathion* and *MEMNON*, *Ib.* iii. 12. 4. afterwards king of the Æthiopians, *Hesiod.* 984; *Diodor.* ii. 22. iv. 75. hence Aurora is called *MEMNONIS MATER*, *Ovid. Pont.* i. 4. 57. and *TITHONIA*, *Stat. Silv.* iv. 6. 17. or *TITHONIS*, *Ib.* v. 1. 34. Aurora was so fond of *Tithonus*, that she procured for him, from Jupiter, immortality; but as she forgot to ask at the same time perpetual youth, he became so weak that he prayed for death, and was converted into a grasshopper (*cicāda*), *Serv.* in *Virg. Æn.* iv. 585. ix. 460. *G.* i. 448; *Horat. od.* ii. 16. 30.; but he is said to have died a natural death, (*occidit, et si antea remotus in auris*, i. e. *curru Aurora in calum abreptus, et maritus ejus factus*,) *od.* i. 28. 8.

AURORA or *Eos*, is represented in a chariot drawn by rose or saffron coloured horses, (*in roseis bigis*, *Virg. Æn.* vii. 26. *in roseis quadrigis*, *Ib.* vi. 535.) (*croceis equis*, *Ovid. ad Liv.* 282.) with rosy fingers, (*ροδοδακτυλος ἥως*, *Homer.* II. i. 477.) opening the gates of the east and chasing the stars from the sky, *Ovid. Met.* iii. 112.; *Virg. Æn.* iii. 521. pouring dew upon the earth, *Cic. Div.* i. 8. hence called *rosida*, *Ovid. ad Liv.* 282. and making the roses grow, *Id. Met.* ii. 113. (*Aurora dicitur ante solia ortum, ab eo, quod ab igne Solis tum aureo aer aurefcit*, *Varr. de Lat. Ling.*). She is supposed always to rise from the couch of *Tithonus*, *Virg. G.* i. 447; *Æn.* iv. 585. ix. 460. in *Lydia*, *Stat. Theb.* i. 134.

VI. *DIANA* was the goddess of the woods and of hunting, and the protectress of virgins; called *Diana* on earth, *Luna* in heaven,

heaven, and *Hecate* or *Proserpina* in hell; hence *tergeminā Hecate*, *diva triformis*, *tria Virginis ora Diana*, i. e. *Diana habens tria ora*, *Virg. Æn. iv. 511.* *TRIPLEX DIANA*, *Ovid. ep. xii. 79.* She was called *Trivia*, from her statues being placed where three ways met; and *INTEGRA*, from her inviolable virginity, *Horat. od. iii. 4. 70.* She is represented as a tall beautiful virgin, having something masculine in her appearance, dressed in buskins, with a quiver on her shoulder, her clothes girt (*succincta*), *Ovid. Met. iii. 156.* chasing deer or other animals; attended by a number of virgins like herself. She is sometimes represented differently, *Pausan. viii. 37.*

LUNA (called also *PHÆBE*, *Ovid. Met. i. 11.*) is commonly considered as a different deity from *Diana*. *Luna* is said to have fallen in love with a beautiful youth called *ENDYMION*, while he was sleeping on *Latmos*, a mountain in *Caria*, hence termed *LATMIUS*, *Ovid. Art. Am. iii. 83.* *LATMIA SAXA*, *Id. ep. xviii. 62.* (*a qua*, sc. *Luna*, *confopitus putatur, ut eum dormientem oscularetur*,) *Cic. Tusc. i. 38.*; *Ovid. Art. Am. iii. 83.* because, as *Pliny* says, he first explained the phases of the moon, *ii. 9.* *Propertius* ascribes this amour also to *Diana*, *ii. 15. 15.* *Pausanias* makes *Endymion* to have been king of *Elis*, by whom *Luna* is said to have had fifty daughters, *v. 1.* *Jupiter* permitted him, at his own request, to sleep in perpetual youth, *Apollodor. i. 7. 5.* *Juvenal* puts *Endymion* for any beautiful young man, *x. 318.*

Diana had a splendid temple at *Ephesus*, *Herodot. i. 26.*; *Pausan. iv. 31.*; *Liv. i. 45.*; *Plin. 36. 14. f. 21.* and in the *Chersonesus Taurica*, where human victims, chiefly strangers wrecked on the coast, were offered up on her altar, *Juvenal. xv. 116.*; *Ovid. Trist. iv. 4. 63.* hence called *placabilis ara DIANE*, *Virg. Æn. vii. 764.* These horrid rites were instituted by *Thoas*, king of the *Tauri*, *Ovid. Pont. iii. 2. 59.* whence *Diana* is called *THOANTĒA*, *Sil. iv. 771.*—*Diana* had a temple at *Aricia* near *Rome*, where a fugitive slave was made priest, after having slain his predecessor in single combat, *Strab. v. 239.*; *Serv. in Virg. Æn. vi. 137.*; *Ovid. Art. Amor. i. 259.* These priests were called *REGES*, *Stat. Silv. iii. 1. 55.*

Diana was called by different names from the places where she was chiefly worshipped, *DELIA*, *CYNTHIA*, *nemoralis ARICIA*, *Ovid. Fast. vi. 59.* *Taurica*, &c.

VII. *MERCURIUS*, *Mercury*, was the son of *Jupiter* and *Maia*, the daughter of *Atlas*, and *Pleïone*, the daughter of *Océanus*, *Apollodor. iii. 10. 1. & 2.* hence called *Atlantis Plei-*
& neſque

Ænesque nepos, Ovid. *Met.* ii. 743.; so Horace, *od.* i. 10. 1. and ATLANTIÄDES, -da, Ovid. *ib.* 627. from Atlas, his grandfather by the mother's side (*maternus avus*), Virg. *Æn.* iv. 258.

Maia was one of the seven sisters who were converted into so many stars, *Diodor.* iii. 60. called the *seven stars*, PLEIÄDES vel PLIÄDES. *Ovid. Fast.* iv. 169. or VERGILIÆ, from their rising in the spring, *Serv.* in Virg. *G.* i. 138. also ATLANTIÄDES, -um, Sil. xvi. 136. or ATLANTIDES, the daughters of Atlas, Virg. *G.* i. 221. where Maia is named as one of them, 225. and hence called by Ovid PLEIAS, *Met.* i. 670. — Maia brought forth Mercury on the top of *Cyllene*, a mountain in Arcadia, Virg. *Æn.* viii. 139. whence he is called CYLLËNIUS, *Ib.* iv. 252. *Cyllenia proles*, 258. and the planet Mercury, *ignis CYLLËNIUS*, Virg. *G.* i. 337. *Summi Jovis aliger Arcas Nuntius*, Stat. *Silv.* iii. 3. 80. also TEGEÆUS, from Tegea, a city near it, Stat. *Silv.* i. 5. 4. or TEGEATÏCUS, *Ib.* v. i. 102. but this epithet is also applied to Pan, Virg. *G.* i. 18.; *Propert.* iii. 3. 30. Cicero mentions five Mercuries, *Nat. D.* iii. 22.

Mercury was the messenger of Jupiter and of the other gods, hence called *interpres Divum*, Virg. *Æn.* iv. 356. and hence his Greek name Ἑρμῆς, *Interpres*, *Diodor.* v. 75. the god of eloquence, the patron of merchants and of gain, *Plaut. Praef. Amphitr.*; the inventor of the lyre; the protector of poets or men of genius, (*viri MERCURIALES*, *Horat. od.* ii. 17. 29.) of musicians, wrestlers, &c. *Diodor.* v. 75.; the conductor of departed ghosts to their proper mansions, *Horat. od.* i. 10. 17.; also the god of ingenuity and of theft, *Ib.* 13. &c.; see Homer's hymn to Mercury.

Mercury is said to have taught the Egyptians laws and letters. He was called by them THOTH, which name they gave to the first month of the year, *Cic. Nat. D.* iii. 22.

Mercury was represented with a *petäsus* or winged cap; *te-laria*, or winged sandals for his feet; and a *caduceus* or wand (*virga*), having two serpents twisted round it. It is called *Virga AUREA*, *Horat. od.* i. 10. 18. or HORRIDA, *Ib.* 24. 16. according as the offices it performed were agreeable or not; hence Mercury is called CADUCIFER, *Ovid. Met.* ii. 709.; sometimes also as the god of merchants, with a purse, *Serv.* in Virg. *Æn.* viii. 138.; Stat. *Theb.* i. 303.; *Ovid. Met.* i. 671. Mercury also had a short sword bent like a scythe, (*gladius falcatus*, vel *lunatum ferrum*, called HARPE, a falchion or cimeter, *Lucan.* ix. 662. & 678. CYLLËNIS, -idis, from mount *Cyllene*, where he was born, *Ib.* & *Ovid. Met.* v. 176.

Images of Mercury (*HERMÆ trunch*, shapeless posts with a marble head of Mercury on them, *Juvenal. viii. 53.*) used to be erected where several roads met (*in compitis*), to point out the way; on sepulchres, in the porches of temples and houses, &c. *Macrob. Sat. i. 19.*; *Nepi Alcibiad. 3.*

PAN, the god of shepherds, was the son of Mercury and the nymph *Dryope*, *Homer. Hymn.*; Cicero calls her *Penelope*, *Nat. D. iii. 22.* or of Jupiter and Thymbris, *Apollodor. i. 4. 1.* He is said to have taught Apollo the art of prophecy, *Ib.* He was chiefly worshipped in Arcadia, whence he is called *ARCADIUS*, *Æ. ÆBUS*, *Propert. i. 18. 20.* *LYCÆUS*, from a mountain of that name, *Virg. Æn. viii. 344.* and *TEGEUS*, *Ib. G. i. 18.* His sacred rites were brought into Italy by Evander. By the Latins he was called *INUUS*, *Liv. i. 5.* — He was represented with two small horns on his head, his face ruddy, his thighs and legs rough with hair, *Stat. Silv. ii. 3. 11.* having the tail and feet of a goat; hence he is called *SEMICAPER*, *Ovid. Met. xiv. 515.* He first invented the pipe (*FISTULA*), *Virg. Ecl. ii. 32.* according to Ovid, from the sound of the reeds into which *SYRINK*, a nymph whom he loved, was transformed, *Met. i. 705.* and was remarkably skilful in playing on it, *Virg. Ecl. ii. 32. iv. 58.*

Pan engaged the affections of Luna, under the form of a white ram, (*munere niveo lana*, as Virgil expresses it, *G. iii. 392.*) *Macrob. Sat. v. 22.* But Servius says this fable took its rise by mistake from that of Endymion.

Similar in form to Pan were the *SATYRI*, *Satyrs*, rural demigods of uncertain origin, having the horns, ears, and feet of goats, the rest human; remarkable for their nimbleness, cunning, loquacity, playfulness, and amorous dispositions, *Virg. Ecl. v. 73.*; *Horat. od. ii. 19. 3. Art. Poet. 225. & 233.*; *Ovid. Fast. i. 397.* Pausanias, on the faith of a certain navigator, mentions men with tails resembling Satyrs, *i. 23.* These Ptolemy places in India, *vii. 2.*

FAUNUS, the son of Picus and SYLVANUS, two other rural deities, were of the same description with the Satyrs, *Serv. in Virg. Æn. viii. 47. & 81. viii. 600. G. i. 17. & 20.*; *Horat. od. i. 17. 2. iii. 18. 1.* hence the Nymphs, Fauns, Satyrs, *Panes*, and *Sylvani*, are commonly joined, *Ovid. Met. i. 192.*; *Virg. G. i. 10.*; *Lucan. iii. 403.*; *Plin. xii. 1.* thus, *Semideæ Dryades*, *Faunique bicornes*, *Ovid. ep. iv. 49.* *Satÿri montanæque numina Panes, Nymphæque*, *Ib. 171.* called *SEMIDEUM PECUS*, *Stat. Theb. vi. 112.* — *Silvanus*, as being a rustic deity,

is called HORRIDUS, *Horat. od. iii. 29. 22.* and HIRsutus, *Martial. x. 92. 6.* Faunus was a prophetic god (*fatidicus*), *Cic. Nat. D. iii. 6.* and had an oracle in the grove of *Albunea* near *Tibur*, *Virg. Æn. viii. 81.*; see p. 145. *Servius* says *Faunus* was the first who built a temple in Italy, (hence called *Faunum*), *Virg. G. i. 10.* and *Lactantius*, that he was the instituter of sacred rites in that country, i. 22. 9. He is represented as the guardian of learned men, *Horat. od. ii. 17. 27.* — Pan was supposed to be the author of sudden frights or causeless alarms, from him called PANICI TERRORES, *Dionys. v. 16.* The *Fauni* were believed to occasion what is called the night mare (*ludibria noctis vel ephialten immittere*), *Plin. xxv. 4.* — They were also thought to utter prophetic expressions, *Cic. Divin. i. 45. & 50. Brut. 18. Nat. D. ii. 2.*

Connected with these rural deities were, *PALES*, the goddess of shepherds, *Virg. G. iii. 1. & 294.* (whose festival, *PALILIA*, was celebrated on the 21st April, the day on which Rome was founded, *Ovid. Fast. iv. 721.*) and *CHLORIS* or *FLORA*, the goddess of flowers, and the wife of *Zephyrus*, *Ovid. Fast. v. 195. &c.*

The rural gods, the Fauns, and Satyrs; the river-gods, the Nymphs or female deities presiding over particular parts of the earth; the *Lares*, or domestic gods; the *Genii*, or divinities which took care of each individual, were all called *SEMIDEI*, Demi-gods, *Ovid. in Ibide. 80.*; or in allusion to the distinction of ranks among the Romans, *plebs superum*, *Ib. vel DII MINORUM GENTIUM*, to distinguish them from the supreme gods, called *DII NOBILES*, *DII MAYORUM GENTIUM*, *potentes Calicula, &c. Id. Met. i. 172.*

VIII. *BACCHUS*, the god of wine, was the son of *Jupiter* by *SEMËLE*, or *Thyone*, the daughter of *Cadmus*, hence he is called *THEBANE SEMELES PUER*, *Horat. od. i. 19. 2. Thyoneus Semelæus*, *Ib. 17. 23. Proles SEMELEIA*, *Ovid. Met. v. 329. Proles SEMELÆS*, *Tibull. iii. 4. 45.* and *DEUS OGYGIUS*, *Ovid. Epist. x. 48.*

Semële, at the instigation of *Juno*, who accosted her under the form of her nurse *Berbë*, requested of *Jupiter*, that he would come to her in all his majesty, as he used to do to *Juno*; which *Jupiter*, having sworn by the river *Styx* that he would grant whatever she would ask, could not refuse, although he foresaw the consequences. Accordingly he came to her in a cloud, attended with lightnings and thunderbolts. Thus *Semële* was burnt up, (*precibus periit ambitiosa suis*, *Ovid. Trist.*

iv. 3. 68. and the revenge of Juno was gratified. The infant, not yet come to maturity (*imperfectus*), was taken out of the womb of Semele, and sewed up in the thigh of Jupiter till the due time was completed *, *Ovid. Met.* iii. 260.—312.; *Diodor.* iii. 64. iv. 2; *Propert.* ii. 30. 29.; *Hygin.* 179.; *Stat. Theb.* i. 72. vii. 165.

Bacchus discovered the use of wine, and the art of producing drink from barley; whence he came to be worshipped as the god of wine, *Diodor.* iv. 2. He is said first to have yoked oxen, whence he was represented with horns, *Ib.* 4. *in signis cornu*, *Ovid. Art.* iii. 348. or because after drinking a little even a poor man becomes bold, *tunc pauper cornua sumit*, *Ib.* i. 239.

There were several different persons of the name of Bacchus, the actions of all of whom have been ascribed to one, *Cic. Nat. D.* iii. 23.; *Diodor. ib.* & iii. 63. &c.

* Hence Bacchus was called *Ignigēna*, *Satus iterum*, et *himēter*, *Ib.* iv. 12. Also DITHYRAMBUS, (q. *dis* *δυρας* *αυθαινον*, *his vitæ portas transiens*), whence songs in praise of Bacchus were called DITHYRAMBI, or any poems composed in a bold sublime style, *Horat. od.* iv. 2.; *Cic. Orat.* iii. 48. (*poëma dithyrambicum*, *Cic. de Opt. Gen. Orat.* i. which some derive from *dia*, *per*, and *δρυμῶτες*, *triumphus*, i. e. a triumphal song.)

Bacchus was named by the Greeks DIONYSUS, v. -ius, by the Latins, LIBER PATER, and by the Egyptians, OSIRIS, *Diodor.* iv. 1. He was also called by various other names, *Ovid. Met.* iv. 11. &c.; *Cic. Flacc.* 25.; *Macrob.* i. 18.; *Diodor.* iv. 5. as, ILYÆUS, (a *λυω*, *solvo*), LENÆUS, (a *λυνος*, *torcular*, a wine-press), BROMIUS, (a *βριμω*, *fremo*), *Lucan.* v. 73. THYŌNEUS, (a *Θυῶνε* *matre ejus*), NYCTĒLIUS, (a *nocturnis festis*); IACCHUS, (ἀπο τῆς ἰαχῆς, *i. clamore*); ELELEUS, (ἀβελῆν, *voce Baccharum*, hence called ELELEIDES, *Ovid. ep.* iv. 47.); EVAN vel EVIUS, (ἀβ ἰβοι, *Evoe vel Eua*, *voce qua baccantes item utebantur*, *Horat. cd.* ii. 19. 5.; *Juvenal.* vii. 62.); BASSÆREUS, (*quasi* *βατταρος*, *linguā titubans vel blasus*), *Ib.* i. 18. 11. whence *Bassaris*, -idis, a priestess of Bacchus, *Perf.* i. 10. (or from a kind of garment which the Thracians wore, called *Bassaris*, *Scholiof.* & *Hesych.*)—NYSEUS, or NISÆUS PATER, *Stat. Theb.* iv. 383. from *Nysa*, a mountain where Bacchus was educated by the nymphs, (*nympha Nysēides*), *Ovid. Met.* iii. 314. which Diodorus places between Phœnicia and the Nile, iv. 2.; so i. 15. iii. 64. whence some derive the name *Dionysus*, (ἀπο Διός καὶ Νύκτος, *a Jove patre et Nyfa*), *Diodor.* iv. 2. vel a *Διός νύς*, *Jovis mens*, *Macrob. Sat.* i. 18. — Others suppose *Nysa* to have been one of the ridges of Parnassus, (*Nysēia jugo*, *Lucan.* viii. 801.) whence that mountain, with both its ridges, (*gemino colle vel utroque jugo*, *nempe*, *ut putatur*, *Cirrha et Nyfa*), is said to be sacred to Apollo and Bacchus, *Id.* 5. 73. and these two gods are called *Domini Cirrha Nyfaque*, *Juvenal.* vii. 64. But *Lucan.* distinguishes *Cirrha* and *Parnassus*, iii. 172. as he does *Cirrha* and *Nysa*, i. 64.

Most authors place *Nysa* or *Nysa* in India, and make it a city built by Bacchus in that country, at the foot of a mountain called *MELOS*, (*quasi* *μελος*, *ferreus*), which is supposed to have given rise to the fable of his being stitched up in Jupiter's thigh, *Strab.* xv. 687.; *Plin.* vi. 21.; *Curt.* viii. 10. 12. *Herodotus* mentions a city of this name sacred to Bacchus in Ethiopia, iii. 97. *Virgil* speaks of *Nysa* as a mountain, *Æn.* vi. 805.; so *Martial.* iv. 44. 3. and the other poets.

Bacchus

Bacchus is said to have conquered India; and to have employed three years in that expedition; whence a festival was celebrated in honour of him at the end of every third year, *Ib.* iv. 3. called SACRA TRIETERICA, *Ovid. Met.* vi. 587. or ORGIA (απο της ὀργης, a furore,) TRIETERICA, *Serv. in Virg. Æn.* iv. 302. chiefly by women called BACCHÆ, *Thyades*, *Menædes*, or *Elelides*, who ran up and down the mountains in a frantic manner, as described by Statius, *Theb.* v. 92. &c. covered with a doe's skin, (NEBRIS, -idis;) having each in their hands a spear, bound at the point with ivy-leaves (*thyrsus*,) *Diodor.* iii. 64.; *Macrob. Sat.* i. 18.; *Plin.* xvi. 34. f. 62.; *Virg. ecl.* v. 31. whence some derive the name of *orgies*, (απο των ὀργων; a montibus;) or because all, except those initiated, were excluded from them, (ab ἱερῶ, arceo; *Orgia, qua frustra cupiunt audire PROFANI*,) *Catull.* lxii. 259.

The chief attendant of Bacchus was SILĒNUS, his nurse and preceptor, *Horat. art.* p. 239. commonly represented as a jolly old man, riding on an ass, crowned with flowers, and almost always intoxicated, *Virg. ecl.* vi. 14.; *Ovid. Met.* iv. 26. followed by satyrs and bacchanals*, *Ib.* 25.

To the splendid return of Bacchus from India is ascribed the origin of triumphs, *Diodor.* iv. 5. whence he was named THRIAMBOS, i. e. triumphus, *Ib.* On this occasion also he is said to have erected theatres, and to have instituted musical entertainments, *Ib.* & iii. 64.

* Some peasants having taken Silenus while overpowered with wine, brought him to MIDAS, king of Phrygia, who entertained him hospitably, and restored him to Bacchus. The god, in return, promised to grant Midas any thing he should desire. Midas asked that whatever he touched might be turned into gold. But he soon repented of his choice, when he perceived even his meat and drink converted into gold; and begged that Bacchus would withdraw the gift. Bacchus assented, and bid him bathe in the river Pactolus. Midas did so, and the golden virtue went from him into the river; whence its sand was turned into gold, *Ovid. Met.* xi. 90.—145.; *Hygin.* 191.

Cicero represents Silenus as teaching Midas certain maxims in return for his dismissal; in particular, That the best thing for man was, not to be born; and the next, to die as soon as possible, *Tuse. quest.* i. 48. *Ælian* relates from Theopompus, that Silenus, in a conference with Midas, among other things informed him of another continent, or new world, beyond that then known, (ἕξ τῶν τῶ κοσμοῦ,) of immense extent, iii. 18. which some moderns suppose to have been America. See *Perizonius* on this passage.

Virgil introduces Silenus, as bound by two boys, with the assistance of the nymph *Ægle*; and singing to them verses, in which he describes the origin of all things, according to the doctrine of Epicurus, and subjoins various fables, *ecl.* vi. 14.—*ad fin.* Pausanias says, that the old satyrs were called SILĒNI, i. 23. Silenus, both in his form and sagacity, resembled a satyr.

Besides

Besides the descendants of Jupiter already mentioned, there were a great many others, called **HERŌES**, *heroes*, or men who, on account of their superior merit, were thought worthy of being ranked among the gods.

Jupiter having fallen in love with **EUROPA**, the daughter of **Agēnor**, king of Sidon *, to gain her affection, transformed himself into a bull of wonderful whiteness, and while Europa was gathering flowers in a meadow near the sea-shore, mingled with her father's bullocks; whence he is called *Agenoreus juvenicus*, Stat. Silv. iii. 2. 89. The virgin, attracted by the beauty of the bull, and encouraged by his placid aspect, approached, and ventured to stroke him with her hands. She even had the courage, in the playfulness of youth, to get on his back. The god, at first putting only the soles of his feet in the water, then by little and little going farther, carried his prize through the sea to Crete †, Ovid. Met. ii. 846. &c. There resuming his real form, Jupiter declared his passion; and Europa became by him the mother of **MINOS**, **SARPEDON**, and **RHADAMANTHUS**, Hygin. 178. From her that part of the world is said to have been called, which still bears her name, Horat. od. iii. 27. 75.; Herodot. iv. 45.

Europa is said by Herodotus to have been carried off by Cretan merchants, l. 2. After her amour with Jupiter, she married **Asterius**, king of Crete, who having no children of his own, adopted her sons by Jupiter; and at his death left the crown to Minos, the eldest of them, Apollodor. iii. 1. 3. Minos, assisted by his brother **Rhadamanthus**, drew up a body of laws for the Cretans, which were much admired for their justice, and served as a model for the future legislators of Greece, Ib. 2.; Di-
odor. iv. 60. v. 78. & 79. After death they were both thought to have been constituted Judges of the infernal regions together with **Æacus**, Ib. 79. Minos is most frequently mentioned under that character; hence called **ARBITER GORTYNIUS**, Stat. Theb. iv. 530.; Cic. Tusc. i. 5. & 41. Offic. i. 28.; Virg. Æn. vi. 432. & 566.; Horat. od. iv. 7. 21. ii. 13. 22. Minos is said to have been the first of the Greeks who establish-

* Whence she is called **SIDŌNIS**, -*Idis*, Ovid. Art. Am. iii. 252. or **SIDŌNIS**, Id. Met. ii. 841.

† **AGĒNOR** sent his sons, **Phanix**, **Cilix**, and **Cadmus**, in quest of their sister, with a charge not to return without her. They therefore, after a fruitless search, settled in different places. **Cilix** gave name to **Cilicia**, and **Phanix** to **Phœnicia**; whence the Carthaginians, as having come from Phœnicia, were called **POENI**, Apollodor. iii. 1.; Hygin. 178.; Serv. in Virg. Æn. i. 302. Hence also Carthage is called *Agenoris urbs*, Ib. 338. & *Arcei Agenorea*, Sil. i. 14. xvii. 201. and Hannibal, *Agenoreus duſtor*, Ib. 396.

ed a naval power. He thus reduced under his power the Cyclades, and most of the islands in the *Ægean* sea, *Thucydid.* i. 4. But this Minos, the husband of Pasiphae, is said by Diodorus to have been the grandson of the former Minos, iv. 60.

SARPEDON having in vain attempted to seize the sceptre of Minos, fled to Caria, where he built the city of Miletus, *Apollodor.* iii. 1. 2. Sarpēdon became king of Lycia, *Herodot.* i. 173. whence his spear is called LYCIA HASTA, *Ovid. ep.* i. 19. He assisted Priam against the Greeks, and was slain by Patroclus, *Ovid. Met.* xiii. 255. *Virg. Æn.* i. 100. x. 471. But this Sarpēdon is also thought to have been a different person from the former.

ÆACUS was the son of Jupiter by *Ægina*, the daughter of Asōpus, the son of Neptune. He became king of an island in the Saronic gulph; to which he gave the name of *Ægina* from his mother. It was anciently called OENOPIA, *Ovid. Met.* vii. 473. Æacus is called *Asōpiades*, from his grandfather, *ib.* 484. His subjects were called MYRMIDONES, (*μυρμικῆς*, *formica*, ants; which are said to have been converted into armed men by Jupiter, at the desire of Æacus, *Hygin.* 52. *Lactant. in Stat. Theb.* vii. 310. or rather because the inhabitants of *Ægina* resembled these animals in industry, *Strab.* viii. 375.; *Ovid. Met.* vii. 954.) which name was afterwards given to the soldiers of his descendant Achilles, *Virg. Æn.* ii. 7. and to the Greeks in general, *ib.* 252. 785. xi. 403. *Servius* says, they were so called from a king Myrmidon, *ib.*

Æacus had two sons by the nymph *Endeis*, the daughter of the Centaur Chiron, PELEUS, the father of Achilles, and TELAMON the father of Ajax. He had a third called PHOCUS, *Ovid. Met.* vii. 477. by one of the Nereids, whose sons gave name to Phocis, *Pausan.* ii. 29. x. 1. & 30. He was slain by his brothers, who on that account were obliged to leave *Ægina*, *ib.* Telamon became king of Salamis, and Peleus of Thessaly.

—Not only the sons and grandsons of Æacus, but also his descendants, were called ÆACIDÆ, *Ovid. Met.* xiii. 33.; *Herodot.* v. 80. Thus Pyrrhus, king of Epire, *Cic. Divin.* ii. 56. Philip or Perseus of Macēdon, *Virg. Æn.* vi. 840.; *Propert.* iv. 12. 30.; *Sil.* xv. 291. and even his soldiers, *Ovid. Met.* viii. 4.

—Æacus, on account of his justice, was appointed a judge in the infernal regions, *Horat. od.* ii. 13. 22.; *Ovid. Ib.* 187.; *Propert.* iv. 11. 19.; *Martial.* x. 5. with his brothers Minos and Rhadamanthus. After his death he was worshipped with divine honours, *Herodot.* v. 89. The Athenians built a temple to him, *ib.* and before the battle of Salamis the Greeks particularly invoked his assistance, *ib.* viii. 64.

The other descendants of Jupiter will be mentioned hereafter in the history of the countries where they settled.

The BROTHERS of JUPITER.

I. NEPTUNE (*Ποσειδών*), the god of the sea, dissatisfied with his part of the empire, see p. 358. conspired with the other gods to dethrone Jupiter; but his attempt was frustrated, and as a punishment, he was condemned to build the walls of Troy, see p. 372. whence these walls are called *Mænia Neptunia*, Propert. iii. 9. 41. and the city, NEPTUNIA TROJA, *Virg. Æn.* ii. 625. *Urbs NEPTUNI*, *Ovid. ep.* xiii. 129. *PERGAMEUS LABOR*, *Stat. Silv.* iii. 1. 116.

Neptune married Amphitrite, the daughter of Oceanus, by whom he had TRITON, *Apollodor.* i. 4. 4. who became a powerful sea-god, *Ovid. Met.* xiii. 919.; *Virg. Æn.* i. 144. & *Serv. in loc.* the attendant, *Stat. Silv.* iii. 3. 82. and trumpeter of Neptune, using a shell instead of a trumpet, *ib.* vi. 171.; *Ovid. Met.* i. 333. in his upper parts resembling a man, and in the lower, a fish, *ib.* x. 209.; *Cic. Nat. D.* i. 28. hence called *gemino corpore TRITON*, *Stat. Silv.* iii. 2. 35. sometimes represented as riding in a chariot, *Ovid. ep.* vii. 50. Other sea-gods were also called Tritons, *Virg. Æn.* v. 824.

By *Phænice* Neptune had PROTEUS, who is said by others to have been the son of Oceanus and Tethys. Proteus obtained from Neptune the power of fortelling future events, and of turning himself into any shape, *Virg. G.* iv. 387. &c.; *Ovid. Met.* viii. 730.; *Sil.* vii. 420.; *Horat. ep.* i. 1. 90. *Sat.* ii. 3. 71. so that it was next to impossible to bind him, *ib.* hence *Mutabilior Proteo*, for a cunning or fickle person. Proteus was the keeper of Neptune's sea-calves, (*phoca*), *Virg. G.* iv. 395. which Horace calls the flock of Proteus, *od.* i. 2. 8. Some make Proteus a king of Egypt, *Herodot.* ii. 112.; *Hygin.* 118. Diodorus ascribes the origin of the fable concerning his versatility to the custom of the Egyptian kings having the figures of different animals painted on their crowns, i. 62. Some make him a king of the island Carpathus; whence he is called CARPATHIUS VATES, *Stat. Achill.* i. 137.

NEREUS also was the son of Neptune by *Canace*; *Apollodor.* i. 7. 4; but others make him the son of Pontus and Tetra, *ib.* i. 2. 6. and represent him as the most ancient of the gods; hence he is called *grandævus*, *Virg. G.* iv. 392.

Nereus

Nereus possessed the same gift of prophecy with Proteus, *Horat. od. i. 15. 5.* and also the power of changing his form, *Apollodor. ii. 5. 11.* He had by his wife Doris fifty daughters, called *Nereides*, sea-nymphs, whose names are recorded, *Ib. i. 2. 6.* — The chief were, *Thetis*, *Doto*, *Galatæa*, *Calypso*, *Panöpe* or *Panopæa*, *Melite*, &c. *Ib. & Virg. G. iv. 338. Æn. v. 825.* Ovid calls them an hundred sisters, *Fast. vi. 499.* Nereus is often put for the sea, *Virg. Ecl. vi. 35.; Ovid. Met. i. 187.* as Neptune is, *Lucret. ii. 471.; Plaut. Rud. ii. 6. 2.; Catull. 29. 3. & 62. 2.* and Amphitrite, *Ovid. Met. i. 13.* — Virgil ascribes a trident to Nereus, as to Neptune, *Æn. ii. 419.*

PHORCUS was another son of Neptune by the nymph THESEA, *Serv. in Virg. Æn. v. 240.* or of Pontus and Terra, *Apollodor. i. 2. 6.* Phorcus was the father of the Gorgons *Medusa*, *Euryäle*, and *Sibeno*, *Ib. & ii. 4. 3.* monstrous females, having snakes instead of hair, (*crinita colubris*, *Ovid. Met. vi. 119.*) teeth as large as those of swine, brazen hands and brazen wings, *Apollodor. ii. 4. 3.* They turned those who looked at them into stone, *Ib.* They had but one eye among them, which they used alternately, *Ovid. Met. iv. 775.; Serv. in Virg. Æn. vi. 289.* They are called *Phorcýdes*, *Ovid. Met. iv. 775.* or *Phorcýnides*, *Ib. v. 230.* The inferior sea-deities are called *Chorus* vel *exercitus Phorci*, *Virg. Æn. v. 8. 240. & 824.; Plin. xxxvi. 5.*

Another son of Neptune was GLAUCUS, the favourite of Circe, see p. 375. whose figure and transformation into a sea-god we have, as described by himself, *Ovid. Met. xiii. 960.;* see also *Stat. Silv. iii. 2. 36.*

One of the constant attendants of Neptune was PALÆMON, the son of Athamas and Ino or Leucothea, the nurse of Bacchus, *Cic. Nat. D. iii. 15.; Ovid. Fast. vi. 485.* hence INOUS PALÆMON, *Virg. Æn. v. 823.* called by the Romans PORTUMNUS, the god who presided over harbours; and his mother, MATŪTA, *Ovid. Fast. vi. 485.—545. &c.*

Neptune had a numerous progeny by different persons, *Apollodor. i. 4. 4.; Ib. 7. 4. & 9. 8. & 20. &c.* Their names are recounted, *Hygin. 157.*

Neptune is represented with a trident in his right hand and a dolphin in his left; one of his feet resting on part of a ship; his aspect majestic and serene: sometimes in a chariot drawn by sea-horses with a Triton on each side, *Stat. Achill. i. 55.; Theb. v. 706.* He is called *ÆGÆUS*, *Virg. Æn. iii. 74.* from

Æga, a town in Eubœa, where he had a temple, *Homer. Il. v. 20.* — A horse is said to have sprung from a rent made in a rock at Athens by the stroke of Neptune's trident, *Ovid. Met. vi. 75.*; *Virg. G. i. 12.* whence that animal was sacred to him; or because he first taught the art of taming horses, *Diodor. v. 69.* whence he was named ἵππιος, *equester*, or *Domitor equorum*, as *Melsäpus*, his son, *Virg. Æn. vii. 691.* Neptune was called by the Romans *CONSUS*, or *NEPTUNUS EQUESTER*, *Liv. i. 9.* at whose festival (*Consualia*) the Sabine virgins were carried off by the Roman youth at the command of *Romulus*, *lb. & Strab. v. 230.*

Neptune was supposed to be the cause of earthquakes, whence he is called *ENNOSIGÆUS*, i. e. *terram quatients*, vel *terre quassator*, *Juvenal. x. 183.*; see *Herodot. vii. 129.*; *Diodor. xv. 49.* and is represented as overturning the foundations of *Troy*, *Virg. Æn. ii. 610.*

II. *PLUTO*, the god of every thing below the surface of the earth; was called also *DIS**, *Virg. Æn. vi. 127. xii. 199.* *ORCUS*†, *Liv. ix. 40.*; *Cic. Verr. iv. 50.*; *Horat. od. ii. 18. 34.* (which word is sometimes also put for the infernal regions, *Virg. Æn. ii. 398.*) and *JUPITER STYGIUS*, *lb. iv. 638.* as *Proserpine*, the wife of *Pluto*, (*domina Ditis*, *lb. vi. 397.*)¹ is called *JUNO INFERNÆ*, *lb. vi. 138.*

Pluto is said to have obtained the dominion of the infernal regions, from his being the first who instituted funeral obsequies, *Diodor. v. 69.*

Pluto is represented as stern, gloomy, inexorable, and rapacious, *Horat. od. ii. 3. 24. iii. 4. 74. iv. 2. 23. ii. 14. 6. & 18. 30.*; *Virg. G. i. 277. Æn. vi. 127. xii. 199.*; so also *Proserpine*, *Horat. od. i. 28. 20. ii. 13. 21.*

Proserpine is sometimes confounded with *Hecäte*, the daughter of *Asteria* and *Perfes*, whose power *Hesiod* extols, *Theog.*

* *Pluto* is called *DIS*, *ditis*, contracted for *dives*, rich; as among the Greeks Πλῦτον or Πλῦτος, *dives*, (quia recidunt omnia in terras, et oriantur a terris, *Cic. Nat. D. ii. 26.* aliter autem; *Dis*, quia minime dives; *Quintilian. i. 6. 34.*) But *Plutus*, the god of riches, was considered as different from *Pluto*; — See the comedy of *Aristophanes*, called *Plutus*. — *Hyginus* mentions a *Plutus*, the son of *Ceres* and *Jasion*, *Astron. ii. 4.* The Greeks called both the infernal regions and the king of them, Ἅδης, *Hades*. The name *Pluto* is supposed to have been of later origin.

† Those who protracted life longer than they ought, were said *Orcum morari*, to retard or keep *Pluto* waiting for them, as it were; *Horat. od. iii. 27. 50.* — *Cum Orco rationem habere vel ponere*, to expose one's self to the danger of death, as husbandmen do who cultivate a pestilential soil, although fruitful, *Varr. de re Rust. i. 4. 3.*; *Columell. i. 3. 2.*

411. and Virgil, *Æn.* vi. 247. She is said by some to have been the mother of Medea, and to have first discovered the properties of poisonous herbs, which she taught her daughter, *Diodor.* iv. 45.

Albicus represents Pluto as sitting on a throne of sulphur, holding a sceptre in his right hand, and binding a soul with his left. At his feet was the three-headed dog CERBERUS, and near him the three harpies, *Aello*, *Ocyrops*, and *Celano*, ravenous birds with the face of virgins. From this throne of sulphur issued four rivers, called *Lethe*, *Cocytus*, *Phlegæthon*, and *Achæron*; and near them was the lake STYX, which others call a river. On the left hand of Pluto sat Proserpine, with a dusky and terrible countenance. Near him were the three Furies, *Alecto*, *Tisiphone*, and *Megara*, having their heads covered with serpents, (holding a whip in their right hand, and snakes in their left, *Virg. Æn.* vi. 570.); also the three Fates or *Parce*, *Clotho*, *Lachæsis*, and *Atræpos*, who were supposed to determine the life of man by spinning; Clotho held the distaff, Lachæsis span, and Atræpos cut the thread, *Albri. de imag.* D. 10. Sometimes all the three *Parce* are represented as employed in breaking the threads; thus Lucan, speaking of the destruction of the civil wars, *Vix operi cunctæ dextrâ prosperante sorores sufficiunt; lassant rumpentes flamina Parce*, iii. 18.

But Virgil's description of the infernal regions chiefly merits our attention. — Before the vestibule, or in the first entrance, he places grief, cares, diseases, old age, fear, famine, want, death, labour, sleep, criminal joys, war, the furies, and discord: in the middle, dreams, nestling among the leaves of a huge shady elm-tree: in the gates, Centaurs, Scyllas, Briareus, the monster of Lerna, Chimera, Gorgons, Harpies, and the three-bodied Geryon. From hence is the way to Acheron, a muddy stream, which runs into Cocytus. Here Charon, the ferryman of hell, plies his boat, in which he carries departed ghosts over the Stygian lake. The shades of such as have not received funeral obsequies are obliged to wander one hundred years along the banks before they are permitted to pass, *Æn.* vi. 273. — 330. The entrance on the farther side of Styx is guarded by the dog Cerberus, *Ib.* & *Horat. od.* iii. 11. 17.; see also *Stat. Theb.* iv. 520. &c. Here are found the souls of infants: then those who had been unjustly condemned; and those who, from the pressure of misfortunes, had killed themselves. Not far from thence are the mournful plains, possessed by hapless lovers;

lovers; and beyond these, the residence of brave warriors, who had fallen in battle, *Virg. ib.* 417.—485.

Here the way divides into two. The way on the right leads to the palace of Pluto and to *Elysium*, or the abode of the blessed; that on the left, to *Tartärus*, or the place of punishment for the wicked. *Tartärus* is inclosed with a triple wall, and surrounded by a rapid river of liquid flame, called *Phlégæthon*. The vestibule or entrance is guarded by the fury *Tisiphone*, and a dreadful hydra or water-serpent with fifty black gaping mouths, *Ib.* 540.—580. The Sibyl recounts to *Aeneas* the punishment of the Titans and giants, and others confined in this place, from verse 580. to 628. for it seems no pure or virtuous person was permitted to enter it, v. 563. but the Sibyl seems to have been there herself, v. 565. & 582. &c.

Virgil mentions but slightly the palace of Pluto, v. 630. He describes at greater length the joys of *Elysium*; from v. 637. to 703. Through *Elysium* ran the river *LETHE*, or the river of forgetfulness. By drinking of it, those souls which were destined to animate new bodies forgot what had passed while they were formerly on earth: For Virgil supposes, according to the doctrine of Pythagoras and Plato, see p. 14. that the departed souls of men, after enjoying happiness in *Elysium* for a certain number of years, and after being purified from the stain of former guilt, were sent to animate new bodies upon earth. Thus the poet, by a happy contrivance, makes *Anchises*, while these souls pass in review before him, foretell to *Aeneas* the character and fortune of the most illustrious men that afterwards appeared in the Roman state, *Ib.* from v. 702. to 893.

Aeneas, under the conduct of the Sibyl, entered the infernal regions, by the cave of *Avernus*, *ib.* 262. and returned by one of the two gates of *SOMNUS*, Sleep, at which he was let out by *Anchises*, (*portâque emittit eburnâ.*) *Ib.* 899.

Virgil appears to have borrowed this description of the infernal regions, chiefly from Homer and Plato. The notion of Dr. Warburton, bishop of Gloucester, that it is only a poetical representation of the ceremonies, anciently observed, in initiating a person into the mysteries of *Ceres*, appears to be groundless.

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II. FABULOUS HISTORY of ARGOS and MYCENÆ.

THE first king of Argos was INACHUS, who gave name to the river *Inachus*, Pausan. ii. 15. hence put for the river, *Virg. Æn.* vii. 792. one of the largest in Greece, and therefore called *Fluviorum ductor Achivum*, Stat. Theb. iv. 118. *Inachides ripa*, for *Inachia*, its banks, *Ovid. Met.* i. 640. He had a daughter, called IO; who being beloved by Jupiter, is said to have been converted by him into a cow, *Virg. Æn.* vii. 790. that she might be concealed from Juno; but Juno, perceiving the fraud, asked her as a present from Jupiter, and having obtained her request, committed her to the charge of Argus, a shepherd, who had an hundred eyes, *Ovid.* ii. 58, &c. but he being lulled asleep and slain by Mercury, *Ovid. Met.* i. 625, Io was driven, by a fury in the shape of a gad-bee, which Juno sent to torment her, into Egypt. Having there implored the assistance of Jupiter, she was restored to her proper shape, and married *Osiris*. After her death she was worshipped as a goddess by the Egyptians, under the name of *ISIS*, *Ovid. Met.* ii. 588. &c. hence IO *bos ex homine, ex bove facta* DEAE, *Id. Ep.* xiv. 85. &c. Inachus is sometimes called by the poets, the father of *Io*, and she his daughter; *INACHIS*, -IDIS, *Propert.* i. 5. 19.; *Ovid. Met.* i. 611. *ep.* xiv. 105. or *Inachia Juvenca*, *Virg. G.* iii. 153. and her son *Epäphus*, *INACHIDES*, -da, *Ovid. Met.* i. 753. by which name *Perseus* is called, *Id.* iv. 720. *Inachida*, -arum, the Argives*, *Stat. Theb.* ii. 345. iii. 366.

The son of *Inachus* was called *PHORONEUS*, whence *Io* is named *Phoronis*, -idis, *Ovid. Met.* i. 668. and the matrons of Argos, *Phoroneæ Matres*, Stat. Theb. xii. 465. Some make *Phoroneus* the first king; who is said first to have collected the inhabitants, formerly dispersed, into one city, called from him *PHORONICUM*, *Pausan.* ii. 15.

APIS, -is, v. -idis, the son of *Phoroneus*, is said to have been expelled from Argos, and to have fled into Egypt, where, on account of his useful discoveries, he was worshipped under the figure of an ox; hence called *Niliacum pecus*, Stat. Theb.

* Herodotus makes *Io* to have been carried off to Egypt by some Phœnician merchants; and says that some Greeks or Cretans in revenge carried off *Europa*, the daughter of the King of Tyre, i. 1. & 2.

iii. 478. or, as some say, under the name of *Osiris* or *Busiris*. *Augustin.* xii. 1. But *Diodorus* of Sicily gives a quite different account of the origin of the worship of *Isis* and *Osiris*, i. 21. & 22.

ARGOS, the grandson of *Phoroneus*, gave name to the country, *Pausan.* ii. 16. whence the Greeks were called *Argivi*. *Strabo* thinks that this name was applied to all the Greeks from the pre-eminence of the city *Argos* at that time, viii. 371.

GELANOR was the last of the descendants of *Inachus* that reigned at Argos. After him *DANAUS*, the son of *Belus*, from Egypt, became king, *Pausan.* ii. 16. & 19.; *Herodot.* ii. 91. vii. 94. from whom the Greeks were called *DANAI* *.

Danaus had fifty daughters, whom he had promised in marriage to the fifty sons of his brother *Aegyptus*, king of Egypt; but terrified by an oracle, that he was to be killed by one of his sons-in-law, and compelled to fulfil his engagement, he charged his daughters to murder their husbands on the night of the nuptials; which they all did, except one, *HYPERMNESTRA*, who preserved her husband *LYNCEUS*, *Pausan.* ii. 19.; *Ovid. ep.* 14.; *Horat. od.* iii. 11. 22. For this crime they (*Danaïdes*) were supposed to be condemned in the infernal regions to pour water for ever into a vessel full of holes, *Hygin.* 168.; *Serv. in Virg. Æn.* x. 497.; *Horat. od.* ib. 23. &c. *Affidua repetynt, quas perdant, Belides undas*, *Ovid. Met.* iv. 463. — They were called *Danäides* from their father, and *Belides* from their grandfather, *Ovid. Met.* iv. 462. also *Inachides* from their great-great-grandfather *Inachus*, *Ovid. Epist.* xiv. 23. *Danaus* and *Aegyptus*, the sons of *Belus*, were called *Belide fratres*, *Stat. Theb.* vi. 291.; so *Lynceus*, the grandson of *Belus*, is called *BELIDES*, *Ovid. ep.* xiv. 73. and *Palamedes*, the seventh in descent from *Belus*, *Serv. in Virg. Æn.* ii. 82. The daughters of *Danaus* are said by *Herodotus* to have brought from Egypt the custom of initiation into the mysteries of *Ceres*, ii. 171.

Hypermnestra was brought to her trial by *Danaus* for not obeying his commands, but was acquitted by the Argives, *Pausan.* ii. 19. on which account she dedicated a temple to *Diana*, under the name of *Peitho*, or persuasion, *Ib.* 21. near

* They were formerly called *PELASGI*, *Strab.* v. p. 221. from *PELASGUS*, the first king of *Arcadia*, *Pausan.* ii. 14. (who first taught the inhabitants to build cottages, and make tunics from the skins of animals, *Id.* viii. 1.) or from their wandering through different countries, (q. Πηλαγγοί, ciconiæ,) *Strab.* ib. & ii. 397.

which

which temple was her monument and that of Lynceus; for they were both buried in the same tomb, *Ib.* In Argos was also a monument of the sons of Egyptus, where their heads were buried, which the Danaids brought to their father; for the murder was committed at Lerna, where their bodies were left, *Ib.* 24. These monuments seem to have been erected by Lynceus, who succeeded to the crown after the death of Danaus, *Ib.* 16. Strabo mentions the sepulchre of Danaus as standing in the middle of the forum of Argos in his time, viii. p. 371.; so Pausanias, who places near it the honorary tomb (ταφος κειρος) of those Argives that fell in the war against Troy, ii. 20.

ABAS, the son of Lynceus and Hypermnestra succeeded, whence Argos is called *Abantiæ* ARGÏ, *Ovid. Met.* xv. 164. He had two sons, PRÆTUS and ACRISIUS, (hence called *Abantiada*), who contended about the crown. Prætus got possession of it first. He had three daughters (*Proetides*), some say more, who having presumed to prefer themselves to Juno in point of beauty, were by her affected with such insanity that they imagined themselves to be cows, *Virg. Ecl.* vi. 48. They were cured by *Melampus*, -*ōdis*, the son of Amythaon, *Ovid. Met.* xv. 325.; *Stat. Theb.* iii. 453. by the application of Hellebore, from whom a species of that drug was called MELAMPIDIUM, *Plin.* xxv. 5. f. 21.

BELLEROPHON, v. -ontes, the son of *Glaucus*, and grandson of *Sisyphus*, *Pausan.* ii. 4. by *Eurymedē*, *Apollodor.* i. 9. 3. according to others, the son of Neptune and *Eurynome*, *Hygin.* 157. being obliged to fly from Corinth for the murder of *Bellerus* (whence his name, q. Βελληρυ φορευς, *Belleri interfector*), took refuge at the court of Prætus. The wife of Prætus, called *Antea* or *Stenobaa*, fell in love with Bellerophon; but finding him treat her advances with disdain, she accused him to her husband of attempts on her virtue. Prætus, unwilling to violate the laws of hospitality, sent him to *Iobates*, the king of Lycia, his wife's father, with a letter desiring him to put Bellerophon to death, and mentioning the cause; whence letters unfavourable to the bearer were called *Letters of Bellerophon*. Iobates did not himself chuse to slay Bellerophon, but sent him on various expeditions, in which he thought he must necessarily perish; first against the CHIMÆRA, a dreadful monster, which continually vomited flames, *Lucret.* v. 902.; *Serv. in Virg. Æn.* vi. 288. vii. 785.; *Horat. od.* ii. 17. 13. iv. 2. 16. and at that time laid waste the country of Lycia, having the head of a lion, the middle of a goat, and the tail

of a serpent or a dragon, *Ovid. Met. ix. 646.* Some give the Chimæra three heads, *Scholiast. in Horat. i. 27.; Palaephat. 29.;* so *Hygin. 57.* hence called TRIFORMIS, *Horat. i. 27. 24.* This monster Bellerophon slew, by the aid of a winged horse, called *Pegāsus*, which he received from Minerva, *Pausan. ii. 4.* hence he is called *tetricus domitor CHIMÆRÆ*, *Ovid. Trist. ii. 397.* He was next sent against the *Solymi*, and then against the *Amazons*, *Apollodor. ii. 3.* both of whom he conquered, *Homer. Il. vi. 155. &c.* Upon his return Iobates gave him his other daughter in marriage. Stenobæa, hearing of it, hanged herself, *Hygin. 57.* Bellerophon, elated with his success, tried to fly to heaven on Pegāsus; but the horse being stung by an insect (*æstrum*) sent by Jupiter, threw his rider, *Horat. od. iv. 11. 26.* who fell to the earth and broke his limbs, on the *Alëian* plains, *Ovid. in Ibide, 257.* in Cilicia, near the river *Pyrāmus*, *Strab. xii. 55.* where he wandered up and down during the rest of his life in sorrow and dejection, *Homer. Il. vi. 201.; Cic. Tusc. iii. 26.* Pegāsus, however, continued his flight towards heaven, and was placed among the constellations, *Hygin. poet. Astron. ii. 18.*

PEGĀSUS was so called from πηγῆ, a fountain, because produced near the springs of the ocean. He is said to have been the son of Neptune and the Gorgon Medūsa, *Hygin. Astron. ii. 18.* or to have sprung from the blood of the Gorgon when slain by Perseus, *Ovid. Met. iv. 785.; Strab. viii. 379.* hence called MEDUSÆUS EQUUS, *Ovid. Fast. v. 8.* and GORGONEUS CABALLUS, *Juvenal. iii. 118.* While drinking at the fountain *Pirène* in Corinth, he is said to have been caught by Bellerophon. By the stroke of his hoof against a rock he is said to have produced the fountain on mount Helicon called HIPPOCRÈNE, (*ἵππου κρηνη, equi fons,*) *Strab. ib.;* *Ovid. Fast. v. 7. Met. v. 256.* or FONS CABALLINUS, *Perf. Prol. 1.* hence the Muses are called PEGASIDES, *Ovid. ep. xv. 27.*

Bellerophon is said first to have taught the art of riding, *Plin. vii. 56.* hence he is celebrated for his skill in horsemanship, *Horat. iii. 12. 7.*

PRÆTUS, being attacked by his brother *Acrisius*, fled to his father-in-law *Iobates*. Supported by him, he soon returned with an army. A battle was fought with equal success, and the war terminated by a treaty. Prætus got *Tiryns* and the maritime towns; Acrisius retained *Argos* and the inland towns, *Pausan. ii. 25.; Apollodor. ii. 2.*

ACRISIUS

ACRISIUS had an only daughter, called DANÆ. Being forewarned by an oracle that he should be slain by his grandson, he confined Danæ in a strong brazen or iron tower*, under the strictest guard. But Jupiter procured admission to her, according to the fable, by converting himself into a shower of gold, and entering through the tiles, *Horat. od. iii. 16. 1.* Danæ having brought forth a male child, afterwards called PERSEUS, (*divite nimbo, i. e. aurco ortus, Lucan. ix. 659.*) was put into a chest with her son, and thrown into the sea. By the direction of Jupiter she was driven on the island Seriphus. Being taken up by fishermen, (Strabo says by Dictes, x. 487.; so Apollodorus, ii. 4. 1.), she was brought to Polydectes, the king of the island. There her son was educated by Dictys, the king's brother. When Perseus grew up, the king proposed marrying his mother; and upon her rejecting his proposal, he determined to use violence, *Strab. ib.* But being afraid of Perseus, and wishing to remove him out of the way, he sent him into Africa to fetch the head of the Gorgon Medusa, a female monster with snakes instead of hair, which turned every one that looked at her face into stone, *Ovid. Met. iv. fin.; Lucan. ix. 65. 2.; Serv. in Virg. Æn. vi. 289.* not doubting but he would perish in the attempt. But Perseus proved successful by the assistance of Minerva, *Pausan. ii. 21.* from whom he received a brazen shield, which reflected the image of objects, like a looking glass, *Lucan. ix. 669.* he also received various gifts from the other gods; from Vulcan, a scimitar of adamant; from Mercury, winged shoes, called *talaria*, and a helmet which rendered him invisible, &c. *Hygin. Poet. Astron. ii. 12.* Some say, that he received also a falchion or scimitar, or crooked sword (*HARPE*), from Mercury, *Apollodorus. ii. 4. 2.* who had slain with it the hundred-eyed Argus, *Lucan. ix. 664.; Ovid. Met. v. 69.* hence called *harpe Cyllenis*, *Ib. & Lucan. ib. 662.*

MEDUSA was the daughter of Phorcus by the nymph Ceto, whom Neptune having violated in the temple of Pallas, that goddess turned her hair into snakes, *Ovid. Ep. xix. 134. Met. iv. 800.* whence *Phorcynis, -idis*, is put for Medusa's head, *Id. Met. v. 230.*

* *Turris abenea, Horat. od. iii. 16. 1.; Ovid. Amor. ii. 19. 27. Thalamos saxo ferroque parennis, Ib. iii. 4. 2. (ferrata domus,) Propert. ii. 20. 12. (arato Danae circumdata muro,) Id. ii. 32. 59.* or in a subterraneous cavern lined with brass or iron, *Pausan. iii. 23. Sophocles. Antig. 935.* perhaps below the tower; guarded by watchful dogs; (*vigilum canum tristis excubias,*) *Horat. ib.*

After this Perseus went into *Æthiopia*, where he freed *Andromēda*, the daughter of *Cepheus*, king of that country, from a sea-monster, commonly called a whale, (*cetus* v. *cetus*;) to which she was exposed. Her mother *Cassiope*, v. *-peia*, or *Cassiopeia*, had provoked the sea-nymphs by preferring her own beauty to theirs; on which account *Neptune*, taking part in their quarrel, sent a deluge and a whale on the country. The oracle of *Jupiter Ammon* being consulted about the means of removing that calamity, ordered *Andromēda* to be exposed to the monster. This *Cepheus* was forced by his subjects to submit to; and bound his daughter with a chain to a rock. *Perseus*, who had fallen in love with her, slew the monster, and loosed *Andromeda*, *Ovid. Met.* iv. 663.—753. Some say that he turned the monster into stone by presenting the head of *Medusa*. *Perseus*, as a recompence, received *Andromeda* in marriage. *Phineus*, the brother of *Cepheus*, to whom she had been formerly betrothed, conspiring against the life of *Perseus*, was turned into stone, *Apollodor.* ii. 4. 3.; *Hygin.* 64. & *Astr.* ii. 11. & 12. with a great many of his companions, *Ovid. Met.* v. 1.—236.

Pliny says it was at *Joppe*, a maritime town in *Phœnicia*, that *Andromeda* was exposed, v. 31. f. 34.; so *Mela*, i. 11.; *Strabo*, xvi. 759. *Josephus* relates that part of her chains existed in his time, *de Bell. Jud.* iii. 29.

Perseus, upon his return to *Seriphus*, finding that *Polydectes* continued to molest his mother by his importunity, turned him into a stone by shewing to him the head of *Medusa*, together with a number of *Seriphians*, *Id.* x. 487. and placed *Dictys* on the throne, *Apollodor.* ii. 4. § 3. The most extravagant fables are recorded about the effects of this head; as the turning of *Atlas*, king of *Mauritania*, into a mountain, *Ovid. Met.* iv. 632.—662. &c. The winged horse *Pegasus* sprung from the blood of *Medusa*; and from the drops which fell from it as *Perseus* flew through the air over *Lybia*, sprung those serpents which have since infested that country, *Lucan.* ix. 696. &c.; *Ovid. Met.* iv. 617. According to agreement *Perseus* gave the Gorgon's head to *Minerva*, *Lucan.* ix. 666. who placed it in her *egis* or shield, *Ib.* 658.

After performing these and other exploits, *Perseus* returned to *Peloponnesus* with his wife and mother, to see his grandfather *Acrisius*. But *Acrisius*, still afraid of the oracle, had left *Argos* and gone to *Larissa* in *Thessaly*, the king of which, *Tes-tamias*, was about to celebrate funeral games in honour of his father. This having been published through the neighbouring states,

states, Perseus went thither to contend. Here he happened to kill *Acrisius*, who was present, without intention, by an accidental stroke of the *discus* or quoit, *Apollodor.* ii. 4. of which he is said to have been the inventor, *Pausan.* ii. 16. Hyginus makes this to have happened in Seriphus, at the funeral games of Polydectes; who, he says, c. 63. died a natural death; but agrees with the common account, c. 64. In short, all the incredible adventures of Perseus, although often alluded to by the poets, and therefore necessary to be known, are differently represented by different authors.

Unwilling to return to Argos after the death of his grandfather, Perseus exchanged his kingdom with his cousin Megapenthes, the son of Proetus, for that of Tiryns and the maritime towns.

Perseus afterwards built MYCENÆ, and made it the seat of his government, *Pausan.* *ibid.*; *Strab.* viii. 377.; *Apollodor.* *ib.* Perseus reigned here for several years. After his death he was translated into a constellation, *Hygin.* *Astr.* ii. 12. as likewise were Andromeda, Cepheus, and Cassiopeia, *ib.* 11.; *Cic. Nat. D.* ii. 43. hence *Pater Andromædes* is put for Cepheus, *Horat. od.* iii. 9. 17. Perseus is called ACRISIONIÄDES, from his grandfather Acrisius, *Ovid. Met.* v. 70. ABANTIÄDES, from Abas his great-grandfather, *ib.* iv. 673. and INACHIDES, from his great-great-grandfather Inachus, *ib.* 720. and *aurigena frater Palladis*, from the circumstances of his birth, *ib.* v. 250.

Perseus was succeeded by his son STHENËLUS, and he by EURYSTHEUS, both of whom also ruled over Argos, *Strab.* viii. 377.

The descendants of Perseus were called PERSIDÆ, *Thucyd.* i. 9. Perseus is called *Acrisioniädes*, as being the grandson of Acrisius, *Ovid. Met.* v. 69. *heros DANAËIUS*, *Ovid. Met.* v. 1. and ABANTIÄDES, as being the great-grandson of Abas, *Ovid. Met.* v. 138. iv. 767. which is joined as an epithet to Acrisius, *ib.* iv. 607. and also put for Bellerophon, *Id. Amor.* iii. 12. 24. From PERSES, the eldest son of Perseus by Andromeda, whom he left with Cepheus, the ancient kings of Persia are said to have been descended, *Apollodor.* ii. 4. 5.

Perseus was the grandfather of Hercules, both by the father's and mother's side; Electryon, the father of Alcmena, the mother of Hercules, and Alcæus, the father of Amphytryon, the supposed father of Hercules, being the sons of Perseus.

HERCULES.

HERCULES.

There are said to have been several heroes of the name of Hercules. Cicero recounts six, *Nat. D.* iii. 16.

The wife of Sthenelus was big with Eurystheus, and Alcmena with Hercules, at the same time. Jupiter ordained that whichever of the two children was born first, should rule over the other. By the influence of Juno, Eurystheus was born first, and two months before the time. Thus Hercules became subject to him. Hence the Twelve Labours, which Eurystheus (called STHENELÆIUS HOSTIS, sc. Herculis, *Ovid. ep.* ix. 25.) is said to have imposed upon him.

Juno, (called NOVERCA Herculis, *Ovid. ep.* ix. 8.) wishing to destroy this hero in his cradle, sent two snakes to kill him; but Hercules squeezed them to death with his hands, *Ovid. epist.* ix. 21.; *Plaut. Amphit.* v. 1. 55. This hatred of Juno followed Hercules through life. But her endeavours to crush him, only served to render him more illustrious, (*premendo sustulit*), *Ovid. ep.* ix. 11.

Hercules, when a young man, is said to have been accosted in a solitary place by *Virtue* and *Pleasure*, under female forms, who both tried by every argument to gain the preference in his affections. Hercules, after serious reflection, chose *Virtue*. This fable Socrates is said to have borrowed from the philosopher *Prodicus*, a native of the island Cos, *Xenophon. Memorabil.* ii. 21. whence Cicero calls it HERCULES PRODICUS, *Off.* i. 32. and XENOPHONTIUS, v. -TEUS, *Fam.* v. 12.

The twelve labours (*atbla, labores, certamina, v. premia*), imposed on Hercules by Eurystheus were, 1. He slew a large lion in the Nemæan wood, and afterwards wore his skin for a covering, *Virg. Æn.* viii. 295.; *Stat. Silv.* iv. 2. 50.; *Hygin.* 30.; *Apollodorus.* ii. 5.—2. He killed a water-snake (HYDRA *vel* EXCETRA) of immense size, in the lake Lerna; having seven heads, some say fifty, some an hundred; when one of the heads was cut off, others sprang up its place, *Serv. in Virg. Æn.* vi. 287. At last Hercules dispatched this monster by the application of fire, *Lactant. in Stat.* ii. 377. He dipped his arrows in its gall, which rendered the wounds they inflicted incurable:—3. He caught or slew the huge boar of Erymanthus, in Arcadia, *Ovid. ep.* ix. 87.—4. Also the brazen-footed stag or hind, on mount Mænalus.—5. He shot with his arrows, or drove away with the sound of timbrils, the birds called *Stymphalides*, which fed on human

human flesh, *Paus.* viii. 22.; *Strab.* viii. 371. — 6. He cleansed in one day the stables of *Augias* or *Augeas*, in which 3000 oxen had stood for many years without being cleaned, by turning the course of the river *Alphæus*, or, as others say, of the *Penæus*. — 7. He brought alive to *Mycenæ*, a wild bull, which laid waste the island of *Crete*; or, as others say, the bull of which *Pasiphaë* was enamoured, *Hygin.* 30.; *Diodor.* iv. 14. — 8. He slew *Diomedes*, king of *Thrace*, and his four horses or mares, which that tyrant fed on human flesh, (*qui dape pavit equas*,) *Ovid.* ep. ix. 67. & 89.; *Diodor.* iv. 15. — 9. He slew the three-bodied *Geryon* or *Geryones*, king of *Gades*, and carried off his cattle, *Ovid.* ep. ix. 91. — 10. He conquered the *AMAZONS*, female warriors who lived near the *Euxine* sea on the river *Thermōdon*, and took from their queen *Hippolytè* a beautiful girdle, *Hygin.* ib.; *Diodor.* iv. 16. — 11. He killed the dragon that kept the golden apples of the garden of the *Hesperides*, near mount *Atlas* in *Africa*; hence called *SORORES AFRE*, *Juvenal.* v. 152. and brought the apples to *Eurystheus*. — 12. He dragged the three-headed dog, *Cerberus*, from the infernal regions, *Ovid.* *Met.* vii. 410. ep. ix. 93.; *Virg.* *Æn.* vi. 396.

Hercules performed several other exploits (*parerga*) besides those called his Twelve Labours. He slew the giant *Antæus* in *Lybia*, the son of *Neptune* and *Terra*, who when tired, was always refreshed when he touched his mother earth; but Hercules perceiving this, killed him by raising him from the ground, and squeezing him to his breast, *Ovid.* ep. ix. 71 &c.; *Lucan.* iv. 590. &c.; *Juvenal.* iii. 89.

Hercules also slew the giants *Albion* and *Borgias*, in *Gallia Narbonensis*, *Mel.* ii. 5. and *Busiris*, the son of *Neptune*, and king of *Egypt*, who used to sacrifice his guests to his gods; hence called *illaudatus*, infamous, by *Virgil*, *G.* iii. 5. and his altars *immities*, cruel, *Stat. Theb.* xii. 154. He strangled the robber *Cacus*, who spit fire, *Serv. in Virg.* viii. 193.; *Liv.* i. 7. — He shot the eagle which devoured the heart of *Prometheus*. — He delivered *Hesione*, the daughter of *Laomedon*, king of *Troy*, from a whale to which she was exposed. This whale was sent to infect *Troy*, by *Neptune*, because *Laomedon* defrauded that god and *Apollo* of the hire which he promised them for assisting him to build the walls of that city, *Diodor.* iv. 42.; *Ovid.* *Met.* xi. 202. &c.; *Horat.* od. iii. 3. 21. to which *Virgil* alludes, *G.* i. 502.; So *Dido*, *Æn.* iv. 542. and the *Harpies*, in calling the *Trojans* *Laomedontiade*, *Ib.* iii. 248. Hercules and *Telamon*, in their way to *Colchis* with *Jason*, happening to come to *Troy*, slew the whale. When *Laomedon* refused to give

up to him Hesiōne, according to agreement, Hercules took Troy, slew Laomædon, bestowed the kingdom on his infant son *Podarces*, afterwards called *PRIAMUS*, from his being ransomed, (*πρὸ τοῦ πριαοῦ*.) and gave Hesiōne in marriage to *Tellamon*, king of Salamis, the first that mounted the wall; who had by her *Teucet* and *Ajax*, *Hygin.* 31. & 89.; *Serv. in Virg. Æn.* i. 623.; *Ovid. Met.* xi. 211.—217.

Hercules freed Theseus from the prison of *Aidoneus*, king of the *Molossi*, into which he had been thrown when he went with *Pirithous*, to carry off the wife or daughter of that king, *Ælian.* iv. 5. Some say that *Pirithous* was given up to be devoured by *Molossian* dogs. The circumstances of this story are thought to have given rise to the fable of these two heroes going down to hell to carry off *Proserpine*; see *Perizonius* on *Ælian.*

Hercules assisted *Jupiter* in his war against the giants, *Diodor.* iv. 15. and is represented as triumphing on this account, *Sil.* xvii. 654. At the desire of *Atlas* he is said to have supported heaven on his shoulders, *Albric.* 22.; *Ovid. ep.* ix. 17. & 58. Having over-run the greatest part of Africa and cleared it of wild beasts, he passed over into Spain; and having subdued it, he fixed two pillars or mountains, one on each side of the Straits, called *Abyla* and *Calpe*. Some say, that formerly the Atlantic and Mediterranean were disjoined; and that Hercules made a communication between them by digging through the Straits, *Diodor.* iv. 18.

Hercules subdued and extirpated the *Centaur*s, a people in Thessaly near mount *Pelion*, half men and half horses, *Ovid. ep.* ix. 99. said to have been produced by *Ixion*, a king of that country, on a cloud, *Cic. Nat. D.* iii. 20. hence called *NUBIGENÆ* et *BIMEMBRES*, *Virg. Æn.* viii. 293.

Hercules had several wives. His first was *MEGARA*, the daughter of *Creon*, king of *Thebes*. *Lycus*, the son of *Nep- tunc*, having offered violence to *Megara* in the absence of Hercules, was slain by that hero. But *Juno*, offended at this murder, rendered Hercules delirious; and in a fit of madness he slew both *Megara* and her sons, supposing them to be the children of *Eurystheus*, *Senec. Herc. fur.* He is said to have been afflicted with this insanity by *Juno*, for having refused to obey the commands of *Eurystheus*. When he recovered the use of his reason he consulted the oracle of *Apollo*, and was told that he must submit to the will of that prince for twelve years, according to the ordinance of *Jupiter*, *Apollodor.* ii. 4. 12. — *Hyginus* relates that Hercules, provoked because the oracle

oracle would not return any response, carried off the tripod, *Fab.* 32. A conflict ensued between Apollo and him concerning it, *Pausan.* iii. 21. but they were pacified by the other gods, *Id.* x. 13. Hercules however, on this account, was adjudged to serve OMPHĀLE, queen of Lydia, for three years, and was conducted thither by Mercury, *Hygin.* ih. By her he had a son, called LAMUS, *Ovid. ep.* ix. 54. hence she is called *Lydia conjux Amphitryoniāda*, *Stat. Theb.* x. 646. To please Omphāle, Hercules is represented as spinning among her hand-maids, while she covers herself in his lion's skin, takes up his club, and often strikes him with her sandals, for the awkward manner in which he held the distaff, *Terent. Eun.* v. 8. 3.; *Ovid. Fast.* ii. 305. &c. *ep.* ix. 57. & 73. &c.; *Propert.* iii. 11. 17. But others say that Hercules was reduced to this servitude for having slain *Iphitus*, the son of *Eurytus*, king of *Æchalia*, a town in Laconia. This *Eurytus* had a beautiful daughter, called *Idole*, (*Eurytis*, -idis, *Ovid. ep.* ix. 133.) whom he promised to give in marriage to the person who should vanquish him and his sons in shooting the arrow. Hercules did so; but *Eurytus*, notwithstanding, refused to give him his daughter, alledging as an excuse his apprehension lest she should share the fate of *Megāra*. On this account Hercules being a second time deprived of his reason, is said to have slain *Iphitus*, although he was the only person of the family that urged his father to fulfil his engagements, *Diodor.* iv. 31.; *Apollodor.* ii. 6.; *Homer. Odys.* xxi. *prope init.* But mythologists differ about this, as well as about other particulars concerning Hercules.

When *Nelus*, king of *Pylos*, would not perform to Hercules the usual expiatory ceremonies for this murder, *Apollodor.* ii. 6. or for that of *Megāra*, *Hygin.* 31. Hercules slew him and his sons, *Id.* except *Nestor*, who was then in *Troy*, *Id.* 10. *Ælian* says, that Hercules spared him, and gave him his father's kingdom, *iv.* 5. only, however, according to *Pausanias*, as a deposit or trust, *ii.* 18. *Ovid* makes *Nestor* speak of Hercules as an enemy, *Met.* xii. 548. &c.

The most noted wife of Hercules was *DEJANIRA*, the daughter of *OENEUS*, king of *Calydon* in *Ætolia*, whence she is called *CALYDŌNIS*, -idis, *Ovid. Met.* ix. 112. Among her numerous suitors was *ACHELŌUS*, the son of *Oceānus* and *Terra*, or *Tethys*, god of the river of that name, who fought with Hercules on her account, *Pausan.* iii. 18. vi. 19. Being inferior in the contest, he changed himself first into a snake; and then into a bull. Hercules broke off one of his horns;

hence Achelous is said to be *Herculeā turpatus gymnade* (i. e. *exercitio*) *vultus Amnis*, Stat. Theb. iv. 106. which the *Naiādes* or river nymphs filled with apples and flowers, and consecrated it to the goddesses of plenty, *Ovid. Met.* ix. 88. hence called *CORNUCOPIA*, *v. -IA*, in one word or two. But *Ovid*, in another place, makes this the horn which fell from the goat *Amalthea*, *Fast.* v. 119. &c. *Strabo* explains this fable by observing, that *Hercules*, to gratify his father-in-law, confined the river within its banks by mounds, and cutting canals, and thus produced plenty in the country, *x. p.* 459.; so *Diodorus*, iv. 35.

Hercules being once on a journey with *Dejanira*, was stopt by the river *Evenus*, then swollen with rain. The centaur *NESSUS* accosted him, anxious about his wife, and offered to convey her safe to the opposite bank. *Hercules* entrusted her to his charge, and followed himself by swimming. But when he reached the opposite bank, he was alarmed by the cries of his wife, whom *Nessus* attempted to carry off. *Hercules* shot an arrow, and mortally wounded him. *Nessus*, expiring, gave *Dejanira* his tunic, besmeared with blood and infected with poison, telling her it had the power of reclaiming a husband from unlawful amours, *Ovid. ib.* 100.—133. *ep.* ix. 141. & 161. *Diodorus* ascribes this virtue to a philtre which *Nessus* gave her, iv. 36.

Some time after *Hercules*, to revenge himself on *Eurytus* for refusing him his daughter *Iole*, took *Æchalia* by storm, killed *Eurytus* with his sons, and carried off *Iole*. She accompanied him to mount *Oeta*, where he was going to offer a solemn sacrifice to *Jupiter*. Having failed to provide a proper dress for that service, he dispatched his servant *Lichas* to ask one from *Dejanira*. She, in a fit of jealousy, sent the poisoned robe which she had received from *Nessus*. *Hercules* having put it on, was instantly seized with an incurable disease. The tunic stuck to his skin so that it was impossible to pull it off. At last, unable to endure the racking pain which consumed him, *Stat. Theb.* xi. 234. he caused a funeral pile to be erected; and spreading over it the skin of the *Nemæan lion*, he laid himself upon it as on a couch, leaning his head on his club, and then ordered the pile to be set on fire. *Philoctetes*, the son of *Pæan*, (*Pæanides*,) is said to have performed for him this last service, for which *Hercules* presented him with his bow and arrows, *Hygin.* 36.; *Ovid. Met.* ix. 136.—238.; *Cic. Tusc.* ii. 7. & 8.; *Diodor.* iv. 38.

Hercules after his death was worshipped as a god; and *Juno*, dropping her hatred against him, gave him to wife her daughter

daughter **HEBE**, the goddess of youth, *Ovid. Fast.* vi. 65. *Dejanira*, from grief for what she had done, slew herself, *Hygin.* 36. & 243.

Hercules left, by his different wives, a great many children *. The most distinguished was **HILLUS**, his eldest son by *Dejanira*, who married *Iöle*, *Ovid. Met.* ix. 279.

After the death of Hercules, his descendants, called **HERACLIDÆ**, were obliged by *Eurystheus*, to leave *Peloponnesus*, *Pausan.* i. 32. They found refuge at Athens, and with the assistance of the Athenians attempted to regain their native country. *Eurystheus*, having marched against them, was slain in battle, *Strab.* viii. 377. or in flying from it, by *Hyllus*, who cut off his head, and presented it to *Alcmæna*, the mother of Hercules, *Apollodor.* ii. 8. 1. The *Heraclidæ*, however, did not effect their purpose: For **ATREUS**, the son of *Pelops*, and uncle to *Eurystheus* by the mother's side, to whom *Eurystheus* left the charge of the kingdom in his absence, succeeded.

PELOPS.

PELOPS, the father of *Atreus*, came from *Phrygia* in *Asia*, *Strab.* vii. 321. viii. 365. and having by his wealth gained power among the indigent inhabitants, gave his name (*Peloponnesus*), to the country †, *Id.* & *Thucyd.* i. 9.

He is said in *Herodotus* to have conquered it, vii. 8. & 11. His father **TANTALUS** was king of *Phrygia*; and *Strabo* ascribes their wealth to the rich mines in that country ‡, xiv. 680.

Pelops,

* *Apollodorus*, who relates at great length the exploits of Hercules, ii. 4. 9. — 8. 1. recounts the names of his children, *Id.* 7. 8. Some particulars recorded of him in this respect are as incredible as his other feats. *Thestius* or *Thestius*, the son of *Erechtheus*, the king of *Thestia*, had fifty daughters, (called *Thestrantia turba*, as it is thought, from a town in *Attica*, *Ovid. ep.* ix. 51.) all of whom are said to have had sons by Hercules, *Diodor.* iv. 29.; *Pausan.* ix. 26. & 27.; *Apollodor.* ii. 7. 6. & 8. (und nocte geniti, *Stat. Sylv.* iii. 1. 42. quingua-ginta noctibus, ut *Apollodorus* ait, iv. 4. 10. These when they grew up, headed by *Iolaus*, settled a colony in *Sardinia*, *Diodor.* *Id.*

† Hence *Pelopia regna*, *Peloponnesus*, *Stat. Theb.* i. 117. *Pelopæa phalanx*, a band of *Argives*, *Id.* ii. 471. *Pelopæia mania*, *Argos* or *Mycenæ*, *Virg. Æn.* ii. 193. *Pelopida*, -orum, the descendants of *Pelops*, on account of the crimes of *Atreus* and *Thyestes*, put for any tyrants, *Cic. Fam.* vii. 28. *Att.* xv. 11.

‡ **TANTALUS** is said by the poets to have been the son of *Jupiter*, and the only person admitted to feast with the gods, *Ovid. Met.* vi. 172.; so *Hygin.* 82.; *Diodor.* iv. 74. From his insolence, on account of this or of his riches, he is called *Superbus*, proud, *Horat.* od. ii. 18. 37. Having divulged the secrets of the gods, *Hygin.* & *Dionys.* *Id.* whence he is called **FALLAX**, *Stat. Theb.* i. 247. *INVIDUS*, *Horat.* *epod.* 18. 13. and **CARRULUS**, *Ovid. art. am.* ii. 606. See

Pelops married HIPPODAMIA, v. *Amè*, the only daughter of OENOMAUS, king of Pisa in Elis. This prince being advised by the oracle to beware of a son-in-law, that he might prevent the marriage of his daughter, proposed to give her to no one but the person who should vanquish him in a chariot-race; but stipulated, that if the suitor was defeated he should lose his life. The course was from Pisa to the isthmus of Corinth. Oenomaus had very fleet horses, said to have been produced from the winds; and thus he conquered and slew thirteen suitors; hence he is called *Pisæus fœder metuendus habenis*, Stat. Theb. ii. 166. At last Pelops, having bribed Myrtilus, the king's charioteer, to give his master an insufficient chariot, which might break down in the course, gained the victory. The king perished in consequence of the fall: Diodorus says that he slew himself, iv. 73. Thus Pelops obtained Hippodamia and the kingdom of Pisa. Myrtilus, claiming his reward too importunately, was thrown headlong into the sea, called afterwards from him MARE MYRTOUM, *Id. & Hygin. 84.; Serv. in Virg. G. iii. 6.; Scholiast. in Horat. od. i. 1. 14.; Ovid. in Ibide, 369.* Atreus and Thyestes were the sons of Pelops and Hippodamia.

In the beginning of the reign of Atreus the *Heraclide*, under Hyllus, made a second attempt to recover the possessions of their ancestors. Hyllus proposed to the Peloponnesians to determine the matter by single combat with any champion they should choose. This proposal being accepted, it was agreed, that if Hyllus was successful, the Heraclidæ should obtain what belonged to their fathers; but if he was vanquished, they should retire and not seek to return, for one hundred

also *Met. vi. 213.* he was punished in the infernal regions, *Dionysf. & Hygin. Ibid.* But the punishment of Tantalus is commonly ascribed to a different cause. Having invited the gods to an entertainment, in order to try their divinity, he slew his son Pelops, and caused him to be dressed and set before them. They all abstained from the horrid food, except Ceres, who ate one of the shoulders. Jupiter restored the boy to life, and Ceres gave him an ivory shoulder for that which she had eaten, *Serv. in Virg. G. iii. 7.; Hygin. 83.; LaSant in Theb. i. 230. iv. 591.; Ovid. Met. vi. 405. &c.* whence Pelops is called TANTALIDES EBURNUS; *Ovid. Trist. ii. 385.* For this crime Tantalus was punished in the infernal regions with perpetual thirst, which he could not quench, although he stood up to the chin in water, *Hom. Odys. xi. Cie. Tusc. i. 5.* the stream always flying from his lips, while he strove to catch it, *Horat. Sat. i. 1. 68.* he was also tortured with constant hunger, although the most delicious fruits were hanging on a tree within his reach; but when he attempted to seize them, a blast of wind drove them from him, *Hom. Ib. Tibi, Tantale, nulla Deprenduntur aqua; qua imminet, effugit arbor*, *Ovid. Met. iv. 458.* Some also represent a stone as every moment threatening to fall upon him, *Cie. Tusc. Q. iv. 16.* according to Horace this fable represents the condition of a miser, *Id. 70.*

years.

years. *Ecbēmus*, king of Tēgēa, was the champion fixed on. He slew Hyllus; and the Heratlidæ, according to agreement, departed, *Herodot.* ix. 26.; *Pausan.* i. 41.

THYESTES is said to have had children by *Ærōpa*, the wife of Atreus, *Ovid. Trist.* ii. 391. hence called *fraternus ADULTER*, *Stat. Silv.* v. 1. 38. In revenge for which Atreus first banished him, and then pretending a reconciliation, recalled him; and having ordered these children to be slain, caused them to be served up to Thyestes their father at an entertainment; and whilst he was eating, made the arms and heads of the boys to be brought in to him. The Sun is reported to have turned away his chariot, or to have hid his face, that he might not see such execrable wickedness, *Hygin.* 88.; *Serv. in Virg. Æn.* i. 572.; *Horat. Art. P.* 186. or to have returned to the east, the place of his rising, *Lutan.* i. 543. whence *Mycēnæ* is said to have been darkened by the absence of the sun, (*caligantes abrupto sole*,) *Stat. Theb.* i. 325. Atreus was assassinated by *Ægisthus*, the son of Thyestes by *Pelopēa*, his own daughter, *Hygin. ib.*; *Apollodor.* iii. 10.; *Pausan.* ix. 40. *Ægisthus* placed Thyestes on the throne; but he was soon expelled by Agamemnon and Menelaus, the sons of Atreus, and banished to the island of *Cythera*, where he died, *Ibid.*

AGAMEMNON succeeded to the throne of *Mycēnæ*, and Menelaus obtained the kingdom of Sparta or Lacedæmon*.

Agamemnon was one of the most powerful princes of his time, particularly by sea; and on this account was chosen commander in chief of the Greeks in their expedition against Troy. His dominions, therefore, as *Thucydides* observes,

* They are both called *ATRIDÆ*; *Virg. Æn.* i. 458. ii. 104. 415. & 500. viii. 130. ix. 138.; *Horat.* *ed.* i. 10. 13.; *ATRIDES MINOR ET MAJOR*, *Ovid. Met.* xii. 623.; *Art. am.* iii. 11. But when *Atrides* is put by itself, it stands for Agamemnon, *Horat. ed.* ii. 4. 7.; *Ep.* i. 2. 12.; *Ovid. Met.* xiii. 655. it is joined to Menelaus as an epithet, *Virg. Æn.* xi. 262.

Agamemnon and Menelaus are said to have been the sons, not of Atreus, but of *Plisthēnes*, his brother; whence *Plisthēnius torus*, the couch of Agamemnon, *Ovid. art. am.* 778. But as *Plisthēnes* died young, and Atreus undertook the charge of educating his children; hence Agamemnon and Menelaus came to be accounted the sons of Atreus; *Diogen. Cretensis*, i. *init.* *Quintilian* mentions one *Plisthēnes*, infamous for his effeminacy, *lib.* 7. 19. but it is conjectured we should here read *Clisthēnes*, the name of a person of this character, ridiculed by *Aristophānes*.

Agamemnon is called, from his great-grandfather *Tantalus*, *TANTALIDÆ*, *Ovid. ep.* viii. 45. xii. 616. So *Hermione*, the daughter of Menelaus and Helen, calls herself and her mother his daughters or descendants, (*TANTALIDÆ*, -*dum*), *ib.* 66.

must have been more extensive than the insignificant city of Mycēnæ or its territory. He furnished a greater number of ships than any other leader; and is said by Homer, *Il.* ii. 594. to have ruled over many islands and all Argos, which he could not have done without a considerable naval force*, *Thucyd.* i. 9.

Agamemnon married CLYTEMNÆSTRA, the daughter of Tyndarus, (TYNDARIS, -idis, Ovid. *Trist.* ii. 396.) king of Sparta, and sister of Helēna. He had by her several children, of whom the most noted were, *Iphigenia* and *Orestes*.

When the Grecian fleet, about to sail for Troy, was detained by contrary winds, owing, as was supposed, to the wrath of Diana, whom Agamemnon had offended by killing one of her favourite deer, Calchas, the soothsayer, being consulted, declared, that to appease the goddess, Iphigenia, the daughter of Agamemnon, must be sacrificed. The king at first was fired with indignation at the proposal, but at last yielded to the representations of Ulysses; who being sent to Mycēnæ, brought the virgin from her mother, under pretext that she was to be married to Achilles. She was led to the altar as a victim, and just about to be sacrificed, when she suddenly disappeared, and a stag was found in her place. Diana taking pity on her, spread a mist over the eyes of those who were present, and conveyed her in a cloud to the country of *Taurica*, now *Crim Tartary*, where she became priestess of the temple of that goddess, *Pausan.* ix. 19.; *Hygin.* 98.; *Serv. in Virg. Æn.* ii. 116.; *Ovid. Met.* xii. 30. &c. *Pont.* iii. 2. 61. But Virgil says that she was actually sacrificed, *Ib.*; so Lucretius, i. 85.

After the taking of Lyrnessus, in the division of the spoil, CHRYSEIS, the daughter of Chryses, the priest of Apollo,

* The number of ships sent against Troy was one thousand two hundred; (Strabo says one thousand, xlii. 594. Homer, one thousand two hundred and eighty six, *Il.* ii. Virgil, one thousand, *Æn.* ii. 197. so Propertius, ii. 26. 38. Seneca, *Troad.* 709. and others: See *Hygin.* 97.) but they were nothing but small open vessels without decks, (ὡς αὐτὰ πλοῖα καταπράκτα ἰχθυοῖς,) carrying only a few men; the largest one hundred and twenty, and the smallest fifty. The Scholiast on Thucydides, computing at a medium, that is eighty-five to each, makes the whole number on board the fleet amount to one hundred and two thousand men: All these served both as mariners and bow-men. *Ib.* 10. This fleet, assembled at Aulis, a city of Bœotia on the Euripus, is said first to have recognised its own strength, (*Tum primum Græcia vires contemplata suas*.) Stat. *Achill.* i. 456. Such a force, one should think, might have reduced Troy in a shorter time than ten years. But the whole could not remain for any considerable time at once before the city. The want of provisions obliged them to send parties to pillage different places, and even to cultivate the Chersonesus. *Ib.*

fell to the share of Agamemnon. Chryses came to the Grecian camp with a sum of money to ransom his daughter. But Agamemnon, being fond of her, would not give her up. Upon which Chryses prayed to Apollo for assistance, who sent a plague among the Greeks. On this account Agamemnon was obliged by the Grecian leaders, and chiefly by Achilles, to restore Chryseïs. But in revenge he took from Achilles his mistress Briseïs. Provoked at this, Achilles shut himself up in his tent, and refused to take any further concern in the war. The Greeks, deprived of his assistance, sustained many dreadful defeats from Hector and the Trojans. At last, however, from resentment on account of the death of his friend Patroclus, and after the restitution of Briseïs, he was again prevailed on to go out to battle, and slew Hector. This forms the principal subject of the Iliad of Homer.

After the taking of Troy, in the division of the captives, CASSANDRA, one of the daughters of Priam, fell to the lot of Agamemnon, who was greatly enamoured of her. Cassandra had obtained of Apollo the gift of prophecy*; but upon her refusal to gratify his desires, the god ordained that her predictions should never be believed, *Serv. in Virg. Æn. ii. 247.; Hygin. 93.* She warned Agamemnon not to return to Mycenæ; but he, slighting her advice, was, upon his arrival in his native city, murdered by his wife *Clytemnestra*, and her paramour *Ægisthus*, together with Cassandra and others, *Pausan. ii. 16.* Orestes was saved by his sister *Electra*, who conveyed him to *Strophius*, king of Phocis, to whom *Astyochea*, the sister of Agamemnon, was married, *Hygin. 117.; Virg. Æn. xi. 265.* Here he formed the most intimate friendship with *PYLADES*, the son of *Strophius*, *Hygin. 119.*

After the death of Agamemnon, ÆGISTHUS reigned for several years. Orestes, desirous of revenging the death of his father, after concerting measures with Pylades, came to Mycenæ under the disguise of a stranger, and told Clytemnestra that Orestes was dead. Soon after Pylades arrived, bringing with him an urn, in which he said the ashes of Orestes were contained. Ægisthus, overjoyed, gave the two friends an hospitable reception. But they, having found a favourable opportunity, slew him together with Clytemnestra. After this the furies of his mother are said to have agitated the breast of Orestes, *Virg. Æn. iii. 331.* whence he became distracted, (INSANUS)

* Hence called MÊNAS, -âdis (i. e. *furorē correpto*, a *μαῖνισθαι*, *furere*.) *Ovid. Amor. i. 9. 37.* and PHOEBAS, -âdis, i. e. *fasidica*, *nomine Phœbi plena*, *Id. Trist. ii. 400.*

Ovid. Pont. ii. 3. 45. and, whilst in that state, Pylades always attended him *, *Id.* He was banished from Mycenæ; and having gone to Delphi to consult the oracle about the termination of his sorrows, he was directed to go to *Taurica*, then governed by king *Theas*, and bring the statue of Diana from thence to Argos. It was the custom in that country to sacrifice all strangers on the altar of Diana. Iphigenia was then the priestess of her temple. When Orestes and Pylades were brought to Iphigenia to be sacrificed, she, perceiving them to be Greeks, offered to spare the life of one of them, provided he would convey a letter from her to Greece. The contest between them, which of them should die, being often exhibited on the stage, (*Cic. Fin. ii. 24. Amic. 7. scenis agitatus ORESTES*) *Virg. Æn. iv. 471.* gave occasion to the expression, PYLADÆA AMICITIA, for true friendship; *Cic. Fin. ii. 26.* At last Pylades yielded to Orestes, and agreed to carry the letter, which he found to be addressed to Orestes. This produced a discovery. Iphigenia contrived to carry off the statue of Diana, and accompanied her brother and his friend into Greece, *Ovid. Pont. iii. 2. 63. —100.; Hygin. 120.*

Orestes reigned at Argos for many years, and lived to a great age. He is said to have been buried at Tegea, where his bones were found many years after, in a coffin seven cubits long †, *Herodot. i. 67. & 68.*

Orestes married Hermione, the daughter of Menelaus and Helen, having slain *Pyrrhus* or *Neoptolemus*, the son of Achilles, to whom she had been given in his absence, *Virg. Æn. iii. 332.; Ovid. ep. 8.* By this marriage he became possessed likewise of the kingdom of Sparta, *Pausan. ii. 18.* He gave his sister ELECTRA in marriage to his friend PYLADÆS, *Pausan. ii. 16.*

Orestes was succeeded by TISAMANES or *Tisamēnus*, his son by *Hermione*. In his reign the descendants of Hercules, (*Heracleidæ*) under TEMENUS and CRESPHONTES, assisted by the Dorians, invaded Peloponnēsus, made themselves masters of the greatest part of the country, and expelled the family of Pelops from Argos and Sparta; the descendants of Nestor from Messenia, also Alcmaeon, the sons of Pean and Pisistratus, *Pausan. ii. 18.* about eighty years after the taking of Troy,

* Orestes is said to have been acquitted of the crime of his mother's murder by the court of the Areopagus at Athens; or, according to Cicero, by the judgment of Minerva, *Cic. Mil. 3.*

† This Pliny mentions as a proof that men anciently were taller than in his time. He however speaks of one *Gabbara*, an Arabian, in the time of Claudius, that was nine feet nine inches high; and of two others under Augustus half a foot taller, *vii. 16.*

Thucyd. i. 12. Tisamēnes, being expelled from Argos, settled in Achaia, *Pausan.* *ib.* & vii. 1.; *Strab.* viii. 383. The families of *Paan* and *Alemaon* retired to Athens, where they afterwards became conspicuous, *Pausan.* *ib.*

Tisamēnes is said by Polybius to have been banished from Sparta, ii. 41.; by Pausanias, from both Argos and Sparta, for he was king of both, ii. 18.

The ACHÆANS, who supported Tisamēnes, were originally from Phthiōtis in Thessaly, *Strab.* *ib.* They were named from Archander and Architēles the sons of Achæus, who came to Argos, from that country, in the reign of Danaus, and to whom that king gave two of his daughters in marriage. From these two sons of Achæus, both the Lacedæmonians and people of Argos (*Argivi*) were called ACHÆI: The name of DANAI properly belonged only to the Argives, *Pausan.* vii. 1.; *Strab.* *ib.*

The Achæans being expelled from Sparta and Argos by the *Heraclidae*, were received by the *Iōnes*, who then possessed the country along the south of the Corinthian gulf. These derived their name from ION, the son of *Xuthus*, who came from Athens, and having married *Helice* the daughter of *Selinus*, the king of that country, built a city, and called it after the name of his wife, *Pausan.* *ib.* From him the country was called *Ionis* instead of *Ægiæleia*, the name which it formerly had from *Ægiælus*, the first king of Sicyon, *ib.*

The Achæans and Ionians having afterwards differed about choosing *Tisamēnus* as their joint king, a battle was fought, in which Tisamēnus fell. He was buried at *Helice*, whence afterwards the Lacedæmonians, by the order of the Delphic oracle, removed his bones to Sparta, where his sepulchre was standing in the time of Pausanias, *Id.* The *Iōnes*, however, were defeated, and forced to retire from that country. They first went into Attica, where they were kindly received by *Melanthus*, king of the Athenians, *ib.* From thence they went with *Nileus* and the other sons of *Codrus* into Asia Minor, and possessed that part of the country afterwards called IONIA, *Pausan.* vii. 2. where they founded twelve cities, in imitation of the number which they had occupied in Peloponnesus, *Herodot.* i. 145.

The descendants of Tisamēnes reigned in Achaia for several generations to the time of OGYGES, *Strab.* viii. 384. or, as Polybius calls him, GYGES, *ib.* after whom royalty was abolished, and a popular government established, which existed for many ages, under the name of the ACHÆAN REPUBLIC, consisting of twelve cities, *ib.* till it was finally extinguished

extinguished by the Romans after the destruction of Corinth, *Polyb.* ii. 41. iv. 1. *et in legation.* 144.

After the conquest of the *Heraclidæ*, MYCENÆ gradually sunk in its importance, being usually subject to Argos*. After the Persian war, the people of Argos and Tegea, through envy, destroyed the city of Mycenæ, *Strab.* viii. 372.; *Pausan.* ii. 16. so that Strabo says the least vestige of it did not remain in his time, *Ibid.*; but Pausanias mentions several, *Ib.* Polybius speaks of Mycenæ as existing in his time, *Excerpt.* xvi.; and Thucydides only says, that its insignificant appearance in his time was not a proper reason for discrediting its former power, i. 10. for he observes, that if Lacedæmon were left desolate, it would appear, from the meanness of its edifices, to have been a place of much less importance than it really was; but that if the same thing should happen to Athens, from the magnificence of its public buildings, quite the reverse would be the case, *Ib.*

Argos and Mycenæ, from their vicinity, are sometimes put by the poets the one for the other; thus by Euripides in his *Iphigenia* and *Orestes*, *Strab.* viii. 377.

TEMENUS was the first of the descendants of Hercules that reigned over Argos and Sparta. His son CISUS succeeded. The Argives, who, as Pausanias observes, were always fond of liberty, left nothing to him and his posterity but the mere name of King, ii. 19.

* III. FABULOUS HISTORY of LACEDÆMON.

THE first king of Lacedæmon is said to have been LEX, from whom the inhabitants were called *Lelæges*. His grandson EURŌTAS gave name to the river which runs past the city, having made a canal for draining its stagnating waters. Having no male offspring, he left the kingdom to LACEDÆMON, whose mother was called *Taygêta*, and from her a neighbouring mountain was named *Taygêtus*. Lacedæmon married SPARTA, the daughter of Eurotas, after whom

* In the war against the Persians, it was the only city in Argolis that sent assistance to the Lacedæmonians. On this account the people of Argos and Tegea laid siege to Mycenæ, at a time when the Lacedæmonians, from domestic distress, could not afford it relief; and having taken the city, levelled it with the ground, *Diodor.* xi. 65.

he called the city, and gave his own name to the country. But this distinction was not observed. His son AMYCLAS built the town AMYCLÆ. Here the tomb of his youngest son HYACINTHUS, (*Amyclides*, Ovid. Met. x. 162.) a youth remarkable for his beauty, was standing in the time of Pausanias *, iii. 1.

We know little about the first kings of Sparta or Lacedæmon, but their names. The most famous was TYNDARUS or *Tyndæreus*, the son of *Oebælus*, who was placed on the throne by Hercules. He married LEDA, the daughter of *Thestius*, with whom, while pregnant, Jupiter is said to have had commerce under the form of a swan, Ovid. ep. viii. 67. whence she is fabled to have laid two eggs; from the one of which were produced Pollux and *Helæna* to Jupiter; and from the other, *Castor* and *Clytemnestra* to Tyndarus, Hygin. 77. & 78. The two former were supposed to be immortal, and the two latter mortal, Serv. in Virg. Æn. ii. 601. vi. 121.; Hygin. 80. Horace makes both Castor and Pollux to spring from the same egg †, Sat. ii. 1. 26.

CASTOR and POLLUX were distinguished for many exploits. They accompanied Jason in the Argonautic expedition, Pausan. iii. 24. Having landed in *Bithynia*, afterwards called *Bebrycia*, from a nation in Thrace that settled there, Strab. xii. 541. Pollux conquered and slew *Amÿcus*, the son of Neptune, and king of that country, in the combat of the *cestus*, to which Amÿcus used to challenge all strangers, Serv. in

* This boy was the favourite of Apollo, and being killed by an accidental stroke of the *discus* or quoit, was by that god changed into a flower, which still bears his name, having two letters, A I, inscribed on it, expressive of Apollo's grief. The Spartans instituted a festival in memory of this youth, called HYACINTHIA, Ovid Met. x. 162.—220.; Pausan. iii. 10, & 19.; Plin. xxi. 11. Hyacinthus is called from his country, *Tænārides*, Ovid. Ib. 183, and *Oebæalides*, Ib. 196.

† Castor and Pollux are from Tyndærus called TYNDARIDÆ. Ovid. Met. viii. 301.; and OEBALIDÆ, from their grandfather, Ovid. Fast. v. 705.; Stat. Theb. v. 438. also Pueri LEDÆ, Horat. od. i. 12. 25.; and Dioscuri, i. e. the children of Jupiter, Cic. Nat. D. iii. 21. Sometimes CASTORES, Plin. vii. 22. Pollux is also called POLLUCES, Plaut. Bacch. iv. 8. 53. and both Castor and Pollux, GEMINUS POLLUX, Horat. od. iii. 29. ult. So *Helæna* was called TYNDARIS-*idis*, Virg. Æn. ii. 601. From *Oebælus*, the father of Tyndærus, the country of Laconia was called OEBALIA, Stat. Achill. i. 20. So *Tarentum*, because peopled by a colony from Lacedæmon, Virg. G. iv. 125. *Matres Oebalæ* or *Oebalides*, denotes Sabine or Roman matrons, because some Lacedæmonians are supposed to have settled in that country, Ovid. Fast. iii. 230. *Oebælis purpura*, i. e. *Laconica*, Stat. Silv. i. 2. 151. OEBALIA PELLEX, Helen, Ovid. rem. amor. 358. called also TÆNARIA MARITA, Ovid. ep. xiii. 45.; TÆNARIS SOROR, Ib. viii. 72. and Titus Tatius, king of the Sabines, OEBALIUS, Ib. i. 260. So Hyacinthus is called *Tanarides*, -*de*, from cape Tænarus, and *Oebalides*, Ovid. Met. x. 182. & 196.

Virg. Æn. v. 373.; *Val. Flacc.* iv. 166. &c. whence Pollux came to be esteemed the god of boxing and wrestling, *Ib. & Stat. Silv.* iv. 2. 48. — Castor distinguished himself by his skill in managing horses; hence he was worshipped as the patron of riders, *Ovid. Fast.* v. 700. *Met.* viii. 301. *Am.* iii. 2. 54. But this skill in horsemanship is also sometimes ascribed to Pollux, *Virg. G.* iii. 89. called by Virgil AMYCLÆUS; and by *Ovid, Ep.* viii. 71. from *Amycla*, a town twenty stadia, or two miles and a half, from Lacedæmon, *Polyb.* v. 19. where these two brothers were brought up; hence the town is called *Ledæa Amycla*, *Stat. Theb.* vii. 163.; *Sil.* ii. 434. — They carried off from Colchis the statue of Mars, *Pausan.* iii. 19. In a storm, while they were praying to the gods for assistance, two flames appeared to play about their heads, *Diodor.* iv. 43.; *Hygin.* 14. and soon after there was a calm: whence they came to be considered as the gods of mariners; and these flames (*ignes fatui*), which frequently appear at sea in warm countries, were ascribed to Castor and Pollux, and called *HELENA*, *Plin.* ii. 37. If double, they were esteemed an omen of good weather, *Ib.* and the contrary if single; which is still the case. This appearance Horace is supposed by some to call *ALBA STELLA*, *od.* i. 12. 27. but it is more proper here to take *stella* for *stella*, literally two bright stars in *Gemini*, called *Castor* and *Pollux*, or *Fratres Helena*, much attended to by mariners; thus, *Od.* i. 3. 2. iv. 8. 31.; *Ovid. Fast.* v. 720.

The conduct of Castor and Pollux to LYNCEUS and *Idas*, cannot be ranked among those great actions by which Horace says they merited divine honours after death, *ep.* ii. 1. 5. *od.* iv. 5. 35. & 8. 31. — LYNCEUS and IDAS were natives of Messenia, who also went with Jason in the expedition to Colchis, *Hygin.* 14. They were the sons of Aphareus, king of Messenia, who was born of the same mother with Tyndæreus, *Pausan.* iii. 1. or according to Hyginus, the sons of Aphareus and *Arëna*, the daughter of *Oebælus*; so that in either case they were cousin-germans to Castor and Pollux.

LYNCEUS was so remarkable for his quickness of sight, that he is said to have seen things concealed below ground, as it is supposed, from his first having discovered mines, *Hygin.* 14. and to have penetrated with his eyes to the infernal regions, *Valer. Flacc. Arg.* i. 464. whence any person remarkable for quickness of sight was called LYNCEUS, *Horat. Sat.* i. 2. 90. *Ep.* i. 1. 28.; *Cic. Fam.* ix. 2. as one Strabo, who is reported to have seen at the distance of one hundred and thirty-five miles, and to have discerned from Lilybæum the Carthagini-

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an fleet coming out of the port of Carthage, so as to count the number of ships, *Plin.* vii. 21.; *Val. Max.* i. 8. *ext.* 14.

Castor and Pollux, falling in love with the brides of *Lynceus* and *Idas*, the daughters of *Leucippus*, (*LEUCIPPIDES*, *Ovid.* *ep.* xvi. 327.) carried them off by force. *Lynceus*, endeavouring to recover his mistress, was slain by *Castor*, who in his turn was killed by *Idas*. *Pollux*, in revenge, slew *Idas*, *Hygin.* 80.; but *Ovid* represents this matter differently, *Fast.* v. 699. &c. — *Pausanias* says, that this contest was about some cattle; and that after the death of *Lynceus* and *Idas* the government of *Messenia* fell to *Nestor*, the son of *Neleus*, *iv.* 3.

Pollux obtained leave from *Jupiter* to share his immortality with his brother, and to live and die for a day alternately, *Homér. Odyss.* xi. 302. &c. hence said by *Virgil* *fratrem alterna morte redemisse*, *Æn.* vi. 121. and to pass one day in heaven and another alternately in the infernal regions, *Sil.* ix. 295. xiii. 805.; *Pindar. Nem. Od.* x. *stroph.* 4. so *Pluto* speaks of retaining both, *Stat. Theb.* viii. 50. The foundation of this fable was, that *Castor* and *Pollux* were supposed to have been converted into the constellation called *GEMINI*, or *The Twins*, *Hygin. Astron.* ii. 22. also *secunda sidera LEDÆ*, *Ovid. Amor.* ii. 11. 29. in which are two bright stars, one in the head of each, which never rise or set together; but when one of them sinks below the horizon, the other is above it, and the contrary, *Ovid. ib.*

HELENA was reckoned the most beautiful woman of her time. When very young she was carried off by *Theseus*, king of *Athens*, and his friend *Perithöus*; but her brothers *Castor* and *Pollux* brought her back by force of arms, *Strab.* ix. 396.; *Hygin.* 79.; *Ovid. ep.* xvi. 147. Many of the chief princes in *Greece* sought her in marriage. *Tyndareus*, at a loss how to determine among the competitors, left by preferring one he should offend all the rest, was advised by *Ulysses*, who himself was one of the suitors, but whose hopes were not very sanguine, to leave the choice entirely to the virgin herself, and to bind the suitors by an oath to stand by her determination, also to bind themselves to protect her honour, whomsoever of them she should prefer. This being agreed on, *Helëna* determined in favour of *MENELÆUS*, the son of *Atreus*; who thus became king of *Sparta*, upon the resignation of *Tyndareus*, *Hygin.* 78. The form of administering this oath to the suitors is described by *Pausanias*, *iii.* 20. *Ulysses*, for his services, obtained *PENELÔPE*, the daughter of *Icarius* and niece of *Tyndareus*,

dareus, whose behaviour from the beginning was such as gave Ulysses no cause to regret his disappointment in Helen, *Ib.*

Helena lived with Menelaus for three years with every appearance of conjugal happiness. She bore a daughter to him called HERMIONE. But Paris the son of Priam, having come to Sparta on an embassy, by his insinuating manners, his splendid dress and equipage, *Horat. od. iv. 9. 13.*; *Ovid. ep. xvi. & xvii.* seduced her, and carried her off with him to Troy*. Menelaus solicited the assistance of all the princes of Greece, to revenge this injury. A confederacy for that purpose was formed, at the head of which was AGAMEMNON, king of Mycenæ, and brother to Menelaus. A list of the Grecian leaders and their different forces is given by Homer, *Il. ii.* and after him by Hyginus, *fab. 97.* Next to Agamemnon and Menelaus, the chief were ACHILLES, the son of *Peleus*, (*Pelides*) king of Phthia and Larissa in Thessaly, and of the sea-goddess THETIS, with his son PYRRHUS or *Neoptolemus*, and his friend PATROCLUS, the son of *Menoetius*, (*MENETIADES*) and grandson of Actor (*ACTORIDES*) by *Ægina*; ULYSSES, the son of *Laertes*, (*Laer-*

* Hecuba the daughter of Cisseus king of Thrace (*Cissus*, *-idis*) and wife of Priam, when she was with child of Paris, dreamed that she had brought forth a torch, *Virg. Æn. vii. 319. x. 704.*; *Apollodor. iii. 12. 5.* The soothsayers being consulted; declared, that what she should produce, would cause the destruction of Troy. On which account Priam ordered the infant to be exposed on mount Ida. But he was secretly brought up at the house of a shepherd, and when he reached the age of manhood, became a shepherd himself, under the name of ALEXANDER or PARIS. While he sustained that character he formed a connection with the nymph OENONE; *Ovid. ep. v.* and determined the contest between Juno, Minerva, and Venus about the golden apple. The goddesses, by the appointment of Jupiter, appeared before him as a judge, and pleaded each her own cause. Juno offered him power, Minerva wisdom, and Venus, the most beautiful woman in the world, if he determine in her favour. Paris adjudged the golden apple to Venus; and thus incurred the hostility of the two other goddesses ever after against the Trojan nation, *Virg. Æn. i. 26.*; *Horat. od. i. 15. 10.*; *Ovid. ep. xvi. 43. &c.*; *Hygin. 92.*; hence he is called *Fatalis ineluctique JUDEX*, *Horat. od. iii. 3. 18. &c.* The indignation of Juno was still farther increased against the Trojans, by Jupiter making Ganymedes, a beautiful boy, the son of Tros, his cup-bearer, in place of HEBE, the daughter of Juno, and goddess of youth. Ganymedes was carried off from Ida, by an eagle, (*Jovis armiger*) at the command of Jupiter, *Virg. Æn. i. 28. v. 252.*; *Ovid. Met. x. 155.*; *Pausan. v. 24.*; *Horat. od. iv. 4. 4.*

Paris being discovered and recognised by his parents, was sent into Greece with a fleet, to recover *Hesione*, the sister of Priam, who had been carried off by Hercules, and given to Telamon, *see p. 400.* But Paris, instead of executing this commission, came to the court of Menelaus, where he was hospitably entertained by that prince; and Menelaus being in the mean time obliged to go to Crete, Paris, in his absence, by the aid of Venus, carried off *Helena*, to revenge, as he pretended, the detention of *Hesione*; and on that account he was countenanced by Priam. He is called *IDÆUS ADULTER*, *Ovid. ep. xix. 177.* *Lasciva adultera famosus uxorpes*, *Horat. od. iii. 3. 25.* and the ship in which he sailed, *Phereclea navis*, from Pherecles, the builder of it, *Ovid. ep. xvi. 22.*

tiades)

tiādes) king of Ithāca; AJAX, the son of *Telamon*, king of Salamis, and his brother *TEUCER*; *DIOMĒDES*, the son of *Tydeus*, (*Tydidēs*) king of *Argos* in *Ætolia*; *NESTOR*, the son of *Neleus*, (*Nelides*) king of *Pylos* and *Mesēnia*, with his son *ARCHILOCHUS*; *PALAMĒDES*, the son of *Nauplius*, (*Naupliādes*) king of *Eubœa*; *IDOMĒNEUS* and *MERIONES* from *Crete*; *PHILOCTĒTES*, the son of *Peon*, from *Melibœa*; *EUMĒLUS*, the son of *Admētus*, from *Perrhæbia*, and *Eurypilus* from *Orethomēnus* or *Ormenius*, all three from *Theffaly*; *THOAS*, the son of *Andrēmon*, from *Ætolia*; *MACHAON*, the son of *Æsculapius*, and his brother *Podalirius*, both remarkable for their skill in physic; *Sthenēlus*: *Theffandrus*, *Epēus*, the framer of the Trojan horse; *Athāmas* and *Thoas*; *Calebas*, the augur, the son of *Thestor*, (*THESTORIDES*), &c.

The restitution of *Helena* having been refused by *Priam*, *Herodot.* i. 2. & 3. these chiefs set sail for *Troy*, which they took after a siege of ten years. During the war *Menelaus* behaved with great bravery. The conduct of *Helen* is differently represented; by the Roman writers, usually in an unfavourable light. Hence she is called by *Horace*, *Lacana adultera*, *od.* iii. 3. 25. and *infamis*, *epod.* 17. 42. After the death of *Paris*, who was slain by *Philoctetes*, *Hygin.* 112. she married *DEIPHOBUS*, the brother of *Paris*, whom she betrayed to *Menelaus*, the night in which *Troy* was taken, *Virg. Æn.* vi. 525. by whom his body was dreadfully mangled, *Ib.* 509.—530. to which *Horace* alludes, *od.* iv. 9. 22. After this she seems to have fled to the temple of *Vesta* for protection, *Ib.* i. 567. But commentators differ about the manner of reconciling these two passages; some think the latter an interpolation. *Helena* returned to *Sparta* with *Menelaus*, *Pausan.* x. 25. who is said to have wandered over many countries in his way home, *Strab.* i. 38. &c. among the rest to have gone to *Egypt*, *Ib.* on the coast of which, *Herodotus* says, that *Paris* was driven in sailing from *Sparta* with *Helen*; and that she was detained there by *Proteus* the king of that country, who, after the destruction of *Troy*, restored her to *Menelaus*, ii. 112. &c. A temple was consecrated to *Menelaus*, near the place where he and *Helen* were buried, *Pausan.* iii. 19.; but there are different accounts about her death. Some say, that being expelled from *Sparta* after the death of *Menelaus*, by his illegitimate sons and successors *Nicostratus* and *Megapenthes*, she retired to *Rhodes*, where she was put to death by order of *Polyxo*, the widow of *Tlepolēmus*, queen of that island, because she had lost her husband in the Trojan war, which *Helen* had excited, *Ibid.*

After

After the expulsion of *Tifamēnes*, the son of *Orestes*, by the *Heracleidae*, see p. 408. *EURYSTHENES* and *PROCLES*, the sons of *Aristodēmus*, sprung from *Hercules*, shared the sovereignty at *Lacedæmon*, and, from their time, the sceptre always continued to be jointly swayed by two kings of their descendants. *Eurysthēnes* was succeeded by his son *Agis*, from whom all the descendants of that line were called *AGIDÆ*; those of the other line were called *EURYTIONIDÆ*, from *Eurytion*, the grandson of *Procles*.

IV. FABULOUS HISTORY of CORINTH, ELIS, and ARCADIA.

SISYPHUS, the son of *Æolus* (*Æolides*), (not of *Æolus* the god of the winds, but of a king of *Thessaly*, *Apollodor.* i. 7. 3.; *Serv. in Virg.* vi. 585.) is said to have been the first king of *Corinth*, *Pausan.* ii. 1. & 3. He was remarkable for his cunning and his robberies, on which account he was slain by *Theseus*, king of *Athens*. His punishment in the infernal regions, was to roll a large stone up a mountain, which, when it reached the top, always rolled back again to the foot; hence he is said to be condemned to eternal labour, *Horat.* ii. 14. 19.; *Homer Odys.* xi.; *Ovid. Met.* xiii. 26.; *Hygin.* 60.; *Cic. Tusc.* i. 5. & 41.

Sisyphus was succeeded by his son *CREON*; hence *Sisyphias opes*, the riches of *Creon*, *Ovid. ep.* xii. 204.

SALMONEUS, the king of *Elis*, was brother to *Sisyphus*, *Apollodor.* i. 7. 3. He claimed divine honours from his subjects. To imitate the thunder of *Jupiter*, he constructed a brazen bridge, over which he used to ride in his chariot, darting torches and firebrands among the people in imitation of lightning. But *Jupiter* provoked at such impiety, struck him with a thunderbolt, and hurled him headlong to the infernal regions, where he was placed near his brother, *Virg. Æn.* vi. 585.—595.; *Hygin.* 61.; *Diodor.* iv. 68.; *Apollodor.* i. 9. 7.

The first king of *Arcadia* was **PELASGUS**, whence the country was anciently named *PELASGIA*, *Pausan.* viii. 1. His son *LYCÆON* succeeded, who built the city *LYCOSURA*, on mount *Lycaus*. He called *Jupiter* by the name of *LYCÆUS*, and instituted a festival in honour of him, called *Lycaea* or *LUPERCALIA*. *Lycaon* was contemporary with *Cecrops*, king of *Athens*; but, as *Pausanias* says, greatly inferior to him in the knowledge

knowledge of divine things. For Cecrops was the first who called Jupiter SUPREME or *the Highest*, and offered to him only the fruits of the earth. But Lycæon sacrificed not only other animals, but also human victims; on which account he is reported to have been changed into a wolf, *Id.* 2. The wickedness of men is said to have been so great in the time of this king, that Jupiter descended from heaven to examine every thing himself under a human form. He came to the house of Lycæon; who, to try his divinity, set before him the flesh of a human body. Jupiter destroyed the house with lightning, and turned Lycæon himself into a wolf, *Ovid. Met. i. 211.*—239.; *Hygin. Astr. ii. 4.*

CALLISTO, the daughter of Lycæon, called also *Hellice*, having brought forth a son to Jupiter, was by Juno changed into a bear. Her son was named ARCAS; from whom the country was called *Arcadia*, and the people *Arcædes*. Arcas taught the Arcadians the art of making bread from corn, and cloaths from wool, *Pausan. viii. 4.* Arcas, while hunting, according to Ovid, was about to shoot the bear into which his mother was metamorphosed. But Jupiter prevented it; and converted them both into contiguous constellations; *Callisto* into *URSA MAJOR*, or, *The greater Bear*; called also *temo piger*, from the slowness of its motion, *Stat. Theb. i. 371.* and *Arcas* into *ARCTOPHYLAX*, or, *The Keeper of the Bear*, (*glacialis portitor URSE*, *Stat. Theb. i. 693.*) called also *BÖOTES*, *Ovid. Met. ii. 409.* &c.: *Hygin. 177.*; *Astron. ii. 4.* near the north pole; hence *LYCÆONIUS AXIS*, the north pole, *Ovid. Trist. iii. 2. 2.*

V. FABULOUS HISTORY of ATTICA.

THE first king of Attica, according to Pausanias, i. 2. was ACTÆUS, from whom the country was called ACTÆA, *Id.* & *Strab. ix. 391.* whence *Attica arva*, the country of Attica*, *Ovid. Met. i. 313.* But CECROPS is commonly

* But the name of ACTA or *Attica* is commonly derived from *ABZ*, a narrow tract of country running along the shore between the sea and the mountains (*ἀπὸ τοῦ ἀβυζῶντος τοῦ ὑψηλοῦ, quod ibi frangunt se unde*), which was the case with a great part of Attica, *Strab. ix. 391.* whence *ABZ*, the shore, *Nep. Ages. 8.*; *Cic. Verr. v. 25. & 31.*; *Fam. ix. 6.*; *Virg. Æn. v. 613.* and Servius says, that *Aracynthus*, a mountain in Bœotia, has the epithet ACTÆUS joined to it by Virgil, *Ecl. ii. 24.* because it is near the shore, (*q. littoralis.*) But *Atticus* is commonly put for *Atheniensis* in the poets, by whom only the word is used, *Ovid. Met. ii. 554. 720. vii. 681. &c.*

reckoned the first king of Attica, from whom the inhabitants were called CECRŌPIDÆ, *Herodot.* viii. 44.; *Virg. Æn.* vi. 21.; *Ovid. Met.* vii. 670.; *Stat. Theb.* xii. 570. whence *Cecrōpis*, -idis, an Athenian woman, *Juvenal.* vi. 186. and *Cecropius*, Athenian, *Horat. od.* ii. 1. 12.; *Virg. G.* iv. 177.; *Martial.* xi. 43. *Cecropia*, sc. terra, i. e. Attica, *Catull.* 62. 79. & *Terra Cecrōpis*, *Ovid. ep.* x. 100. *Juvenal* uses *Cecropides* for any person descended from a very ancient family, viii. 46. & 53.

Cecrops is said to have come from *Sais* in Egypt, *Diodor.* i. 28. about four hundred years before the Trojan war, or one thousand five hundred and eighty-two years before the Christian æra. He married the daughter of *Actæus*, *Pausan.* i. 2. He is represented as of two forms, (*geminus*, *Ovid Met.* ii. 555. *biformis*, *Justin.* ii. 6.) half a man and half a serpent; because, as *Justin* says, he first instituted marriage, *Ib.* To him some ascribe the introduction of letters into Greece, *Tacit. Ann.* xi. 14. He first induced the inhabitants of Attica, formerly scattered over the country, to live in small towns or boroughs, (*πολις*,) *Thucyd.* ii. 15. The next king was *CRANAUS*, a native of the place; whose daughter, *ATTHIS*, gave name to the country, *Pausan.* i. 2.; *Strab.* ix. 397. whence *Atthisides*, Athenian women*, *Stat. Theb.* xii. 536. She married *AMPHICTYON*, who dethroned her father; and who, in his turn, was expelled by *ERICHTHONIUS*, the son of *Vulcan*, *Pausan.* *ib.* (*proles sine matre creata*,) according to the fable related, *Ovid. Met.* ii. 552.—565.; *Hygin.* 166.; *Apollodor.* iii. 14. 6. To him *Virgil* ascribes the invention of chariots, *G.* iii. 113. So *Pliny*, vii. 56. whence he was converted into a constellation, called *AURIGA*, the waggoner.

PANDION, his son, succeeded, whence *Pandionius mons*, the citadel of Athens, *Stat. Theb.* ii. 720.; *Pandionia arces*, *Claudian.* de rapt. *Proserp.* ii. 19. He formed an alliance with

* Attica was also called *Mopsopia*, from one *Mopsops* or *Mopsopus*, *Strab.* ix. 443.; hence *Mopsopia urbs*, Athens, *Ovid. ep.* viii. 72.; *IONIA*, from *Ion*, the son of *Xuthus*; and *POSEIDONIA* from *Neptune*; as *Athens* was denominated from the Greek name of *Minerva*, (*Ἀθῆναι*;) *Strab.* ix. 397. So *Terras a Pallade dictas* *linguit*, leaves Athens, *Ovid. Met.* ii. 835. Hence *Mopsopii muri*, for Athens, *Ovid. Met.* vi. 423; and *Mopsopius juvenis*, for *TRIPTOLEMUS*, *Ib.* x. 661.; the son of *Celeus*, the Chief of Eleusis, *Pausan.* i. 14.; *Ovid. Fast.* iv. 507.; *Serv. in Virg. G.* i. 19. who is said to have been first taught husbandry by *Ceres*, *Ib.* and to have communicated the knowledge of it to other nations, *Pausan.* viii. 4.; *Cic. Herenn.* iv. 6.; *Tusc.* i. 41.; *Verr.* iv. 49. *Ceres* is supposed to have come to Eleusis in quest of *Proserpine*, in the time of *Cranaus*; when the celebration of her mysteries was first instituted, *Ib.* and *Pausan.* ii. 14. called *THESMOPHORIA*, *Hygin.* 147. because *Ceres* also first prescribed laws, *Ovid. Met.* v. 343.; *Diodor.* i. 14. or because laws are the effect chiefly of agriculture. *Justin* says, *Ceres* came to Eleusis under the reign of *Erechtheus*, ii. 6. So *Diodorus*, i. 29.

TEREUS, king of Thrace, (hence called *Odrysus tyrannus*, Ovid. *remed. am.* 459.) to whom he gave his daughter *Progne* or *Procne*, in marriage. Tereus offered violence to *Philomela*, the sister of *Progne*, which *Progne* resenting, brought destruction on all concerned, *Pausan.* i. 5.; *Strab.* ix. 423.—The poets relate, that *Progne*, anxious to see her sister, prevailed on Tereus to go and conduct her to Thrace; that he having offered violence to *Philomela* by the way, when she expressed her indignation at the injury she had suffered, he cut out her tongue, and shut her up in a tower. Upon his arrival in Thrace, he told *Progne* that her sister had died by the way. About a year after, *Philomela* having represented her sufferings on a piece of cloth, contrived to get it conveyed to *Procne*. She, disguising her resentment, waited till the celebration of the festival of *Bacchus*, which was near at hand, when women were allowed an uncommon degree of liberty. Then, having liberated her sister, and concerted with her the means of revenge, she killed her son *ITYS* or *Itylus*, then six years old, and caused him to be served up to his father at an entertainment. When in the midst of the feast, Tereus desired to see *Itys*, *Philomela* sprang forth like a fury, and dashed the bloody head of the boy in his face. While Tereus drew his sword to slay them, he was changed into a hoopoe or lapwing, (*Epops*;) *Philomela* into a nightingale, *Procne* into a swallow, and *Itys* into a pheasant, *Pausan.* x. 4.; *Ovid. Met.* vi. 424.—676.; *Apollodor.* iii. 14. 8. Hyginus tells this story differently, *fab.* 45. *Pandion* died of grief, *Ovid. ib.* 675. *Thucydides* says this tragical scene happened in *Daulia*, a town of *Phocis*, which was then possessed by the *Thracians*. ii. 29; so *Pausanias*, i. 41. *Ovid* calls *Procne* *Cecröpis ales*, i. e. *avis Atheniensis*, *Amor.* iii. 12. 32. *Statius* makes both sisters swallows, and calls them *Getice volucres*, *Thracian birds*, from the country of Tereus, *Theb.* xii. 478.

ERECHTHEUS, the son of *Pandion*, succeeded, from whom the Athenians were called *Erechthidae*, *Ovid. Met.* vii. 430. hence *Erechthea arces*, Athens, *ib.* viii. 547. *Herodotus* says, that under him they were first called *Athenians*, viii. 44. His daughter *ORITHYIA* married *BOREAS*, a king of Thrace, who was said to have power over the winds, and whom the Athenians afterwards worshipped as the god of the north wind, *Herodot.* vii. 189. *Ovid* makes *Boreas* carry off *Orithyia* by force, *Met.* vi. 707.; so *Statius*, *Theb.* xii. 630. *Homer* mentions a quite different story, *Il.* xx. 219, &c. *Orithyia* brought forth

twins to Boreas, called CALAIS and ZETHES, who resembled their father in having wings, *Ovid. Ib. 713*. They were among those who went with Jason (*cum Minys*) in quest of the golden fleece, *Ib. 720*.

PROCRIS, another of Pandion's daughters, married Cephælus, a king of Thessaly, the son of Deïon, king of Phocis, *Apollodor. i. 9. 4.* and grandson of Æolus, king of Thessaly, *Ib. i. 7. 3.* hence called ÆOLIDES, *Ovid. Met. vii. 672*. Cephælus and Procris having entertained suspicions of each others fidelity, disguised themselves to put it to the test. The discovery of their mutual frailty produced a reconciliation, and increased their former fondness. But Procris hearing that Cephælus, who was fond of hunting, used when fatigued to rest himself in the shade, and frequently to invoke AURA, or the refreshing breeze; suspecting it to be a mistress, secretly attended him one day at the chase, and when he went to refresh himself in the shade, concealed herself in a bush. When Cephælus, as usual, called on Aura to come, (*AURA veni*.) Procris raising her head to see who should appear, caused a rustling among the leaves. Cephælus, thinking it a wild beast, let fly his unerring dart, and pierced her to the heart. Procris could only utter what was sufficient to make Cephælus perceive the cause of her groundless jealousy, and expired, *Ovid. Met. vii. 690, &c.; Art. Am. 686.—746*. *Ovid* speaks of Cephælus as an Athenian, *Met. vii. 491*. ARCHIUS or ARCESIUS, the son of Cephælus and Procris, was the father of LAERTES the father of Ulysses, *Hygin. 189.; Ovid. Met. xiii. 144*.

In the time of Erechtheus EUMOLPUS, the son of Neptune, originally from Thrace, was chief priest (*Hierophantes*), of Ceres at Eleusis; whose descendants, called EUMOLPIDÆ, continued to enjoy that office for many ages, *Tacit. Hist. iv. 83*. Eumolpus was so powerful that he engaged in war with Erechtheus. A battle was fought, in which both fell, *Pausan. i. 38.*; Hyginus says that Erechtheus survived, and was obliged to sacrifice one of his daughters, to appease the wrath of Neptune for the death of his son, *fab. 46.* and Cicero speaks of daughters of this king who offered themselves up voluntarily for their country, *Sext. 21.; Fin. v. 22.; Nat. D. iii. 19*. Divine honours were appointed to Erechtheus after his death, which continued to be performed in the time of Cicero, *Ib.*

A contest having arisen among the sons of Erechtheus about the succession, they referred the matter to XUTHUS, the grandson

son of Deucalion, king of Thessaly, who had married their sister *Cœusa*. He determined in favour of CECROPS, *Pausan.* vii. 1.

CECROPS II. was succeeded by his son PANDION II. and he by his eldest son ÆGEUS, *Pausan.* i. 5.

In the reign of Ægeus DÆDALUS, the son of Euphæmus, descended from king Erechtheus, a famous artist, having slain his brother *Perdix*, (or his nephew, according to Ovid, *Met.* viii. 242.) out of envy for his having invented the use of the saw, was obliged to fly from Athens. He went to Crete, where he was favourably received by *Minos*, the king of that island, who employed him to construct the labyrinth, a building with a vast number of dark and intricate windings, (*Sec-taque per dubias faxea testa vias*, Ovid. *ep.* x. 128.) from which it was almost impossible to extricate one's self. Having afterwards assisted PASIPHÆ, the wife of Minos, in an intrigue with one TAURUS, which gave occasion to the fable of her falling in love with a bull, and producing a monster half a man and half a bull, called the MINOTAUR, *Strab.* x. 477. he was shut up in a tower with his son ICARUS. He escaped from thence by means of waxen wings, on which he flew to Sicily, *Ovid. Met.* viii. 260. or, as others say, to Cumæ in Italy, where he built a temple to Apollo. Icarus, soaring too high, had his wings melted by the heat of the sun, and fell into the sea, called from him the ICARIAN SEA, *Pausan.* vii. 4.; *Herodot.* vii. 170.; *Hygin.* 39. & 40.; *Virgil. Æn.* vi. 14.—33.; *Horat. od.* i. 3. 34.; *Ovid. Met.* viii. 183. &c. *Art. Amor.* li. 21.—96. *Diodorus* of Sicily, who enumerates the adventures of Dædalus, says, that he escaped from Crete in a boat, and that Icarus was lost in landing rashly on the island of Icaria, *iv.* 77. From the ingenuity of Dædalus, any work curiously made was called *opus Dadalum*, *v. æum*, *v. æum*, *Virg. G.* *iv.* 179.; *Lucret.* i. 228. *v.* 1450.; so *Dadala Circe*, ingenious, *Virg. Æn.* vii. 282.

ÆGEUS was long without having children. At last he had a son by *Æthra*, the daughter of Pittheus, king of Troezen or Troezene, who was called THESEUS, (*ÆGIDES*, Ovid. *ep.* *iv.* 59.; *Stat. Theb.* xii. 546.) and educated at the court of his grandfather. He is said in fable to have been the son of Neptune, *Hygin. Astr.* ii. 5.; *Apollodorus.* iii. 15. 7. hence he is said to be sprung from the gods, *Virg. Æn.* vi. 394. and called NEPTUNIUS HEROS, Ovid. *ep.* xvii. 21. *Met.* ix. 1.; *Stat. Theb.* xii. 588. *Neptunius Theseus*, *Ib.* 665. Troezene is called

ed from Pittheus, *Pitthēia regna*, Ovid. ep. iv. 107. Ægeus is said afterwards to have married Medæa, upon her separation from Jason, by whom he had a son called MÆDUS, *Justin.* ii. 6. xlii. 2. But the story of Medæa is differently related, *Diodor.* iv. 55. & 56.

ANDROGEOS, the son of Minos, king of Crete, having been slain through envy by the Athenians and Megarensians, because he had vanquished them all in wrestling, at the festival of Minerva, called Parthenæa, *Serv. in Virg. G.* 404. (or at some other festival; for the Parthenæa are thought not to have been then instituted.) Minos made war on them, and having subdued the *Megarenses*, he forced the Athenians to accept of peace on such terms as he chose to prescribe. They were obliged to send every year to Crete seven young men, and as many virgins, chosen by lot, to be devoured by the Minotaur. After this cruel tribute had been paid for some years, Theseus, having grown up to manhood, came from *Troizen* to Athens. He slew several robbers whom he met with by the way. On his arrival at Athens, he narrowly escaped being poisoned by his stepmother Medæa, *Ovid. Met.* vii. 406. As the time was approaching when it was requisite to send the stipulated number of young men and virgins to Crete, Theseus insisted on being allowed to go as one of the former. Ægeus, with reluctance, at last consented; but at his departure charged the pilot, that if Theseus should be successful in slaying the Minotaur, he should at his return display white sails; but if not, he should retain the black sails as usual. After the arrival of Theseus in Crete, ARIADNE, the daughter of Minos, falling in love with him, explained to him the mazes of the labyrinth; and at the suggestion of Dædalus gave him a clew, by unwinding the thread of which (*licium revolvendo*), he might find his way out; (*Errabunda regens tenui vestigia filo*, Catull. 62. 113.; *Ducentia fila secutus*, Ovid. ep. iv. 59.; *Janua difficilis filo est inventa relecto*, Id. Met. viii. 173.) Theseus slew the Minotaur; and having, according to promise, carried off Ariadne, and also her sister Phædra, *Ovid. ep.* iv. 65. returned in safety to his native country. But in his joy he forgot to change the sails; and Ægeus, therefore, seeing the ship from a watch-tower on the promontory of Sunium, *Stat. Theb.* xii. 625. return with black sails, and believing his son to have perished, threw himself headlong into the sea, which from him was called the *Ægean sea*. The posterity of Ægeus were called *ÆGIDÆ*, *Ovid. ep.* ii. 67.

Diodorus

Diodorus ſays that Theſeus forgot to change the ſails from vexation at the loſs of Ariadne, whom Bacchus took from him, iv. 61.; ſee *Pauſan.* x. 29. Others relate that Theſeus baſely left Ariadne in the iſland Naxos, and that Bacchus, who had formerly been in love with her, finding her there upon his return from India, married her, *Ovid. Met.* viii. 176. He gave her a beautiful crown, which, after her death, was changed into a conſtellation, called CRESSA CORONA, *Ovid. Triſt.* v. 3. 42. and CORONA GNOSSIA, v. *Gnoſſis*, -idis, from her native city Gnoſſus, *Ovid. Faſt.* iii. 459. &c. *ep.* x. whence alſo Ariadne is called GNOSSIS, *Id. ep.* xv. 25. Theſeus married Phædra, the ſiſter of Ariadne, *Hygin.* 43.

Theſeus performed various other heroic actions reſembling thoſe of Hercules, his contemporary, *Strab.* viii. 380.; *Stat. Theb.* xii. 584. He deſtroyed a terrible bull that infeſted Attica. He killed the robbers Sciron, Procrustes, and Scinis, *Strab.* ix. 391.; *Ovid. Met.* vii. 433. &c. He ſubdued the Centaurs. He ſlew Creon king of Thebes for reſuſing burial to the Argives that fell in the Theban war, and interred them in the territory of Eleuſis, *Pauſan.* i. 39. ix. 5.; *Herodot.* ix. 27.; *Hygin.* 72.; *Stat. Theb.* xii. 519.—*ad. fin.* He deſcended into hell with his friend Pirithous, to carry off Proſerpine; where Pirithous being torn in pieces by the dog Cerberus, Theſeus remained in chains till Hercules freed him*.

One of the chief exploits of Theſeus was the conqueſt of the Amazons, a nation of female warriors in Aſia Minor; ſo called, becauſe they uſed to cut or burn off their right breaſt, (*ex a priv. et μάζος, mamma*), that it might not hinder them in ſhooting the arrow, *Diodor.* ii. 45.; *Juſtin.* ii. 4. The Athenians are ſaid to have gained a victory over the Amazons when they made an irruption into Attica, *Herodot.* ix. 27. Theſeus married one of them, HIPPOLYTE, *Stat. Theb.* xii. 534. by whom he had HIPPOLYTUS; hence Hippolytus is called AMAZONIUS VIR, *Ovid. ep.* iv. 2. and AMAZONE NATUS, *Met.* xv. 552. *Servius* on *Virg. Æn.* xi. 661. and *Hyginus*, *fab.* 30. ſay, that it was *Antiope*, the daughter of Hippolyte the queen of the Amazons, that Theſeus married.

* Some ſay that Hercules alſo freed Pirithous; and others, that neither of them ever returned, *Diodor.* iv. 63. *Virgil* deſcribes Theſeus as ſitting for ever in the infernal regions, *Æn.* vi. 617. in which poſture he was repreſented by Polygnotus, the painter, *Pauſan.* x. 29. *Strabo* thinks, that Theſeus and Pirithous were ſuppoſed to have deſcended into the infernal regions, from the diſtant expeditions which they undertook, *x.* 48. *Horace* repreſents Pirithous as bound in Tartarus with 300 chains, *od.* iii. 4. 80.

HIPPOLYTUS,

HIPPOLYTUS, the son of Theseus, (THESEIDES, *Ovid. ep. vi. 65.* THESEIUS HEROS, *Id. Met. xv. 492.*) when he grew up, devoted himself to hunting, and appeared regardless of the company of women, *Ovid. ep. iv. 173.* His stepmother PHÆDRA fell in love with him, in the absence of Theseus; and when Hippolytus spurned at her proposals, she accused him to his father of designs on her virtue. Theseus, enraged at this, prayed to Neptune to punish his son. Hippolytus fled from the wrath of his father, and bent his course to Troezen, his native city. But while he pursued his way along the sea-shore, his horses being startled by a sea-bull, *Ovid. Rem. Am. 744.* or sea-calves, set on him (*inmissi*) by Neptune, drove the chariot on the rocks, whereby the axle-tree and wheels being broken, Hippolytus was thrown from his seat, and his limbs being entangled in the harness, he was torn to pieces. Phædra, hearing of his fate, confessed her crime, and hanged herself. Æsculapius, at the request of Diana, restored Hippolytus to life. After which he retired to Italy, where he assumed the name of VIRBIUS (*quasi vir bis*), and built the city Aricia, *Serv. in Virg. Æn. vii. 761.; Ovid. Met. xv. 497. &c. Fast. iii. 265.; Pausan. i. 22. ii. 27. & 32.; Hygin. 47. & 49.* There Diana is said to have concealed him in an adjoining grove; whence horses were ever after excluded from that place, *Virg. ib.* Hippolytus had a son of the same name, *Id. 761. & 781.* Diodorus relates the story of Hippolytus differently, *iv. 62.*

Theseus, in his old age, was expelled from his kingdom. He retired to Lycomedes, king of the island of Scyros, by whom he is said to have been slain. But there are different accounts about the manner of his death, *Pausan. i. 17.; Plutarch. in These. fin.*

Cimon, after he took the island of Scyros, brought the bones of Theseus to Athens, where they were solemnly interred near the *gymnasium* in the middle of the city; and his tomb served as a sanctuary for slaves, and persons of low rank, from the oppression of more powerful citizens, *Id.*

From Theseus the Athenians were called THESEIDÆ, *Virg. G. ii. 283.* and Juvenal mentions a poem written by one Codrus, celebrating his exploits, called *Theseis, -idis*, *i. 2.*

The fidelity of Theseus to Pirithous was so great, that Ovid uses *fides Thesea* for the most faithful friendship, *Trist. i. 3. 66.* This Statius calls *Cecropia fides*, *Silv. ii. 6. 55.*

MNESTEUS,

MNESTHEUS, the son of Peteus, and grandson of Erechtheus, succeeded, *Pausan.* i. 17. ii. 25. iii. 18. who assisted Agamemnon in the war against Troy, *Ib.* i. 1. ii. 25. After his death DEMOPHOON, the son of Theseus, became king, *Pausan.* i. 28. who also was one of the leaders of the Greeks in the Trojan war; and having in his return from thence landed in Thrace, engaged the affections of Phyllis, the daughter of Lycurgus, king of that country, hence called *Rhodopæia* PHYLLIS, *Ovid. ep.* ii. 1. but proved false to her: For hearing of the death of Mnestheus, he suddenly left her, with a promise to return in a month, which he did not perform, *Ovid. ep.* 2.; *Pausan.* x. 25. Phyllis, on the day she expected him, went nine times to the shore; at last, in despair, she put an end to her days, either by a rope, or by throwing herself into the sea, *Ovid. Art. Remed.* 55.; *Hygin.* 59.; *Serv. in Virg. Ecl.* v. 10.

THYMÆTES, the son of *Oxyntes*, was the last of the descendants of Theseus that enjoyed the crown, *Pausan.* i. 3. ii. 18. He having engaged in war with *Xanthus*, king of Boeotia, was challenged by him to decide their differences in single combat. This he declined; but MELANTHUS, one of the noble Messenians expelled by the Heraclidæ, see p. 408. fought in his place; and having slain Xanthus by an artful contrivance, obtained the crown as the prize of his success, *Ib.* An annual festival, called APATURIA (from ἀπατη, error,) was instituted to commemorate the victory.

CODRUS, his son, was the last king of Attica. The Dorians and Heraclidæ made war on him, for the hospitable reception granted at Athens to those Argives whom they had expelled. Codrus being informed of the answer which they had received from the oracle at Delphi, that they should be victorious, if they did not kill the Athenian king; and that therefore they had strictly charged their soldiers to spare his life: Having disguised himself under the habit of a peasant, he one day entered the enemy's camp, and was slain by a common soldier, whom he had purposely provoked. This happened near the Illysius, *Pausan.* i. 19. and in the place was a statue of Codrus made by Phidias, *Ib.* x. 10. The enemy having understood what had happened, went away without fighting, *Pausan.* vii. 25.; *Justin.* ii. 6.; *Cic. Fin.* v. 22.; *Tusc.* i. 48. *Nat. D.* iii. 19.; *Horat. od.* iii. 9. 2.; *Serv. in Virg. Ecl.* v. 11. But the

Codrus here mentioned by *Virgil* is thought by some to have been a different person.

After the death of *Codrus* the Athenians abolished royalty, and gave the name of *ARCHON* (*imperans*), to their chief magistrate, whose office was for life. *Medon*, the son of *Codrus*, was made first *Archon*, whose successors being all chosen from the same family for about two hundred years, were called *MEDONTIDÆ*, *Pausan.* iv. 5.

V. FABULOUS HISTORY OF BŒOTIA and ÆTOLIA.

CADMUS, the son of *Agēnor*, king of *Phœnicia*, being sent by his father in quest of his sister *EURŒPA*, *Herodot.* iv. 147. who had been carried off by *Jupiter* in the shape of a bull, *Ovid. Met.* ii. 850.; *Horat. od.* iii. 27. 25.; see p. 384. was ordered not to return without her, *Diodor.* iv. 2. In his search he came into Greece, and having consulted the oracle of *Apollo* at *Delphi*, was directed to observe the motions of an heifer, and build a city where the heifer should stop; whence he called the country *BŒOTIA*, *Ovid. Met.* iii. 10. He named the city *THEBÆ*, from *Thebes* in Egypt, whence he derived his origin, *Herodot.* ii. 49. Finding some of his companions slain by a dragon, he slew the monster; and having, by the direction of *Minerva*, sown its teeth in a plain, armed men suddenly sprung up from the ground; who immediately attacked one another, so that they all fell, except five, *Apollodor.* iii. 4. 1. the chief of whom was *ECHION*. By them *Cadmus* was assisted in building *Thebes*, *Ovid. Met.* iii. 125. &c. whence that city is called *ECHIONIÆ THEBÆ*, *Horat. od.* iv. 4. 64. *DRACONIGENA URBS*, *Ovid. Fast.* iii. 865. *Plebs Echionia*, the *Theban* people, *Stat. Theb.* i. 169. The ancient inhabitants of this country were called *HYANTES*, *Strab.* vii. 321. ix. 401. & 424.; *Plin.* iv. 7. f. 12. whence *Hyantiæ agri*, *Bœotia*, *Stat. Theb.* i. 183.; *Hyantiæus Iolaus*, *Iolaus* the *Bœotian*, *Ovid. Met.* viii. 310.; so *Hyantius*, sc. *Alæon*, *lb.* iii. 147.; *Hyantiæa Aganippæ*, *lb.* v. 312.; *Hyantides*, the *Muses*.

Cadmus married *HARMONIA*, v. -id, the daughter of *Venus* by *Mars*, *Pausan.* ix. 5. by whom he had a son named *Polydorus*, and four daughters, *Ino*, *Agave*, *Autonoe*, and *Semèle*, *Apollodor.* iii. 4. 2. — *POLYDORUS* married *Nycteu*, by whom he had *Labdacus*, the father of *Laius* or *Laus*, *lb.*

5. who is therefore called LABDACIDES, *Stat. Theb.* vi. 451. hence *Labdacida*, plur. Thebans, *Ib.* x. 36. — INO married *Athamas* king of Boeotia, after he had divorced *Nephelè*, *Apollodor.* ib. & i. 9. 1. & 2. *Agave* married *Echion*; and *Autonoe*, *Aristæus*, *Ib.* iii. 4. 2. *Semèle* became the mother of *Bacchus* by *Jupiter*, see p. 381.

All the gods are said to have honoured this marriage of *Cadmus* with their presence, *Apollodor.* iii. 4. 2.; *Diodor.* v. 49. *Vulcan* presented to *Harmonia*, or gave to *Cadmus* to present to her, a famous necklace he had made, which occasioned the greatest misfortunes to the possessors of it, *Ib.* & *Stat. Theb.* ii. 265.—206.; *Pausan.* ix. 41.

PENTHEUS, the son of *Echion* and *Agave*, the daughter of *Cadmus*, having profaned the sacred rites of *Bacchus*, was torn in pieces by his mother and her sisters, *Ovid. Met.* iii. fin. *Horat. od.* ii. 19. 14. after being deprived of his reason by the influence of that god, *Euripid. in Bacch.* 848.; *Ving. Æn.* iv. 469.

ATHAMAS, the husband of *Ino*, was the son of *Æolus*, king of *Thessaly*, and brother of *Sisyphus*, king of *Corinth*, *Apollodor.* i. 7. 3. He reigned over that part of *Boeotia*, where afterwards *Orchomēnos* and *Coronæa* stood, *Ib.* 9. 1.; *Pausan.* ix. 34. Some make him king of *Thebes* *. He is said to have divorced *Nephelè*, his first wife, because she was subject to fits of insanity. By her he had two children, *Phryxus* and *Hellè*, who were saved from the jealousy of their stepmother *Ino* on the famous golden ram, as will be afterwards related. *Athamas* had by *Ino* two sons, *Learchus* and *Melicerta*. Being inflamed with a sudden madness by the fury *Tisiphonè*, at the desire of *Juno* ever hostile to the race of *Venus*, he slew *Learchus*; upon which *Ino* fled with *Melicerta* in her arms, and threw herself into the sea from a high rock called *Moluris*, *Pausan.* i. 44. near *Megara* on the isthmus of *Corinth*, *Ib.* & *Ovid. Fast.* vi. 495. *Neptune*, at the request of *Venus*, turned them both into sea-gods; calling the mother *Leucothœe*, and the son *Palæmon*, *Ovid. Met.* iv. 416.—543. *Ino* was called by the Romans *MATŪTA*, and *Palæmon*, *Por-*

* Varro says, that the first king of *Thebes* was *Ogyges*, b. C. 1100, in whose time happened a deluge, *de re Rust.* iii. 1.; so *Augustin. de civ. Dei*, xviii. & whence *Ogygius*, *Theban*; *Ogygia res*, the state or fortune of *Thebes*, *Stat. Theb.* i. 173.; *Ogygiis ululata furoribus antra*, Caves resounding with the yells of *Theban* bacchanals, *Ib.* 329.; *Ogygius Iacchus*, i. e. *Thebanus*, *Ib.* ii. 85.; *Ogygia*, *Theban*, *Ib.* 586.

TUMNUS, *Ovid. Fast.* vi. 545. Hyginus relates some particulars of this story differently, i. 2. & 3. &c.

Cadmus affected by the misfortunes of his family, retired with his wife Harmonia to Illyria, where they are said to have been changed into serpents, and sent by Jupiter to Elysium, *Ovid. Met.* ii. 98. iv. 675. &c.; *Apollodor.* iii. 5. 4. Strabo mentions a people in Epire ruled by the posterity of Cadmus, vii. 326.

AMPHION, one of the successors of Cadmus, from his skill in music, is said to have moved the stones by playing on his lyre, and thus to have built the walls of Thebes; for Cadmus built only the citadel *, *Pausan.* ii. 6. ix. 5.; *Ovid. Met.* vi. 178; *Horat. od.* iii. 11. 2. *Art. Poet.* 394. His twin-brother Zethus disliked music, and to gratify him Amphion discontinued it, *Cic. Herenn.* ii. 27.; *Divin.* ii. 64.; *Horat. ep.* i. 18. 42. To Amphion Pliny ascribes the invention of music, vii. 56. f. 57.

NIOBE, the wife of Amphion, *Strab.* viii. 360. the daughter of Tantalus, king of Paphlagonia, (TANTALIS, -idis, *Stat. Theb.* iv. 576.; *Ovid. Met.* vi. 211.) proud of her numerous offspring, (for she had six sons and six daughters; some say more, *Ælian.* xii. 36.; *Gell.* xx. 7.) used to slight the goddess Latona, who had only two children, Apollo and Diana; on which account they, to gratify their mother, slew at the same time all the children of Niobe, Apollo the sons, and Diana the daughters, *Diodor.* iv. 74.; *Horat. od.* iv. 6. 1.; *Juvenal.* vi. 175. Niobe, overwhelmed with grief, is said to have been converted into a stone, *Cic. Tusc.* iii. 26. She is said by Ovid to have been snatched by a whirlwind into her native country, and there to have been changed into a rock of marble, which exudes a moisture like tears, *Ovid. Met.* vi. 310. as it is supposed, on the top of mount Sipylus in Lydia; whence she is called Genitrix SIPYLÆIA, *Stat. Silv.* v. 1. 33.; see *Apollodor.* iii. 5. 6.

Plautus makes Thebes the residence of Amphitruo or Amphitryon, v. -yo, the husband of Alcmæna, the mother of Hercules, *Amphit. Prol.* 97. She is said to have brought forth twins without pain; the one (*Hercules*) begotten by Jupiter, the other

* Hence Thebes is called AMPHIONÆ ARCES, *Stat. Theb.* iii. 1. 115.; *Tyrone hac mania plectro, an Geticâ venere lyrà?* Have these walls been reared by the lyre of Amphion from Tyre, or of Orpheus from Thrace? *Æb.* 16. x. 873. &c.

(*Iphiclus*,

(*Ipseclus*, or *-es*.) by Amphitryo, *Ib.* v. 1. 70. But Diodorus says that Hercules was born at *Tiryns*, a town in Argolis, and that his supposed father Amphitryo, being expelled from thence, repaired to Thebes, after Hercules was born, and that there Hercules was educated, *iv.* 10. whence he is called by Virgil AMPHITRYONIÄDES, *Æn.* viii. 103. & 214. and TIRYNTHIUS, *Ib.* vii. 662. viii. 228. also ALCIDES, from Alcæus, the father of Amphitryo, *Ib.* v. 414. vi. 123.; so *Horat. od.* i. 12. 25.

LAIUS, the great-grandson of Cadmus, *Herodot.* v. 59. having married JOCASTA or Epicasta, the daughter of CREON, *Diodor.* iv. 64. or the daughter of Menæceus, and sister of Creon, *Apollodor.* iii. 5. 7. was informed, upon consulting the oracle of Delphi, that if he ever had a son he should be slain by him. Wherefore, when his wife brought forth a male child, Laius, having pierced his feet with a sword, gave him to a servant to be exposed. But the servant, unwilling to destroy the child, gave him to the wife of one Polybus, by whom he was brought up, *Strab.* viii. 380. and called OEDIPUS, from the swelling of his feet. (*ex ödēō tumeo, et ποῦς, pes* *).

When Oedipus grew up, happening to meet Laius in a narrow way, and being insolently ordered by him to go out of the road, a scuffle ensued, in which Oedipus slew Laius, not knowing him to be his father.

At this time a monster, called SPHINX, (having the face of a woman, the breast, feet, and tail of a lion, and the wings of a bird, hence called *Oedipodionia ales*, *Stat. Theb.* ii. 505.) infested the territory of Thebes; proposing an ænigma or riddle, and slaying those who could not interpret it. The ænigma was, *What animal is it, that in the morning walks on four legs, at noon on two, and in the evening on three?* Oedipus happily solved it by answering, *It is MAN; who in infancy goes on all four, then walks erect, till obliged by old age to use the support of a staff.* Upon this the Sphinx threw herself from a precipice and perished, *Ovid. Met.* vii. 760. Oedipus, ac-

* Apollodorus says that Polybus was king of Corinth; that Oedipus, when exposed, was found by the shepherds of Polybus, and brought by them to Peribæa, the king's wife; who having cured his feet, gave him the name of Oedipus, and brought him up as her own son, *iii.* 5. 7.; so *Hygin.* 66.

Oedipus (the son of Laius, LAIÄDES vel LAIDES, *Ovid. Met.* vii. 756.) is also called OEDIPÖDES, *Stat. Theb.* i. 17. ii. 436. vii. 513. which word likewise denotes his son, *Ib.* ii. 465. the same with *Oedipodionides*, *Ib.* i. 313.

cording to the promise of Creon, who ruled after the death of Laius, obtained the crown and Jocasta in marriage. By her he had two sons, *Eteocles* and *Polynices*, *Diodor. iv. 64.*; *Pausanias* says he had no children by her, *ix. 5.* Being afterwards led by an answer of the Delphic oracle in time of a famine, to make inquiry into the circumstances of the death of Laius, he found that he himself had been the murderer of his father, and that he was now married to his own mother. This discovery proved fatal both to Oedipus and Jocasta.

Jocasta hanged herself in despair. Oedipus tore out his own eyes, as unworthy to behold the light, and afterwards was swallowed up by an earthquake, *Ib. Stat. Theb. x. 698.*

ETEOCLES * and **POLYNICES** † agreed to reign alternately each year one. But Eteocles, who from seniority reigned first, refused to resign the crown when his year was expired. Polynices repaired to the court of **ADRASTUS**, king of Argos; whither Tydeus, at the same time, had fled for protection. Happening to take shelter in the same place, they first began a quarrelling, and then came to blows; but were pacified by the intervention of Adrastus the king; who, being struck by their armour and dress, resembling that which he had been foretold by the oracle of Apollo, should be the dress of two strangers, whom he was directed to chuse for his sons-in-law, gave them his two daughters, *Argia* and *Deiphile*, in marriage, *Stat. Theb. ii. 203.* Polynices, supported by Adrastus, attempted to obtain his right by force; which gave rise to the famous *Theban war*, described by Statius in his *Thebaid*. The two brothers fell by mutual wounds, *Diodor. iv. 65.* Creon resumed the government, till Leodamas, the son of Eteocles, should attain to manhood; *Pausan. ix. 5. &c.* None of the Argive leaders, who were seven in number, survived, except Adrastus, who escaped by the swiftness of his horse **ARION**, *Diodor. ib.* The leaders were seven in number, that there might be one to

* Eteocles is called **OEDIPODES**, *Stat. Theb. ii. 465.* *Aonia moderatæ aula*, *Ib. iii. 1.* *Aganoreus ductor*, *Ib. 51.* *Res Echionius*, *Ib. 342.*

† Polynices is called **DIRCÆUS HEROS**, from *Dirce*, a fountain near Thebes, *Stat. Theb. ii. 142. iv. 74.*; see p. 304. **ISMENIUS HEROS**, from the river *Ismenus*, *Ib. 307.* **JUVENIS THEUMESIUS**, from a mountain and plain near Thebes, called *Theumisia*, *Ib. 331.* whence *Arva Theumisia et arces Aganorea*, Thebes and the fields around, *Ib. 383.*—also *Echionius juvenis*, from his progenitor *Echion*, *Ib. 353.* *Cadmus heros*, *Ib. i. 376. iii. 366. vii. 492.* **TYRIUS EXUL**, *Ib. 406.* **LABDACIUS**, from *Labdacus*, his great-grandfather, *Ib. 418.* or **LABDACIDES**. *Ib. vi. 451.* *Oedipodionides*, 426. *Echionides*, 467. *Aonius exul*, 505. &c.

attack each of the seven gates of Thebes, the names of which are mentioned by Apollodorus *, iii. 6. 6.

The seven leaders were Adrastus †, Polynices, Tydeus the son of Oeneus (*Oenides*) from Calydon in Ætolia, hence called CALYDONIUS HEROS, *Stat. Achill.* i. 537.; *Theb.* ii. 476. *Proles Calydone fata*, *Ib.* v. 436. Amphiaræus the son of Oecles (*Oecides*) from Pylos, Capaneus and Hippomædon, the nephews of Adrastus, and Parthenopæus, the son of Meleæger by Atalanta, king of Arcadia, *Hygin.* 70.

CAPANEUS was slain by Jupiter with a thunderbolt, for his impiety, *Stat. Theb.* iii. 602. ix. 545.; *Ovid. Met.* ix. 404.; *Pausan.* ix. 8. EUADNE, the daughter of Iphis of Argos, (*IPHIAS*, -adis; *Ovid. Trist.* v. 14. 38.) his wife, threw herself into his funeral pile, and perished, *Ovid. Trist.* iv. 3. 63.; *Virg. Æn.* vi. 447.; *Propert.* i. 15. 21. iii. 13. 24.; *Stat. Theb.* xii. 800.; *Apollodor.* iii. 7. 1. Capaneus first invented the art of attacking towns by scaling-ladders; and being killed by the Thebans with a large stone, gave occasion to the fabulous account of his death, *Vegett.* iv. 21.

AMPHIARAUS, knowing from his skill in augury, that if he went to the war he should perish, hid himself. But his wife *Eriphyle*, bribed by her brother Adrastus with a golden necklace set with diamonds, (said to be the same which had been given to Harmonia by Vulcan,) discovered the place of his concealment. Being thus forced to the war, before he set out, he charged his son Alcmaeon, that when he heard of his death, he should slay his mother; which Alcmaeon accordingly did, *Virg. Æn.* vi. 445.; *Homer. Odys.* xi. 325. But after perpetrating the deed, he was agitated by the Furies, or the stings

* Creon forbade the dead bodies of the Argive leaders, who had fallen, to be buried, and appointed watches to see that his orders were not transgressed. ANTIGONE, however, the only surviving daughter of Oedipus, having secretly performed the funeral rites of her brother Polynices, and being discovered, was, by the command of Creon, buried alive in her brother's tomb. Æmon, the son of Creon, and lover of Antigone, slew himself on the same tomb, *Propert.* ii. 8. 21. Adrastus fled to Athens, and implored the assistance of Theseus; who, having speedily marched to Thebes with a body of Athenians, inflicted on Creon the punishment which his inhuman cruelty merited, *Apollodor.* iii. 7. 1.; *see p.* 483. Hyginus relates some particulars of this story differently, 72.

† ADRASTUS king of Argos, was the son of Talæus or Talaon, *Pausan.* viii. 25. and *Eurynome*; whence he is called TALAONIDES, *Stat. Theb.* ii. 141. v. 18. *genitus Talao*, *Ib.* vi. 722. and the grandson of Iasius, or Iasus, whence he is called IASIOES, *Ib.* i. 541. vi. 914. but *Iasides* is also put for Argive women, *Ib.* ii. 254. from *Iasis* -idis; also INACHIUS PATER, as being descended from Inachus, *Ib.* 199. *Lerna duclor*, *Ib.* iii. 348. *Perseus berus*, *Ib.* 442. &c.

of a guilty conscience, *Diodor.* iv. 67.; *Hygin.* 73.; *Pausan.* v. 17. Some say that Alcmaeon was assisted by his brother Amphilochus in murdering his mother, *Apollodor.* iii. 7. 51. Alcmaeon, to make expiation for his crime, went to Phegeus, king of Psophis in Arcadia; who, having purified him by the usual ceremonies, gave him in marriage his daughter Arsinöe or Alpbefibaa, called PHÆGIS, -idos, *Ovid. Rem. Am.* 455. to whom Alcmaeon gave the fatal necklace of his mother Eriphile. Some time after, on account of a famine, Alcmaeon went to Ætolia; where he fell in love with Callirhōe, the daughter of Achelous, and married her. When she expressed an ardent desire to obtain Eriphyle's necklace, Alcmaeon returned to Psophis, and procured it from Phegeus, on pretext that he intended to consecrate it to Apollo at Delphi. But the true reason of his request being discovered by his servant, he was slain by the sons of Phegeus, to revenge the injury done to their sister, *Apollodor.* iii. 7. 5. Thus the criminal conduct of Eriphile, caused the destruction of the family of Amphiaräus, *Horat. od.* iii. 16. 12. who himself perished by an earthquake, *Pausan.* ix. 8.; see p. 302.

But these events happened after the second expedition against Thebes, which took place ten years after the former, *Apollodor.* iii. 7. 5.

The sons of these seven leaders, called *Epigöni*, (i. e. *posteri*) to avenge the death of their fathers, resumed the war under Alcmaeon, the son of Amphiaräus. Pausanias says, under Therfander the son of Polynices, ix. 9. Having led an army into Boeotia, they took Thebes, and placed Therfander on the throne. Laodamas fled into Illyricum, *Pausan.* ix. 5.

The seven leaders of the *Epigöni* were, Alcmaeon and Amphilochus, the sons of Amphiaräus, Ægiäus the son of Adrastus, Diomēdes, the son of Tydeus, (*Tyādes*), Promachus, the son of Parthenopæus, Sthenelus, the son of Capaneus, and Therfander, the son of Polynices, *Apollodor.* iii. 7. 2. The account of Hyginus is different, *fab.* 71. Several of these went with Agamemnon to the war against Troy. See p. 414.

XANTHUS was the last king of Thebes, who, making war on the Athenians, was slain in single combat by Melanthus, afterwards king of Athens, *ib.* ii. 18. The regal government lasted at Thebes three hundred years. After this a republican government was established, which continued to the destruction of the city.

OENEUS

OENEUS, the son of *Parthæon*, (*Stat. Theb.* ii. 726.) was one of the most ancient kings of *Ætolia*. He reigned at *Calydon*. Oeneus having, in an annual sacrifice to all the gods, neglected *Diana*, that goddess sent a dreadful boar, of huge size, which laid waste the country; whence *Calydon* is said to have been given up by *Jupiter* to the resentment of *Diana*, *Virg. Æn.* vii. 306. This animal was so pernicious, that many of the neighbouring princes assembled to destroy him. The hunting of the wild boar of *Calydon* is famous in fable. At last he was killed by *Meleæger*, the son of Oeneus, (*OENĪDES*, *Ovid. ep.* iv. 99. *Met.* viii. 414.) *Stat. Theb.* ii. 475. 481. by *Althæa*, the daughter of *Thestius*, (*THESTIAS*, *Ædis*), *Ovid. Met.* viii. 452. who gave the skin and head to *Atalanta*, the daughter of *Schæneus*, (*SCHÆNĒIA VIRGO*, *Ovid. Trist.* ii. 399. *SCHŌENĒIA* *, *Met.* x. 680.) who had first wounded him, *Pausan.* viii. 45. *Toxus* and *Plexippus*, the sons of *Thestius*, (*Thestidae*), and uncles to *Meleæger*, attempting to rob *Atalanta* of her present, were slain by *Meleæger*. *Althæa*, informed of the success of her son, was going to the temple to thank the gods

* Some make *Atalanta* the daughter of *Iafus*, or *Iafus*, or *Iafon* of *Arcadia*, *Ælian.* xiii. 1. whence she is called *IASIS*, *Propert.* i. l. 10. *ΤΖΟΞΙΑ*, *Ovid. Met.* viii. 317. & 380. *Nenacrina Atalanta*, *Id. Art. am.* ii. 185. and *Manalia Atalanta*, *ep.* iv. 99. Others suppose two different persons of the same name, *Perizon* in *Ælian.* and *Bernart.* in *Stat. Theb.* iv. 246. *Atalanta* was as remarkable for her swiftness in running as for her beauty. She requested of her father that she might be permitted to live unmarried. When a great number asked her, to free herself from their importunity, the proposed to determine the matter by running. Her lovers were to start first and run without arms, she was to follow with a dart. She promised to marry the man that vanquished her, but such as she overtook she was to slay. Several thus lost their lives. At last she was conquered by *Hippomènes*, the son of *Magareus*, *Ovid. Met.* x. 605. or *Macareus*, and grandson of *Neptune*, by means of three golden apples, which *Venus* brought him from the garden of the *Hesperides*, or from a grove in *Cyprus*, *Ovid. Met.* x. 644. These apples *Hippomènes* threw down one after another in different parts of the race; and while *Atalanta*, struck with their beauty, gathered them up, he reached the goal, *Hygin.* 185. *Atalanta* had a son called *PARthenoporus*, by *Hippomènes*; some say by *Meleæger*, *Hygin.* 99. and others by *Melanion*, *Apollodor.* iii. 9. 2. Authors differ about the name of her husband, as about other particulars, *Id.* *Ovid* usually calls him *Hippomènes*, *Met.* x. sometimes also *Milanion*; as *Art. am.* ii. 183. So *Servius* on *Virgil*, *Æn.* vi. 480. *Parthenoporus* is commonly supposed to have been brought forth by *Atalanta* before her marriage; whence his name (from *παρθενος*, *virgo*;) See *Stat. Theb.* iv. 246. &c. *Hippomenes*, having failed to acknowledge his obligation to *Venus*, was by her inspired with so impatient a fondness for his wife, while they were sacrificing to *Jupiter* in his temple on *Parnassus*, that he gratified his passion in that place; on which account *Jupiter* is said to have turned him into a lion, and *Atalanta* into a lioness, *Hygin.* 185. *Apollodor.* *Id.* *Ovid* says this happened in the temple of *Cybèle*, *Met.* x. 689. *Pausanias* mentions a place near *SCHŌENUS* in *Arcadia*, which in his time was called the course of *Atalanta*, (*Δρομὸς Ἀταλάντης*), viii. 35.

for his victory, when she met those who carried the dead bodies of her brothers, who, she was told, had been killed by Meleager. Whereupon she threw into the fire a log of wood on which the life of her son depended, *Ovid. ep. iii. 93.* The Fates who had been present at his birth, in predicting his future greatness, among other things declared, that he should live as long as the firebrand, then burning, remained unconsumed; hence he was said to be *fatali vivus in igne*, *Ovid. ep. ix. 156.* Althæa, upon hearing this, instantly snatched the stick from the flames, and kept it till this time with the greatest care Meleager expired as soon as it was consumed. Althæa was so affected with the thoughts of what she had done, that she slew herself, *Hygin. 172. & 174.; Ovid. Met. viii. 270. &c.; Diodor. iv. 34.* His sisters, lamenting his death, were changed into birds, *Ovid. Met. viii. 534.; Stat. Theb. iv. 103.* called MELEAGRIDES, supposed to be Guinea-hens, *Plin. x. 26. f. 38. gallinæ AFRICANÆ. Varro, de re rust. iii. 9. 18.; Columell. viii. 2.*

After the death of Althæa *, Oeneus married Peribæa, who was the mother of Tydeus, *Apollodor. ii. 8. 4.*

TYDEUS, when he grew up to manhood, having accidentally slain Menalippus his brother while hunting, *Hygin. 69.* or some other person, *Apollodor. i. 8. 5.* fled to Adrastus, king of Argos, who gave him *Dëiphile*, one of his two daughters, in marriage. Tydeus being sent as an ambassador to Thebes, to demand that Eteocles would resign the crown to Polynices, who had married *Argia* the elder daughter of Adrastus, according to agreement, see p. 430. upon receiving a refusal, challenged all the Thebans present, to single combat, and defeated them. To revenge this disgrace, fifty of them lay in ambush for him in his way home; but Tydeus slew them all except one called MÆON, *Stat. Theb. iii. 404.* the son of *Hæmon*, (*Hæmonides*), *Ib. 42.* whom he sent to carry to Eteocles the tidings of the slaughter of his companions, *Diodor. iv. 65.; Stat. Theb. iii. 482.—ad fin.* Tydeus afterwards joined Adrastus in the war against Thebes; in which, after performing the bravest exploits, he was slain by one Menalippus, a Theban †, *Apollodor. i. 8. 6.*

* Althæa bore several other children to Oeneus; among the rest Dejanira, who afterwards married Hercules. She is said to have been the daughter of Bacchus, who communicated first to Oeneus the use of the vine, *Apollodor. i. 8. 1.; Hygin. 129.* and from him the Greek name of wine, (*divos*) is said to have been derived, *Ib.*

† Tydeus is called *Achelôius heros*, from Achelous, a river of Ætolia, *Stat. Theb. ii. 142. viii. 523.* and Adrastus *Inachius*, from Inachus, a river of Argolis, *Ib. 145.*

In the mean time, Oeneus was expelled from the throne by his brother Agrius, *Ovia. ep. ix. 153.* but was afterwards restored by DIOMEDES, his grandson, whereupon Agrius slew himself, *Hygin. 175.*

DIOMEDES, called also OENIDES from his grandfather, *Ovid. Met. xiv. 512.; Stat. Achill. ii. 372.* was one of the bravest of the Grecian chiefs in the Trojan war. His exploits will be related hereafter.

VII. FABULOUS HISTORY of THESSALY.

Thessaly in ancient times was divided into different kingdoms.

The most ancient king is said to have been DEUCALION, the son of Prometheus, (*Prömethides, -da*) who married PYRRHA, the daughter of Epimætheus, (*Epimæthis, -idis,*) the brother of Prometheus; hence called by Deucalion, his wife and sister, or cousin-german; which *soror* sometimes signifies, *Ovid. l. 351.*

PROMETHEUS was the son of Japetus, (*Japeti genus, Horat. od. i. 3. 27.*) He is said to have made a man of clay, *Ovid. Met. i. 82.; Hygin. 142.* and to have put in him a particle taken from every other animal; timidity from the hare, cunning from the fox, rage from the lion, &c. *Acran. in Horat. od. i. 16. 13.* Having ascended to heaven by the assistance of Minerva, he stole fire from the chariot of the sun, by applying to it the end of a small rod, (*ferula,*) which he carried in his hand. With this fire he animated his man of clay, *Serv. in Virg. ecl. vi. 42.; Fulgent. ii. 9.; Hygin. 144.* Jupiter, provoked at such artifice and impiety, ordered Vulcan to make a woman of clay, which Minerva animated, and the other gods and goddesses gave her each their proper gifts; Venus, beauty; Apollo, music; Mercury, eloquence, &c. whence she was called PANDORA, (*i. e. omne donum, vel ab omnibus donata,*) *Hygin. 142.* Jupiter gave her a beautiful box, which she was to give to the man that married her. She was first sent with it to Prometheus; but he, suspecting some hidden mischief, refused it. She then went with it to Epimætheus, who was not so cautious; but took the box and opened it; and from thence flew all those diseases and plagues which have since infested the human race. *Hope* alone remained at the bottom. Pandora is said to have been the first woman, *Pausan. i. 24.* she was the mother of Pyrrha: Strabo says of Deucalion, *ix. fin.* — Prometheus, for his impiety,

was chained to a rock on mount Caucāsus, where an eagle continually preyed on his liver, *Serv. ibid.* But he is said to have been loosed from it a thousand years after, by Hercules, *Strab. xi. 505. xv. 688.; Apollodor. i. 7. 1. who slew the eagle, Pausan. v. 11.; Hesiod. Theog. 521, &c. — Juvenal humorously uses Prometheus for a skilful potter, iv. 133.*

Under DEUCALION happened a great inundation in Thessaly, *Pausan. i. 18. x. 6.; Apollodor. i. 7. 2.* which Ovid describes as a general deluge, that covered the whole earth, sent by the wrath of Jupiter to punish the wickedness of men, *Met. i. 240. & 260.* Deucalion and Pyrrha alone, of the whole human race, were preserved, *Ib. 325.* They consulted the oracle of *Themis* how they could repair the loss. An answer was returned, That they should throw behind their backs the bones of their great mother, i. e. stones. They did so; and to their amazement, the stones thrown by Deucalion became men, and those by Pyrrha women, *Ib. 412.* Thence, says Ovid, we are a hardy race, and shew from what origin we are sprung, *Ib.* Apollodorus derives λαός, *populus*, from λαός, *lapis. i. 7. 2.* — From *Hellén*, the son of Deucalion, Greece was called *Hellas*, -άδης, and the Greeks *Hellēnes*, *Strab. viii. 383 ix. 432.* But about this there was some dispute, *Ib. viii. 370.* From what is said of the posterity of Deucalion, he appears to have lived at a later period than we should imagine from the accounts of the poets, *Pausan. v. 8.* There is another deluge supposed to have happened in Attica long before that of Deucalion, under *Ogyges*, the son of Terra (*Terrigēna*,) king of Thebes or Bœotia, *Varr. de re Rust. iii. prol.; Augustin. de civ. Dei, xviii. 8. whence Deus Ogygius, Bacchus, Ovid. ep. x. 48. Ogygius LYÆUS, Lucan. i. 670. Ogydida, the Thebans, Stat. Theb. ii. 586.*

Thessaly was the scene of the battle of the giants, (*gigantomachia*) against Jupiter. The giants were sons of Terra (*γῆναι*) and Cœlus, or Tartarus, *Hygin, 1.; Apollodor. i. 6. 1.* of enormous size, (*minaci statu*, Horat. od. iii. 4. 54.) with serpentine feet, (*serpentipēdes*, Ovid. Trist. iv. 7. 17.) Ovid says, they had snakes instead of feet, (*pro pedibus angues*,) *Falt. v. 37.* So Lucan, *stantes serpente gigantes*, ix. 656. They tried to get up to heaven, by piling mountains upon mountains; *Ossa* upon *Pelion*, and *Pelion* upon *Olympus*, *Ib. & Virg. G. i. 281.* (Homer says, *Ossa* on *Olympus*, and *Pelion* on *Ossa*, *Odyss. xi. 314.*) and armed themselves with trunks of trees torn from the root. Jupiter himself is said to have been struck with terror, and the other gods to have assisted him in the conflict,

fiat, *Horat. ib. & od. ii. 19. 21.* The giants were at last defeated, and Jupiter drove them with his thunderbolts to Tartarus. Some of them were buried under burning mountains, *Ovid. Met. i. 151. &c.; Virg. Æn. iii. 578. vi. 580. Horat. ib. 73.*

The chief of these giants were,—OTOS and EPHIALTES, the sons of Aloeus, (*Alōida*, *Virg. ib.*) who grew nine inches every month, *Hygin. 28.*—TYPHOEUS, whose body equalled the extent of Sicily, *Ovid. Met. v. 346. &c.* From him Ætna is called *Typhōis, -idis*, *Ovid. ep. xv. 11.*—ÆGEON, with an hundred arms and fifty heads, *Virg. Æn. x. 566.* called also BRIAREUS (*centum geminus*), *ib. vi. 287.*—TITYOS, who wished to seduce Latona, *incontinens*, *Horat. od. iii. 4. 77.; Virg. Æn. vi. 595.* whose body extended over nine acres, and whose liver a vulture perpetually pounced, *ib.; Ovid. Pont. i. 2. 41.*—MIMAS, PORPHYRION, RHOETUS or RHÆCUS, GYGES or GYAS, (*centimanus*, *Horat. od. ib. & ii. 17. 14.*) CÆUS; ENCELADUS, placed under Ætna, *Virg. Æn. iii. 578. &c.*

The place where the giants fought, was called PHLEGRA, or the Phlegrean plains, CAMPI PHLEGRÆI, *Ovid. Met. x. 151.; Propert. iii. 11. 37.* also *Phlegræa JUCA* *, *ib. 9. 48.* which some place in Thessaly, some in Thrace, as Statius, *Theb. ii. 595.* and some in Macedonia, in the peninsula of Pallene, anciently called PHLEGRA, *Herodot. vii. 123.* hence *triumphi Pallenzæ*, the triumph over the giants, *Stat. Silv. iv. 2. 56.* But Strabo, v. 243. & vi. 281.; Polybius, iii. 91.; Diodorus, iv. 21.; Pliny, iii. 5.; and Silviu Italicus, xii. 143. place them in Campania, see p. 152. where the three last-mentioned authors speak of Hercules vanquishing the giants, without any mention of Jupiter or the other gods †.

The battle of the Titans against the gods is sometimes confounded with that of the giants; but the former was against Saturn, and the latter against Jupiter, *Serv. in Virg. Æn. vi. 580.* They were both the offspring of *Cælus* and *Terra*; and are said to have been produced by the earth, from resent-

* Hence TUMULTUS PHLEGRÆI, the battle of the giants, *II. ii. 1. 39. PRÆLIA*, *Stat. Silv. v. 3. 196.; Theb. x. 909. xi. 7. CASTRA*, *Id. Achill. i. 484. hostis Phlegræi*, the giants, *Senec. Thyest. 808.*

† The most dreadful of all the giants is said to have been TYPHON, produced by *Terra* and *Tartarus* after the destruction of the other giants. He had an hundred heads of dragons. The gods are said to have been so affrighted at his enormous bulk and strength, that they fled into Egypt, and several of them, for the sake of concealment, converted themselves into beasts of various forms. But Jupiter vanquished Typhon with his thunderbolts, and laid him below mount Ætna, *Apollodor. i. 6. 3.; Hygin. 152.* some confound Typhon with Typhoeus above mentioned, Thus *Ovid. Met. v. 321.—340.*

ment against the gods, (*irā irritata deorum* *, Virg. *Æn.* iii. 178.) The Titans made war against Saturn, for taking the kingdom from their father Cœlus, to whom, as being the elder brother, it justly belonged; and the giants against Jupiter, for confining their brothers the Titans to Tartarus †.

PHLEGYAS, the son of Mars, was king of the *Lapithæ*, a people of Thessaly, whose capital was Pelethronium, where the use of the bit was invented, *Serv. in Virg. G.* iii. 115. Pliny says, this invention was made by one Pelethronius, vii. 56. Phlegyas was one of the greatest warriors of his time. His daughter *Corōnis*, was mother to *Æsculapius* by Apollo, *Pausan.* ii. 9. To avenge this indignity Phlegyas burnt the temple of Delphi. On which account he was slain by Apollo; and placed in Tartarus, under a hollow rock, with meat before him, which he was prevented from tasting, by a constant terror lest the rock should fall on him, *Stat. Theb.* i. 713. He with a loud voice admonished all to practise justice, and reverence religion, *Virg. Æn.* vi. 618.

IXION was the son of Phlegyas. Being raised to heaven, he attempted to seduce Juno; but she having informed Jupiter of the matter, at his desire, substituted a cloud in her place; whence the Centaurs are said to have been produced, *Serv. in Virg. Æn.* vi. 286. Diodorus makes Jupiter to substitute the cloud, iv. 69. Ixion however had the presumption to boast of too great familiarity with Juno. On which account he was struck with thunder to hell, and by the order of Jupiter tied by Mercury to a wheel, which continually whirls round, *Hygin.* 62. (*Voluitur Ixion; et se sequiturque, fugitque;*) *Ovid. Met.* iv. 461.; *Virg. G.* iv. 484.

Pirithous, the friend of Theseus, was the son of Ixion, (*Ixionides*), *Ovid. Met.* viii. 566. or of Jupiter, by the wife of Ixion, *Homer. Il.* xiv. 318. hence said to be sprung from the gods, *Virg. Æn.* vi. 394.

* Whence the name of *Titānes*, (*ἀπὸ τῆς τιτῶνος*, i. e. ab ultione,) *Serv. ibid.*

† The Titans are supposed to be called *genus antiquum Terræ*, to distinguish them from the giants, who were produced afterwards, *Virg. Æn.* vi. 580. So *Cicero, de nat. D.* ii. 28. *JARĒTUS*, the father of Prometheus, was one of the Titans; hence he is called *TITAN*, *Juvenal.* xiv. 34. and *Pyrrha*, his granddaughter, *TITANIA*, *Ovid. Met.* i. 395. So *HYPERION*, the father of Sol and of the stars; whence the sun is called *TITAN*, *Cic. in Orat.* 60.; *Virg. Æn.* iv. 119; *Ovid. Met.* i. 10. ii. 118. vi. 438. x. 79. & 174. xi. 257. and *Diana* or the Moon, *TITANIA*, *Id.* iii. 173. vi. 346. xiv. 438. or *TITANIS*, *Stat. Theb.* i. 337. So *TITANIA ASTRA*, *Virg. Æn.* vi. 625. and as Sol is put for *DIES*, *Horat. ad. iv.* 2. 26. *Virg. Æn.* iii. 203. so *luciferus Titan*, the dismal day of the battle of *Pharsalia*, or the sun which ushered it in, *Lucan.* vii. 2. *Juvenal*, by a metonymy, puts *Titanis pugna* for the Titans who fought, viii. 132.

The CENTAURS are said to have been half men and half horses, hence called BIMEMBRES or BIFORMES, and NUBIGÈNE, from the story of their birth, *Virg. Æn.* viii. 293. also SEMIHOMINES, *Ovid. Met.* xii. 536.; SEMIVIRI, *Id. ep.* ix. 141.; and SEMIFERI, i. e. *Semiequi*, *Lucan.* vi. 386.; also *Officiarii bimembres*, from the place of their abode, *Stat. Theb.* xii. 554. The fable of their figure is supposed to have arisen from their being the first that fought on horseback, *Plin.* vii. 56. when the rider and his horse might be taken for one and the same being, as the Spanish cavalry at first were by the Mexicans*.

The chief Centaurs mentioned by Virgil were, HYLÆUS and PHOLUS, viii. 293. a great number are recounted by Ovid, *Met.* xii. 220, &c. The most renowned of the Centaurs was CHIRON, the son of Saturn and *Philyra*, hence called *Philyrides*, *Virg. G.* iii. 550. remarkable for his knowledge of medicine, music, and shooting; also for his justice and piety, *Plin.* vii. 56.; *Hygin.* 274.; *Poet. Astron.* ii. 38.; *Diodor.* iv. 12. and in that respect different from the other Centaurs, *Stat. Achill.* i. 111. — the nurse and preceptor of Achilles, *Id.* 116. & 477.; *Pausan.* iii. 18. v. 19. ix. 31. of Æsculapius, *Ovid. Met.* ii. 630. and of Hercules. Being accidentally wounded by one of the arrows of Hercules, he prayed to be deprived of immortality, and was converted into the constellation SAGITTARIUS. — The contest between the Centaurs and Lapithæ at the marriage of Pirithous, the son of Ixion and Hippodamia, the daughter of Adrastus, and the wars which sprung from thence, are celebrated by the poets, *Ovid. Met.* xii. 210. &c.; *Horat. od.* i. 18. 8. ii. 12. 5.

JASON and the ARGONAUTS.

OF all the stories recorded in fabulous history, none is more celebrated than the expedition of the ARGONAUTS under JASON, the son of Aeson (*Æsonides*), king of Iolcos and *Alcimede*. After his father's death PELIAS, his uncle, the son of Neptune and the nymph *Tyro*, the daughter of king Salmō-

* The first Centaurs therefore were probably so named from their being *ὑποπτεῖς ἵππων*, i. e. *stimulatores equorum*, as Homer expresses it, *Il.* v. 102. HIPPOCENTAURI, *Cic. N. D.* i. 38. ii. 2.; so *Serv.* in *Virg. G.* iii. 115.; *Lucr.* iv. 743. Some make the *Hippocentauri* the offspring of the Centaurs, *Diodor.* iv. 70. Pliny mentions his having seen an animal of this kind, vii. 3. but *Lucretius* denies their existence, v. 876. 888.; so *Cicero*, *Ibid.* & *Div.* ii. 21.; *Tusc.* i. 37.

neus, usurped the crown. Pelias at first reigned in conjunction with his brother Neleus; but after his expulsion ruled alone. NELEUS fled to Messenia, where he built Pylos, *Pausan.* iv. 2.

Jason was educated under the Centaur CHIRON. When he grew up to manhood he came to demand the crown as his right. Pelias had been warned by an oracle to beware of a man with one foot shod and the other bare, (*monocrēpis*, i. e. *uno pede calceatus*.) Jason, by some accident, happened to appear in this garb, *Hygin.* 13. Pelias, to divert his immediate claim, proposed that he should go and fetch the golden fleece from Colchis, and promised to resign the kingdom to him upon his return. — This famous fleece had been the fleece of a ram, said to have been the son of Neptune and *Theophrène*. — When PHRYXUS and his sister HELLE, the children of *Athamas*, king of Thebes, and *Nephèle* or *Nébula*, were obliged to fly from that city to escape the cruelty of their stepmother INO, the daughter of Cadmus, whom *Athamas*, after divorcing their mother, married, *Nephèle* brought to them this ram, and bid them get on his back and make for Colchis to king *Æetes*, the son of Sol, and there sacrifice the ram to Mars. It seems the ram carried them through the air; and *Hellè*, turning giddy, fell from him, and was drowned in that strait called afterwards from her *HELLSPONTUS*, or the sea of *Helle*, *Ovid.* ep. xix. 123. & 164.; *Virginis EQUOR*, *Ovid.* ep. xviii. 117.; *Athamantidos equora*, *Id.* 137.; *Amiffa locus infamis ab HELLE*, *Id.* 141.; *PHRYXI SEMITA*, *Stat. Achill.* i. 409. *Angustus pontus Nephelēidos HELLES*, *Ovid. Met.* xi. 195. Phryxus brought the ram to Colchis. There, according to the directions of his mother, he sacrificed him to Mars, and suspended his golden fleece in the temple of that god, where it was continually guarded by bulls that breathed fire, and a dragon that never slept. *Hygin.* 3. The ram was translated into the constellation ARIES, hence called *delapsa portitor HELLES*, *Lucan.* iv. 57. and from *Nephèle*, the mother of *Helle*, *Pecus NEPHELEUM*, *Valer. Argon.* i. 56.

Æetes or *Æeta* at first treated Phryxus with kindness, and gave him his daughter *Chalciope* in marriage; but afterwards killed him for the sake of the fleece; having been told by an oracle that he should enjoy the kingdom as long as the golden fleece should remain in the temple of Mars, *Hygin.* 22.

The most illustrious young men in Greece, (*SEMEDEI REGES*, *Stat. Achill.* ii. 363.) joined in the expedition of Jason; *Hercules*, *Theseus*, and *Pirithōus*; *Castor* and *Pollux*; *Orpheus* from

from Thrace : Caneus, Mopsus ; Peleus and Telamon ; Clyteus and Iphitus ; Lynceus and Idas ; Meleager, Philoctetes, Tiphys, the pilot, Ovid. *ep.* iv. 48. ; Æsculapius, the physician, &c. These were called ARGONAUTÆ, Horat. *epod.* iii. 9. from the ship in which they sailed, named ARGO, from ARGUS, the son of Danaus, the builder of it, Hygin. 14. or MINYÆ, Herodot. iv. 145. ; Ovid. *Met.* vii. 1. 115. & 120. *ep.* vi. 47. because Jason's mother was the daughter of Climene, the daughter of MINYAS, king of Thessaly : But about this authors differ, Hygin. 14. ; Serv. in Virg. *Ecl.* iv. 34. ; Lactant. in *Stat. Theb.* iii. 516. v. 337. The ship was built of pines cut on mount Pelion, Cic. *Cal.* 8. ; Catull. 62. 1. hence called *Pinus Pelia*, Stat. *ib.* 336. ; *arbor PELIAS, -adis*, Ovid. *ep.* xii. 8. near the town *Pegassa*, v. -a, whence PEGASÆA PUPPIS, Ovid. *Met.* vii. 1. ; PEGASÆUS IASO, Ovid. *ep.* xix. 175. in the country of Magnesia, whence ARGO MAGNÆTIS, -idis, *ib.* xii. 9. also *puppis HEMONIA* vel *Æmonia*, i. e. *Thessalia, a regis Hamone*, Ovid. *Art. Am.* i. 6. *Amor.* iii. 15. 6. by the assistance of Minerva, (*curâ pugnâcis facta Minervæ*,) Ovid. *Trist.* iii. 9. 7. hence called PALLADIA RATIS, Ovid. in *ibide.* 266. ; TRITONIS PINUS, *Id. ep.* vi. 46.

Jason stopped at several places by the way ; first in Lemnos, the women of which (*Lemniâdes*) had slain all the men in the island, except their queen *Hippipyle*, who had preserved her father Thoas. They did this out of revenge for being abandoned by their husbands, to whom their breath had been rendered offensive by the wrath of Venus, whose worship they had neglected. Here the Argonauts remained two years. *Hippipyle* had twins by Jason, and the other women had children by the rest, Homer. *Il.* vii. *fin.* ; Ovid. *ep.* vi. ; Lactant. in *Theb.* v. 29. 59. &c.

The Argonauts went to consult PHINEUS, the son of Agenor or Neptune, king of Thrace ; some say, of Arcadia, Lactant. in *Stat. Theb.* viii. 255. famous for his skill in augury, about their voyage. This king having, at the instigation of his wife, put out the eyes of two sons he had by a former marriage, was himself punished with the loss of sight, by the wrath of Jupiter ; who also sent a kind of ravenous birds, called *Harpies*, (HARPYLÆ, ab ἀρπάζω vel ἀρπάζω, *rapio* ; or CANES JOVIS, quia ipsa furia esse dicebantur, Serv. in Virg. *Æn.* iii. 109.) to torture him, by polluting or carrying away his food. Phineus agreed to advise the Argonauts about their voyage, if they would remove this plague. Two of them were employed for that purpose, Zetes or Zethes, and Calais, the

sons of Boreas and Orythya, the daughter of Erechtheus, king of Athens, *Ovid. Met.* vi. 712. &c. who are said to have had wings on their head and feet, *lb.* The Harpies being chased away by them from the house of Phineus, (*Phineia postquam clausa domus,*) *Virg. ib.* 212. fled to the islands called STROPHÆDES, where Ænëas found them. Phineus now instructed the Argonauts how to sail past two islands in the mouth of the Pontus Euxinus, the one on the European, and the other on the Asiatic side; called INSULÆ CYANÆ, *Mel.* ii. 7. or *Cyanei montes*, *Stat. Theb.* xi. 438. and SYMPLEGÆDES, because they were said sometimes to meet together*.

Jason having entered the Euxine sea, and sailed past the Symplegades, found in the island Dia the children of Phryxus, who had been wrecked there in their way to their grandfather Athamas. Jason took them up and carried them with him to Colchis, COLCHIS, -idis, called also COLCHI, *Ovid. ep.* xii. 23. and COLCHOS, *Horat. epod.* v. 21. but the best editors here read IOLCOS. By their advice he landed his ship in a retired place. They went before and related the kindness of Jason to Chalciope, their mother, who introduced him to her sister MEDÆA, the daughter of Æetes, (*Æetias, -adis* †,) who fell in love with him.

The conditions to which Jason was obliged to submit before he could obtain the golden fleece, seemed in a manner impossible. He had to force to the yoke the brazen-footed bulls, whose nostrils breathed flames, and to plough with them a field sacred to Mars, never before tilled: then to sow in the ground the teeth of a serpent, which should spring up into armed men ready to attack him: Last of all he had to kill the dragon which guarded the fleece, and never slept. All this was to be performed in presence of Æetes and the Colchians. The destruction of Jason appeared inevitable. But by the assistance of Medea he came off successful. By her magic herbs, (*cantatis herbis*, *Ovid. Met.* vii. 98.) she rendered him invulnerable against the breath of the bulls: by throwing a stone, according to her directions, among the armed men which rose from the serpent's teeth, they were turned against one another,

* (*Mediis CONCURRERE IN UNDIS*), *Ovid. Met.* vii. 62.; *Strab.* iii. 149.; *Plin.* iv. 13.; *Stat.* v. 347.; *Ovid. Met.* xv. 338. *ep.* xii. 121.; *Hygin.* 19.; *Sener. Med.* ii. 342. hence *concurrentia saxa* CYANES, *Juvenal.* xv. 19. *compressi* SYMPLEGÆDES, *Ovid. ep.* xii. 121. *concurrentes cautes*, *Id. Amor.* ii. 11. 3.

† By *Idyia*, the daughter of Oceanus; *Cic. Nat. D.* iii. 19. called also *Cotæus*, -idis, *Ovid. Met.* vii. 331. & 348. and PHASIAS, -adis, from the river Phasis, *Id. Art. Am.* ii. 103. or PHASIS, -idis, *Id. ep.* xix. 176. PHASIAS ÆTINE, *Id.* vi. 103.

so that they fell by mutual slaughter. The dragon was lulled asleep by a certain juice. Jason seized the golden fleece, and returned in triumph to his native country; accompanied by *Medæa*, whom he afterwards married according to promise, *Ovid Met. vii. ep. vi. & xii.* *Medæa* carried along with her *ABSYRTUS*, v. -tes, her brother, a boy; whom, when she heard that her father was in pursuit of her, she tore in pieces, and threw down his members in different places by the way, at a distance from one another; that while *Æetes* gathered the scattered limbs of his child, she might make her escape*.

The return of Jason to Theffaly (*ad Hemonias urbes*), was celebrated with the greatest joy. The ship *Argo* was changed into a star, *Stat. Ach. ii. 363.* The fleece was suspended in the temple of the gods, (*ad patrios deos*), in the city at *Iolcos*, *Ovid. Met. vii. 158. ep. xii. 128.* His father *ÆSON*, enfeebled with age, could not be present at the solemnity; but by the magic power of *Medæa* he was restored to youth again, *Ovid. Met. vii. 292.* The daughters of *Pelias* (*Peliades*), seeing the wonderful effects of her charms and herbs, entreated her to perform the same service to their father. She, wishing to avenge the injuries done by *Pelias* to Jason, gave them hopes that she would effect what they desired. * And to convince them still more of her power, she took an old ram, and having cut him to pieces, boiled these in a kettle; whence in a short time, to their astonishment, sprung out a lamb. The daughters of *Pelias* were persuaded by her to do the same to their father, *Ib. 322. &c.* Thus *Pelias* perished by a wretched death, *Pausan. viii. 11.; Hygin. 24.; Cic. Sen. 23.* *Diodorus* relates this, as well as other particulars concerning *Medæa*, in a different manner, *iv. 51. &c.* This action obliged Jason and *Medæa* to leave *Iolchos*; whereupon *Acasto*, v. -us, the son of *Pelias*, succeeded to the crown.

Jason and *Medæa* retired to Corinth, where they lived in great harmony for ten years. But Jason, being captivated by *GLAUCE* or *CREUSA*, the daughter of *CREON*, the son of *Sisyphus*, the king of that place, divorced *Medea*, and married *Creusa*. *Medea*, in revenge, slew the sons she had by Jason in his presence; then set fire to the palace, and burnt *Creusa*, together with *Creon* and Jason, *Hygin. 25.; Pausan. ii. 3.*

* *Ovid. Trist. iii. 9.; Cic. Nat. D. iii. 19. & 26.; Manil. ix.* Justin calls the son of *Æetes* *Ægiæleus* or *Ægialius*, *xl. ii. 3.*; So *Diodorus*, *iv. 45.* Some say that he was sent by his father in pursuit of *Medea*, *Hygin. 23; Strab. vii. 315. v. 215.* and *Ovid* makes her say that she left him, *ep. xii. 113.* But he gives a different account, *Trist. iii. 9. 21. &c.*

Some say that the two sons of Jason were slain by the Corinthians; and that they afterwards gave Euripides five talents to transfer in his tragedy that crime on their mother, *Ælian*. v. 21.; *Pausan.* ii. 3. Diodorus says that Jason escaped that calamity, *Ib.* 54. but that afterwards, from despair, he killed himself, 55. Apollodorus relates that Medea sent Glauce a poisoned robe in a present, which consumed her with flames, and likewise her father, who attempted to extinguish them, i. 9. 28.

Medea fled from Corinth to Athens; where, being expiated from her murders, she married Ægeus, by whom she had a son called MEDUS, *Pausan.* *ib.* with whom, after her disappointment in poisoning Theseus, she flew in a chariot drawn by dragons to Colchis, *Hygin.* 26. which was then governed by Perseus, the brother of Æëtes. Medus slew him, and possessed the kingdom of his grandfather, which he called, from his own name, MEDIA, *Ib.* 27.; *Herodot.* vii. 62. and after the death of his mother built a city, which, in honour of her, he called MEDÆA, *Justin.* xl. ii. 3. Magic herbs (*venefica herba*), are called from Medæa *Medicidæ HERBÆ*, *Ovid. Art. Am.* ii. 101. and PERSEIDÆ HERBÆ, from Perseus her grandmother, *Ovid. Rem. Am.* 263.

PELEUS.

PELEUS, the son of Æacus (*Æacides*), having been obliged to leave his father's dominions for being accessory to the death of his brother Phocus, went into Thessaly, and after various adventures became possessed of the government of Iolcos, of Phthia, and Larissa*.

Peleus afterwards went to the court of ACASTUS or Acasto, the king of Iolcos, whose wife, Hippolyte or Astydamia, fell in love with him; but finding him deaf to her solicitations, she accused him to her husband of designs on her virtue. A-

* According to Ovid, Peleus first betook himself to CEYX (*Ceyx*), the son of Lucifer, and husband of Halcyon or Alcyon the king of Trachis or Trachin (*TRACHINIA tellus*;) near the foot of mount Oeta, who having taken a voyage to consult the oracle of Apollo at Claros in Ionia, was shipwrecked; and Halcyon going to look for his return, found his body thrown on the shore: whereupon she threw herself into the sea, and was metamorphosed into a bird, called *Halcyon* or *Alcedo*; and CEYX into a small bird which breeds in the Halcyon's nest. *Ovid. Met.* xi. 268. &c.; *Serv. in Virg. G.* i. 399. iii. 338. These birds breed (*satificans*) in winter; at which time it is said there is a calm for several days, *Plin.* x. 32. l. 47.; *Plant. Pan.* i. l. 143. whence HALCYONÆ DIES, Halcyon or peaceful days, *Columell.* xi. a. 21. hence also these birds are said to be beloved by Thetis (*dilectæ Thetidi HALCYONES*;) *Virg. G.* i. 399.

castus

castus, unwilling to violate the laws of hospitality by killing Peleus, ordered him to be tied to a tree in a wood, that he might perish by wild beasts. But Jupiter, knowing his innocence, sent Vulcan to loose him. Peleus soon after, having collected his friends, took Iolcos, and having dethroned Acastus, put to death Aftydamia, and possessed himself of the kingdom, *Apollodor.* iii. 13. 3.; *Horat. od.* iii. 7. 17.

Peleus married the sea goddess THETIS; (*Conjux Dea contigit uni*, sc. nepotum Jovis, *Ovid. Met.* xi. 220.) whose consent he found it difficult to obtain, *Ib.* 235. whence he is called *gener NEREOS*, *Stat. Theb.* v. 437. Jupiter himself is said to have been fond of her, but avoided asking her, because he learned it was determined by the fates, that her son should excel his father in bravery, *Ib.* 224.; *Hygin.* 54. The nuptials of Peleus and Thetis were celebrated with great magnificence, *Catull.* lxiii. in a cave of mount Pelion, *Stat. Achill.* ii. 341. All the gods and goddesses were invited to the feast, except the goddess DISCORD. She, offended at this neglect, during the entertainment, threw into the middle of the assembly, a golden apple with this inscription, TO THE FAIREST, (*DETUR PULCHRIORI. QUÆ SIT FORMOSISSIMA, ADTOLLAT.*) All the other goddesses yielded their pretensions except three, Juno, Minerva, and Venus. Jupiter, unwilling to determine between them, referred the affair to Paris, then a shepherd on mount Ida. His determination in favour of Venus, occasioned the destruction of Troy, and all the calamities which followed it, *Stat. Achill.* ii. 335. &c.

ACHILLES.

ACHILLES was the son of Peleus (*Pelides*) and of Thetis; called from his grandfather *ÆACIDES*; and from his father's two principal towns, Phthia and Larissa, *PTHIUS ACHILLES*, *Horat. od.* iv. 6. 4. *VIR PHTHIUS*, *Propert.* ii. 13. 38*. *LARISSÆUS ACHILLES*, *Virg. Æn.* ii. 197. xi. 404.

Thetis plunged her son while an infant in the river Styx, whereby he was rendered invulnerable in every part of his body except the heel, by which she held him, *Stat. Achill.* i. 269. This circumstance is no where mentioned by Homer, and appears to have been invented posterior to him. Achilles was educated by the Centaur Chiron, the son of Saturn and Philÿra, (*Philyrides*), *Virg. G.* iii. 550.; *Plin.* vii. 56.; *Pausan.* iii. 18. who taught him the art of war and music,

* So *PHTHIAS*, -*adis*, a woman of Phthia, *Ovid. ep.* vii. 165.

Juvenal. vii. 210. and to render him strong, fed him with the marrow of wild beasts, *Stat. Achill.* ii. 381.—*ad fin.* Of Chiron he is said to have stood greatly in awe, *Ib. & Ovid. Art. Am.* i. 14. Phoenix, the son of Amyntor, his tutor and companion, taught him eloquence, *Cic. Orat.* iii. 15.; *Homer. Il.* ix. 443. whom he always treated with great respect, *Ib. & Stat. Silv.* ii. 1. 91. iii. 2. 96.

Thetis, knowing that if her son went to the Trojan war he should perish in it, carried him to the court of LYCOMÈDES, king of the island Scyros, where he was concealed in a female dress, among the daughters of that prince, *Horat. od. i.* 8. 13. & *ibi Scholiast.* one of whom, *Dēidamia*, *Stat. Achill.* i. 296. had a son to him, called PYRRHUS, because Achilles was called PYRRHA among the king's daughters, from his yellow or reddish hair, *Hygin.* 96. and also NEOPTOLÈMUS, because he went young to the war, (*ad bellum ductus est PUER*.) *Serv. in Virg. Æn.* ii. 263.; *Apollodor.* iii. 13. 8. His body is called by *Hermione* through contempt, *Scyria membra*, *Ovid. ep.* viii. 112. —As Troy could not be taken without the aid of Achilles, the leaders of the Greeks, hearing that he was with Lycomèdes, sent to require him. The king, denying that he was there, gave the ambassadors leave to search for him; which they did, but without success. Ulysses, however, who was one of them, not discouraged, thought of the following contrivance. He went to the palace of Lycomèdes, under the guise of a pedler, with various kinds of goods to sell; among the rest were arms mixed with female ornaments. Whilst the princesses attentively examined the jewels, the necklaces, and the like; Achilles was attracted by nothing but the arms. Ulysses, observing this, ordered *Agrytes*, a trumpeter he had with him, suddenly to sound an alarm. Achilles, conceiving it to be an enemy, instantly tore his female robe, and grasped a shield and a spear. Thus Ulysses having discovered who he was, forced him to the war, *Ovid. Met.* xiii. 165. Lycomedes wished to retain him, but in vain. His warlike ardour could not be restrained. Cicero applies this to Neoptolèmus, *Amic.* 20. Statius relates the story differently, *Achill.* ii.

After taking the city of Lynessus in Phrygia, Achilles obtained the beautiful *Brisëis*, as his share of the prey, *Ovid. ep.* iii. 45. whence she is called LYRNESSIS, *-idis*, *Ovid. Trist.* iv. 1. 15.

The spear of Achilles was so heavy, that it could not be wielded by any other of the Greeks: hence when Patroclus went against Hector in the armour of Achilles, he did not take the spear, *Homer. Il.* xvi. 141. The ash of which it was made

grew

grew on the top of mount Pelion; hence it was called PELIAS HASTA, (genit. *Peliadis.*) Ovid. ep. iii. 126. Met. xiii. 109. Plin. xvi. 13. f. 24. It was given in a present to Peleus by the Centaur Chiron, *Homer. ib.* 144. and Pausanias speaks of it as pointed with brass, and existing in his time, in the temple of Minerva at Phasêlis, iii. 3.—When TELEPHUS, the son of Hercules, and Auge, king of Myfia, (*Myfus juvenis*, Propert. ii. 1. 63.) who being son in law to Priam, opposed the passage of the Greeks through his country, had been grievously wounded by Achilles; he was told by the oracle, that the weapon which had inflicted the wound, could alone cure it. Upon which he came to the Grecian camp, and applied to Achilles for relief. But Achilles refused, alledging he was no physician. Being however prevailed on by Ulysses, as the assistance of Telephus was necessary to the success of their expedition, he scraped a little rust from his spear, and, applying it to the wound, cured it, *Hygin. 101.*; Ovid. Met. xiii. 171. Whence Ovid says, *Vulnus in Herculeo quæ quondam fecerat hoste, Vulneris auxilium Pelias hasta tulit*, Rem. Am. 47. So *Id. Trist. v. 2. 15.*; Propert. ii. 1. 63. Claudian makes Telephus to be healed by herbs, which Achilles learned the use of from Chiron, *Epigr. i. 46.*; Stat. Achill. ii. 444. hence a certain herb was called TELEPHION, *Plin. xxvii. 13. f. 110.* Telephus, on account of his connection with Priam, would not accompany the Greeks to Troy, as they requested, but gave them a free passage through his country, (*eos deduxit.*) Hygin. *ibid.* and pointed out their way, *Cic. Flacc. 29.*

Achilles, being deprived of his mistress Briseïs by Agamemnon, on account of his vehemence in demanding that Chryseïs should be restored to her father, see p. 407. in disgust withdrew himself from the war. The consequence was, that the Greeks were repeatedly defeated by Hector and the Trojans, and many of them slain. At last, after the restoration of Briseïs, he was so far mitigated as to permit his friend Patroclus to assume his armour, and go out to battle with his soldiers the *Myrmidons*. The death of Patroclus, who was slain and stripped of his arms by Hector, roused the indignation of Achilles. He therefore now determined to oppose Hector in person. Thetis procured for him new armour from Vulcan, who engraved on his shield the earth, the sea, and the heaven; the sun, moon, and stars, cities and men, and their various occupations, *Homer. Il. xviii. 478.* &c. hence Ovid calls it *CLYTEUS vasti cælatus imagine mundi*, Met. xii. 110. & 290. Achilles slew Hector, and having tied his dead body to his chariot,

riot, dragged it thrice round the walls of Troy, *Virg. Æn.* i. 483. ii. 272. to console the *manes* of Patroclus, *Stat. Silv.* iv. 4. 105. Having thus gratified his revenge, he restored it to Priam, who came secretly by night to the tent of Achilles, under the conduct of Mercury, *Horat. od.* i. 10. 13. to ransom the body of his son from Achilles *. The Iliad of Homer ends with the funeral of Hector.

After this Achilles fell in love with *Polyxena*, one of the daughters of Priam; and while he was celebrating his nuptials with her in the temple of Apollo at Thymbra, (hence called *THYMBRÆUS*, *Virg. Æn.* iii. 85.) near Troy, he was slain by Paris, who having concealed himself behind the image of that god, wounded Achilles in the only vulnerable part of his body, the heel, with an arrow directed, according to Virgil, by Apollo himself, *Æn.* vi. 57. After the taking of Troy, Polyxena was sacrificed by Pyrrhus on the tomb of his father to pacify his manes, *Serv. in Virg. Æn.* iii. 321. which the ghost of Achilles, appearing to Agamemnon, is said to have demanded, *Ovid. Met.* xiii. 439. &c.; *Pausan.* i. 22. Hyginus says, there was a voice uttered from the tomb of Achilles requiring this to be done, *Fab.* 110.; so Ovid, *Met.* xiii. 448. Polyxena submitted to her fate with wonderful fortitude, *Ib.* 455. &c. Achilles himself had set the example of a like cruelty, by slaying twelve Trojan captives, and throwing them into the funeral pile of Patroclus, *Homer. Il.* xxi. 27. xxiii. 175. — Achilles was buried at Sigæum, where many ages after Alexander the Great, when he first landed in Asia, offered sacrifices to him, together with the other Grecian heroes, *Plutarch. & Diodor.* xvii. 17. and crowned his tomb with garlands, as Hephæstion did that of Patroclus; intimating, that he was beloved by Alexander, as Patroclus had been by Achilles, *Ælian.* xiii. 7. Alexander esteemed Achilles happy chiefly in two respects, that he had found such a friend as Patroclus while alive, and such a poet as Homer to celebrate his virtues after death, *Plutarch. in vita ejus.* There was a *tumulus inanis* erected to Achilles at Olympia, where particular honours were paid to him on the first day of the Olympic games, *Pausan.* vi. 24.

There was an island in the Euxine sea, nearly half way between the rivers Tyras and Boristhenes, called *LEUCE*, sacred to Achilles, where his tomb was supposed to be, and where a temple was consecrated to him, *Strab.* vii. 306.; *Met.* ii. 7.

* This action Virgil disparages by calling it a *sale*; *Tor circum Iliacos repperat Hectora muros; Enanimumque euro corpore VENDEBAT* *ACHILLES*, *Æn.* i. 483.

Pausanias says, this island was near the mouths of the Ister, iii. 19. Here the poets represent the souls of heroes enjoying happiness after death, as in a separate Elysium; and here Achilles was supposed by some to have married Helen, *Pausan.* iii. 19. Near *Leuce* was a peninsula called *Hylæa*, and in it a place called *CURSUS ACHILLÆUS*. *Herodot.* iv. 55. & 76.; *Plin.* iv. 12. f. 26. or *DROMOS ACHILLEOS*, *Ib.* & *Met.* ii. 1. 51.; *Strab.* vii. 307.

The circumstance by which Achilles is chiefly distinguished in Homer, is nimbleness of feet, (*ποδας ὀκτους Αχιλλεύς*;) to which he was trained by Chiron, *Stat. Achill.* ii. 395. thus Ovid, *velox cantatus ACHILLES*, *Amor.* ii. 1. 29. He is described by the Latin poets, as proud, insolent, cruel, inexorable, &c. *Horat. art. p.* 120. *od.* ii. 4. 2.; *Virg. Æn.* i. 30. ii. 29. but as scorning artifice, *Horat. od.* iv. 6. 13. &c. hence called *MAGNANIMUS*, *Ovid. Met.* xiii. 298. *MAGNUS*, *Virg. ecl.* iv. 36. and *HONORATUS*, i. e. *MAGNIFICUS*, says the old scholiast on Horace, *art. p.* 120. but this epithet may more properly express his being greatly celebrated by Homer and others. Achilles was put for any brave man; thus L. Siccus Dentatus was called the *Roman Achilles*, *Gell.* ii. 11. and Turnus is said to be, *Alius Latio jam partus ACHILLES*, *Virg. Æn.* vi. 89.

The most illustrious action of Achilles next to his conquering Hector, was that of slaying MEMNON the son of *Tithonus* and *AURORA*, the leader of the Æthiopians, (*Ἑὸς ἀγίας*) that came to the assistance of Priam*; who killed ANTILÖCHUS the son of Nestor, in single combat, and was himself in like manner slain by Achilles, *Hygin.* 112. Pausanias says, that Memnon came, not from Æthiopia, but from Susa in Persia, x. 31. A number of birds are said to have sprung from his funeral pile, which dividing into two parties, fell a fighting with one another, (*parentali Marte*;) so that one half of them fell down dead among the ashes, as an atonement to his manes, *Ovid. Met.* xiii. 610. &c. These birds, called from him MEMNONIDES, were supposed to come ever after annually from Æthiopia to Ilium, and fight near the tomb of Memnon, and to do the same in Æthiopia every fifth year at his palace, *Plin.* x. 26. f. 37.; *Pausan. ibid.* Isidore tells this story somewhat differently, xii. 7. There was a wonderful statue of Memnon at Thebes in Egypt, whether of this Memnon or not is uncertain, which uttered vocal sounds every morning when first struck by the

* Hence called *NIGER*, *Virg. Æn.* i. 489. & 751. and color *Memnonius* is put for black, *Ovid. Pont.* iii. 3. 96.

rays of the sun, *Plin.* xxxvi. 7. *f.* 11.; *Tacit. Annal.* ii. 61; *Juvenal.* xv. 5. Strabo says he heard it, but could not explain the cause of it, xvii. 816. The vestiges of it still remain.

After the death of Achilles there was a keen contest about the possession of his armour, between Ajax and Ulysses. The Grecian chiefs, before whom this cause was pleaded, determined it in favour of Ulysses. Upon which Ajax, being deprived of his reason, is said to have slain a number of sheep and oxen; supposing that while he did so, he was slaying Ulysses, Agamemnon, Menelaus, &c. *Horat. Sat.* ii. 3. 187.; *Juvenal.* xiv. 286. &c. which seems to have been often acted on the Roman stage, *Cic. Tusc.* iv. 23. *Off.* i. 13. When he recovered his reason, he slew himself; and, according to Ovid, the blood which flowed from his wound on the ground, produced a hyacinth, *Ib.* 395. On this flower are inscribed the two first letters of his name, *Ib.* or the complaint of Phœbus on the loss of his favourite boy Hyacinthus, *AI, AI, Ib.* x. 215.; *Plin.* xxi. 11. *f.* 38. see p. 411.

AJAX and TEUCER.

AJAX was the son of Telamon (*Telamōniādes*), who having inadvertently slain his brother Phocus, while playing at the quoit, was obliged to leave his native country; to which Ovid alludes, xiii. 149. Telamon married GLAUCÉ, the daughter of *Cycbreus*, king of Salamis; and after his death became king of that place. He was armour-bearer to Hercules when that hero took Troy, and was rewarded by him with *Hesione*, the daughter of Laomedon to wife. He afterwards married *Peribœa*, the daughter of *Alcôbous*, of whom Ajax was born, *Pausan.* i. 42. Ajax was the bravest of the Greeks, next to Achilles, (*Heros ab Achille secundus*;) *Horat. Sat.* ii. 3. 193. and therefore is said to excel his father, as Achilles did Peleus, *Juvenal.* xiv. 214. His shield was covered with seven plies of a bull's hide, (*σαῦος ἑπταβοῖον*;) hence he is called *Clypei dominus septemplex* AJAX, *Ovid. Met.* xiii. 2. He was the only person that withstood Hector in the absence of Achilles.

TEUCER was the son of Telamon and *Hesione*. Upon his return from the Trojan war, he was not received by his father, because he had not brought back Ajax his brother; as Telamon had charged them at their departure, not to return the one without the other, *Vell.* i. 1. Telamon is said to have forced him to plead his cause on ship-board, without permitting him

him to land, *Pausan.* i. 28. ii. 29. on which account Teucer set sail with his companions for Cyprus, where he built a city, and called it *Salāmis*, or *-in*, from the name of his native city, *Justin.* xlv. 3.; *Strab.* xiv. 682. having been previously assured of success by the oracle of Apollo, (*Ambiguam tellure novā Salamina futuram*;) *Horat.* od. i. 7. 29. Here his posterity continued to enjoy the crown to the time of Evagōras, *Pausan.* ii. 29. This Teucer is represented as remarkable for shooting the arrow, *Horat.* od. iv. 9. 17. There was another Ajax, the son of Oileus, *Ovid. Met.* xii. 622. king of Locris; hence called NARYCIUS HEROS, from *Naryx*, *-ycis*, a town in that country, *Ib.* xiv. 468. not so impetuous in his temper, (*moderatio*; *Ib.* xiii. 356; non tam impatiens ira,) as the other Ajax, *Ib.* 3. and inferior in strength; hence called AJAX SECUNDUS, *Stat. Achill.* i. 500.—This Ajax, after the taking of Troy, offered violence to Cassandra in the temple of Minerva; on which account, in his return home, he was burnt with lightning, and his ship dashed on the rocks, *Serv. in Virg. Æn.* i. 39.; *Propert.* iv. 1. 117.; *Ovid. in Ibide*, 339.; *Senec. Agamemn.* 532. a number of his fleet also perished on the Caparean rocks in Eubœa, *Virg. Æn.* xi. 260. hence called from him AJACIS PETRÆ, *Hygin.* 116. Homer says he was drowned by Neptune, because he had said that he would escape in spite of the gods, *Odys.* iv. 505.

ULYSSES.

ULYSSES * was the son of Laertes, (*Laertiādes*;) king of the island Ithāca, (hence called ITHĀCUS, *Virg. Æn.* ii. 104. ITHACENSIS ULYSSES, *Horat. ep.* i. 6. 63.) and of ANTICLEA, the daughter of *Autolycus*, a noted robber, *Hygin.* 201. Ulysses was commonly said to be the son of *Sisyphus*, the son of *Æolus*, see p. 416. from the connection of *Sisyphus* with *Anticlea*, before her marriage with *Laertes*, *Ib.* & *Ovid. Met.* xiii. 32. hence, by way of reproach, Ulysses is called *ÆOLIDES*, *Virg. Æn.* vi. 529.

After the marriage of Ulysses with *Penelōpe*, see p. 413. his father resigned to him the kingdom. To avoid engaging in the Trojan war, and to prevent his being torn from the company of *Penelope*, he counterfeited madness; and as a proof of it, used

* *Ulysses*, v. -eus; genit. ei, v. -i. *Ulyxes*, v. -eus, Ὀδυσσεύς, ita dictus, quod mater cum in itinere pepererit, ab ὀδῳ, via; vel ex ira hominum in avum *Autolycum*; ab ἰδμενῳ, irascor.

to put on a cap *, (*pileus*) and yoke in a plough animals of different kinds, as an ox and a horse, to till the sand, and sow salt instead of corn. To put the truth of this insanity to the test, PALAMÉDES, the son of Nauplius, (*Naupliides*), king of Eubœa, took Telemachus, the son of Ulysses, then an infant, and placed him before the plough. Upon which Ulysses stopped, or raised the plough, that he might not hurt his child; and thus was obliged to drop his disguise, *Hygin.* 95.; *Serv. in Virg.* ii. 81. & 44.; *Ovid. Met.* xiii. 36. Homer however takes no notice of this fact, *Cic. Off.* iii. 26. nor of the concealment of Achilles.

Ulysses, during the course of the war, performed the most important services to the Greeks. He forced Achilles from his concealment: He carried away privately the ashes of King Laomedon from the Scæan gate of Troy: In company with *Diomedes*, he slew *Rhesus*, king of Thrace, who had come to the assistance of Priam, and carried off his horses, before they had tasted the fodder of Troy, or drunk of the river *Xanthus*; for if they had tasted of either, Troy could not have been taken, *Serv. in Virg. Æn.* i. 469. *Rhesus* was betrayed by *Dolon*, a Trojan spy, who had fallen in with Ulysses and *Diomedes*, who had likewise been sent to spy the camp of the enemy in the night-time; and having got what intelligence they wanted from *Dolon*, slew him, *Serv. in Virg. Æn.* xii. 347.; *Homer. Il.* x. 299.; *Ovid. Met.* xiii. 243.—Ulysses and *Diomedes* also carried off the PALLADIUM or image of *Minerva* from the citadel of Troy, after slaying the watches, *Virg. Æn.* ii. 162.; *Ovid. Met.* xiii. 337. &c. hence called *Diomedæum furtum*, *Stat. Silv.* v. 3. 179. In company with *Diomedes*, or as others say, with *Pyrrhus*, Ulysses obtained from *Philoctetes* the arrows of *Hercules*, or prevailed on *Philoctetes* himself to come with them to Troy. On the accomplishment of each of the above-mentioned particulars, the fate of Troy depended.

PHILOCTETES was the son of *Pæan* or *Pæas*, king of *Melibœa*, at the foot of mount *Oeta* in *Thessaly* †. Being wounded in the foot, (some say by a serpent sent by the wrath of *Juno*, for his having reared the pile of *Hercules*, *Hygin.* 102.; see p. 402. others say, by one of the arrows of *Hercules* falling on his foot, as a punishment for discovering where that

* Whence he used to be thus painted, (*PILEATUS*), *Serv. in Virg. Æn.* ii. 44. *Plin.* xxv. 10. f. 36. f.—The Greeks and Romans used to go with their heads bare.

† Hence called *POEANTIDES*, *Ovid. Met.* xiii. 313. *POEANTIA PROLES*, *Il.* 45. *POEANTIUS*, *Trist.* v. 1. 61. & 2. 13. *POEANTIUS HEROS*, *Id. rem. an.* iii. *POEANTIUS HERCULIS HERES*, *Ovid. in Ibide*, 253. and *Dux MELIBŒUS*, *Virg. Æn.* iii. 401,

hero was buried, contrary to his promise, *Serv. in Virg. Æn.* iii. 402.) he was, on account of the intolerable stench of his wound, by the advice of Ulysses, left in the island of Lemnos, *Ovid. Met.* xiii. 45. where he lived in grief and solitude, *Id.* & *Homer. Il.* ii. 228. Afterwards, however, when the Greeks were told by the oracle, that Troy could not be taken without the arrows of Hercules, hence called *DEBITA TROJANIS SPICULA FATIS*, *Ovid. Met.* xiii. 54. Ulysses had the address to prevail on him to come to the Grecian camp, and to take part in the war; in which, among others, he slew Paris, *Hygin.* 112.; *Apollodor.* iii. 12. 6. He is said to have been cured of his wound by Machaon, and to have put a period to the war, (*supremam bellis imposuisse manum*,) *Ovid. remed. am.* 113. After the taking of Troy, instead of returning to his native country, he retired to Italy, where he built Petilia. Strabo says he was expelled from Melibœa by a sedition, vi. 254.

Ulysses always retained an implacable resentment against Palamêdes for having exposed the falsehood of his insanity, till he affected his destruction. He forged a letter to him from Priam, promising him a reward if he would betray the Grecian camp; and when Palamêdes denied the charge, Ulysses convicted him by shewing the money concealed in his tent, which he had bribed his slaves to deposit there the night before, *Ovid. Met.* xiii. 56. &c. On this evidence, (*infando indicio*, as Virgil expresses it, *Æn.* ii. 84.) Palamêdes was condemned, and stoned to death, *Serv. Id.* 82.; *Hygin.* 105.

* Palamêdes was descended from Belus king of Egypt; hence called *BALIDES*, *Virg. Id.* 82. and distinguished for his ingenuity. He is said to have completed the Greek alphabet, by adding four letters, θ, ζ, χ, φ, *Plin.* vii. 56. and to have invented the method of drawing up an army in order of battle, the use of signals, the watch-word, (*testara. i. e. symbolum bellicum*,) and the placing of sentinels, *Id.* which last he is thought to have learned from cranes; as described by Pliny, x. 23. f. 30. and by Cicero, *de nat. D.* ii. 49. hence called *the birds of Palamêdes*, *Martial.* xiii. 75. See *Raderus* on this passage. Manilius ascribes to Palamêdes also the invention of numbers, weights, and measures, *Astron.* iv. 206. So *Philostratus*, in heroic.

NAUPLIUS, the father of Palamêdes, in revenge for his son's death, when the Greeks, returning from Troy, were overtaken by a storm, raised a torch in the night-time, from the top of Caphæreus, a promontory in the south-east corner of Eubœa, very dangerous to mariners on account of the whirlpools and hidden rocks around it, *Sil.* xiv. 144.; *Senec. Agamemn.* 558. The Greeks, supposing this torch to be a signal of a contiguous harbour, made towards it; and thus a number of their ships were wrecked, *Propert.* iv. 1. 113.; *Serv. in Virg. Æn.* xi. 260.; *Ovid. remed. am.* 735. *Trist.* i. 1. 83. whence Caphæreus is called *VELTOR*, *Virg. Id.* and *IMPORTUNUS*, *Ovid. Met.* xiv. 481. Nauplius having learned that Ulysses and Diomêdes, whose destruction he chiefly sought, had escaped, threw himself headlong into the sea, *Senec. Med.* 632.

After

After the destruction of Troy, Ulysses wandered for ten years, *Ovid. Pont. iv. 10. 10.* over many seas, and visited many countries before he returned to Ithaca, *Horat. ep. i. 2. 18.* so that he was twenty years absent, (*Quatuor emeritis per bella, per aquora, lustris.*) *Stat. Silv. iii. 5. 7.*

Ulysses first sailed to the country of the *Cicōnes* in Thrace, and took and plundered their town *Ismārus*, situate near a mountain of the same name, not far from the mouth of the Hebrus, *Odyss. ix. 39.* where afterwards Orpheus was torn in pieces by Bacchanals, *Virg. G. iv. 520.*—Next to the *Lōtōphāgi*, i. e. the eaters of the *lotos*, an herb, the fruit of which was so luscious, that it made those who ate of it forget their native country, a people in Africa between the two Syrtis, *Homer. ib. Plin. xiii. 17. §. 32.* Strabo says they inhabited the island *Menink*, opposite to the lesser Syrtis, *iii. 157.* called also *Lōtophagitis* SYRTIS*, *ib. xvii. 834.*—From thence to the country of the CYCLOPES in Sicily, near mount *Ætna*, a kind of gigantic men with one eye in the middle of their forehead, (*κυκλωες, circulus, et ὄψ, oculus,*) who fed on human flesh. Ulysses entered the cave of POLYPHEMUS, their chief, with twelve of his companions, of whom Polyphemus devoured six, two at a time. But Ulysses, having intoxicated him with wine, which he had brought with him, see p. 345. bored out his eye, while asleep, with a stick burnt at the end, and made his escape with the rest of his companions, *Homer. ib.; Virg. Æn. iii. 612.*

Ulysses next sailed to one of the *Lipari* islands, called *ÆOLIA*, or the island of *Æolus*, the god of the winds; from whom he received all the winds inclosed in leathern bags, (*utribus inclusos,*) *Ovid. Amor. iii. 12. 29.* except the west wind, which was favourable for him. But his companions, suspecting that these bags contained money, while Ulysses was asleep, loosed them, and thus raised a storm, which drove them back again on the island of *Æolus*, who would not now receive them. They were therefore driven on the coast of the *LÆSTRIGONES*, whose king, called *ANTIPHATES*, devoured one of the three sent to examine the country, *Homer. od. x. 114.; Ovid. Met. xiv. 233. &c.; Horat. art. p. 145.* and sunk with stones all the ships of Ulysses except his own †, *Homer. & Ovid. ibid.*—Ulysses next arrived at the island of the goddess *CIRCE*, the daughter of *Sol*

* *Lotos* is put for *tibia*, a flute; *Ovid. rem. am. 753.*; because flutes used to be made of that wood.

† The *Læstrigones* lived in the south of Latium, between the promontory *Cajeta* and the mouth of the *Liris*, where *Formia* afterwards stood, *Plin. iii. 5.* whence *Læstrigonia amphora*, a cask made at *Formia*, *Horat. od. iii. 16. 34.*

or the Sun and *Persè* or *Perseis*, *Cic. Nat. D.* iii. 18. hence called *TITĀNIS*, Ἰδης, *Ovid. Met.* xiii. *fin.* xiv. 14. & 376. the sister of *Æētus*, and aunt of *Medæa*, whom she is said to have instructed in the knowledge of magic and poisonous herbs, *Diodor.* iv. 46. called *ÆÆA CIRCE*, from *Æa*, the capital of Colchis, *Ovid. Met.* iv. 205.; *Virg. Æn.* iii. 386. and her enchantments *ÆÆA CARMINA*, *Ovid. Amor.* i. 8. 5, vel *ARTES*, *lb.* ii. 15. 10. by which she converted men into beasts, *Virg. Æn.* vii. 20. Thus by her herbs and charms, (*potentibus herbis et carminibus*), she changed some of the companions of Ulysses, sent to her, into swine, *Homer. ib.*; *Virg. ecl.* viii. 70.; *Horat. ep.* i. 2. 26.; *Ovid. Met.* xiv. 277. &c. But Ulysses, having received an herb, called *Moly*, from Mercury, as an antidote against her enchantments, went to her abode, with his sword drawn, and forced her to restore his companions to their former shape, *lb.* Ulysses remained for some time with Circe, and had by her a son, called *Telegōnus*. He next went to the country of the *Cimmerians*, a people that lived in perpetual darkness, *Homer. od.* xi.; *Tibull.* iv. i. 64.; *see. p.* 152. Then he descended to the infernal regions to consult *TIRESIAS*, the Theban augur, about his future voyage, *Ovid. Met.* iii. 323. &c. *TIRESIAS*, the son of *Euēres*, was originally a shepherd on mount *Cyllēne*. He is said to have struck with his staff two snakes in the act of copulation, (*venerantes v. coeuntes*,) and to have been therefore turned into a woman. Some years after, by similar means, he recovered his former shape. Jupiter and Juno referred to him a dispute which had arisen between them, (*Quis magis de re venerea voluptatem caperet, masculus, an femina?*) He determined in favour of Jupiter*. On which account he was deprived of his sight by the wrath of Juno, hence put for *CÆCUS*, *Juvenal.* xiii. *fin.* but, to compensate his loss, was endued by Jupiter with the gift of prophecy, and that he should live for seven ages, *Hygin.* 75.; *Cic. Tusc.* v. 39. He was consulted as an infallible oracle by the Greeks, *Pausan.* ix. 33; *Strab.* xvi. 762.; *Cic. div.* i. 40. ii. 3. hence *Laius*, when he came from the infernal regions, assumed his appearance †, *Stat. Theb.* i. 95.

* *Dixit tres uncias habere virum, et novem feminam; Fulgent.* ii. or thus: τὸν ἀνδρα τριπλοῦν τὴν μίαν, τὴν δὲ γυναῖκα τὰς ὅκτα, *Decem in partes voluptate ista divisa, unam viro, novem mulieri obtingere; Phlegon; & Scol.* in *Juvenal.* vi. 253. See *Heyne* on *Apollodorus*, iii. 6. 7.

† *Horace* supposes Ulysses, after his return to Ithaca, to raise the spirit of *Tiresias*, and to consult him about the best means of repairing the ruined state of his affairs, *Sat.* ii. 5. where he begins abruptly, as if a long conversation had previously taken place.

Ulysses, after his return from the infernal regions to the abode of Circe, was instructed by her how to avoid the dangers which he had to encounter.—He first sailed past the rocks of the Sirens, (SIRĒNES;) the daughters of the river *Achelous*, (*Acheiōides*, v. -iādes) and the muse *Melpomēnē*, *Serv. in Virg.* v. 864. three in number; some say more: having in the upper part the appearance of virgins, and in the lower part of birds, *B. & Hygin.* 125. & 141.; *Ovid. Met.* v. 552. and that he might not be conquered by their songs and music, he caused himself to be bound to the mast of the ship with ropes, and ordered his companions, whose ears he stopped up with wax, *Juvenal.* ix. 149. to disregard his commands about altering their course; till they got beyond that dangerous coast. The Sirens, who were destined to perish when any one should sail past them in safety, threw themselves into the sea, *Hygin. ibid.*—Ulysses next passed *SCYLLA* and *CHARYBDIS*, see p. 174. the former of which devoured six of his companions, *Homer. ib.*—He landed on that part of Sicily where *Phæbula*, the daughter of *Sol*, and her two sisters, fed the cattle of their father; which Ulysses, according to the directions of *Circe*, charged his companions not to touch. But they, urged by hunger, while Ulysses was asleep, slew the most beautiful of them. For this crime they were all soon after destroyed by shipwreck. Ulysses alone was saved by keeping hold of the mast; and after being tossed for nine days, was driven on *Ogygia*, the island of the nymph *CALYPSO*, where he remained seven years, *Tzetzes ad Lycophron*, 744. (*Ovid* says six years, *Pont.* iv. 10. 13. *Hyginus* says only one, 125.) At last *Jupiter* sent *Mercury* to order *Calypso* to let Ulysses go; which she did with reluctance, *Ovid. Art.* ii. 125.; *Homer. od.* v. 203.; *Propert.* i. 15. 9. and furnished him with a ship and every thing requisite for his voyage, *Homer. ib.* But Ulysses being overtaken by a storm through the wrath of *Néptune*, who was enraged against him for having deprived his son *Polyphēmus* of sight, he lost his ship, but by the aid of the goddess *Lucotbœe*, called by the Romans Mother *Matuta*, who supplied him with a belt or plank, he swam to the island *CORCYRA*, the country of the *Phæacians*, where he was hospitably entertained by king *ALCINOUS* and his queen *ARĒTE*, to whom he was introduced by their daughter *Nausicaa*, who first discovered him, after he reached the land, as he concealed himself under the leaves of trees. To them he related his adventures. *Alcinous* gave him a ship, which carried him to *Utica*, where the crew landed him while asleep with the presents which he had received from *Alcinous*.

and so left him, *Odys.* xiii. Thus, after an absence of twenty years, and after the loss of all his companions, Ulysses was at last restored in safety to his native country, *Hygin.* 124. When he awoke, he did not know that he was in Utica. But Minerva having appeared to him in the form of a young man told him of every thing.

In the absence of Ulysses, his wife PENELOPE had been assailed by many suitors; but she always put them off with a promise that she would marry when she finished a web she was weaving, and always undid by night what she wrought during the day; hence *Penelope telam retexere*, to labour in vain, to undo what one has done, or to overturn any thing by the same arguments by which one has established it, as the Dialectics did, *Cic. Acad.* iv. 29. Her fidelity to her husband was so remarkable, that her name is put for a virtuous woman, PENELOPE VENIT, ABIT HELENE, *Martial.* i. 63. In the mean time the suitors lived luxuriously and riotously in the house of Ulysses, wasting his substance, (*dilapiantes opes*), *Ovid.* ep. i. 89. hence SPONSI PENELOPE is put for dissolute fellows, *Horat.* ep. i. 2. 28. — Telemachus, (*proles patientis Ulyssis*, *Horat.* ep. i. 7. 40.) went to various places in quest of his father, particularly to the court of Nestor at Pylos, and of Menelaus at Sparta, by both of whom he was treated with the greatest hospitality, *Odys.* i. ii. iii. & iv. Menelaus offered him a present of fine horses, which he refused, because the rocky island of Ithaca was not fit for breeding these animals, *Horat. ib.* Finding his search fruitless, he resolved to return to his native country. The suitors formed plots to assassinate him by the way, *Ovid.* ep. i. 99. but he was preserved by the assistance of Minerva, *Homer. ib.*; *Ovid.* ep. i. 99.

Ulysses having, by the advice of Minerva, assumed the appearance of a beggar, first went to the house of his shepherd EUMÆUS, who did not know him. In the mean time, by the direction of Minerva, Telemachus returned privately to Utica. Ulysses discovered himself first to his son, and then to Eumæus. With them he concerted measures for the destruction of the suitors. He went under his disguise to the palace, where he was recognized by Argus, an old dog. Being abused by IRUS, a beggar of large size, whom the suitors supported on account of his drollery, Ulysses challenged him to fight; which the suitors forced Irus, much against his will, to submit to. Ulysses slew him with a blow of his fist*. Upon

* The proper name of this beggar was ΑΙΡΩΣ; he was named ΙΡΟΣ from his loquacity, *Homer. Od.* xviii. pr. hence called ΒΙΝΟΜΙΣΤΗΣ, *Ovid. in Ithaca* 417. *Irus et qd subito, qui modo Cræsus erat*, i. e. a beggar, *Ovid. Trist.* iii. 7. 42. So CLOSO DIVITIOR: IRO PAUPERIOR, *Martial.* v. 40. vi. 77.

this, being introduced to Penelope, he was asked by her many questions concerning himself; and thus had the strongest proofs of her affection and wonderful fidelity. Soon after, by the assistance of Telemachus and a few faithful domestics, he slew all the suitors, and punished their retainers. Then he made himself known to Penelope and his father.

The wanderings of Ulysses form the subject of the *ODYSSEY* of Homer. They are often spoken of by other ancient authors, *Herodot. in vita Homeri*, 7. & 26.; *Thucyd. iv.* 24.; *Polyb. ix.* 15. xii. 15.; *Liv. i.* 49.; *Cic. Orat. iii.* 19. &c. Strabo mentions vestiges of his having been in Spain, iii. 149. and in many other places, i. 17. 18. &c. but speaks doubtfully about their reality, i. 44. Some affirmed that he had been in Germany, *Tacit. Ger.* 3. and also in Britain, *Solin.* 25.

Ulysses is said to have lived sixteen years after his return to Ithaca. Concerning the manner of his death, see p. 186. Hyginus says, that Penelope, after the death of Ulysses, married Telegonus, and had by him ITALUS, who gave name to the country of Italy; and that Telemachus married Circe, of whom was born LATINUS, whence the Latins were named, *Fab.* 127. But Servius on Virgil gives a different account, *Æn.* xii. 164. i. 277. & 533. x. 76. vii. 47. viii. 322.

Festus says that Italy was called *Aufonia*, from *Aufon*, the son of Ulysses and Calypso; so *Serv. in Virg. Æn.* iii. 171.

DIOMEDES, and other Leaders of the Greeks in the Trojan War.

DIOMEDES, the son of Tydeus (*Tydides*), and *Deipyle*, the daughter of Adrastus, king of *Ætolia*, and the companion of Ulysses in his most dangerous undertakings, was one of the bravest of the Greeks, said to be superior to his father, (*pater melior*,) *Horat. od. i.* 15. 28.; *Stat. Achill. ii.* 58.; so also his charioteer Sthenelus excelled his father Capaneus, *Stat. Achill. i.* 467. — Diomedes often encountered Hector; and having engaged in single combat with *Aeneas*, would have slain him, had not *Aeneas* been rescued by the interposition of *Venus*, whom Diomedes wounded in the right arm, *Virg. Æn.* xi. 277.; *Homer. Il. v.* 335. He also wounded Mars, *Il.* 857. whence he is said to be *ope Palladis SUPERIS PAR*, *Horat. od. i.* 6. 16. — His wife *Ægiæle*, v. -*ea*, having disgraced him in his absence by connecting herself with *Cyllabærus* or *Cometes*

Dimētes, the son of STHENĒLUS, *Serv. in Virg. Æn. viii. 9. xi. 269.* which is said to have happened to him by the wrath of Venus, *Ib. & Ovid. Met. xiv. 477.* he did not return into his native country, but went into Italy, *see p. 186.* where his companions, while *Agmon*, one of their number, uttered impious language against Venus, were changed into birds, *Ovid. Met. xiv. 484. &c.; Virg. ib.* hence called the *Birds of Diomedes*, a species of sea-fowl, supposed to be herons, (*ardea*,) similar to swans, *Ovid. ib. 509.* Pliny says they were like coots, (*fulicæ*;) that they were found only in the *insula Diomedæ*, small islands in the Hadriatic, near mount Gargānus; that they shewed a fondness for Greeks, and a dislike to those of other nations, *x. 44. f. 61.* Strabo speaks of this metamorphosis as having happened after the death of Diomedes, from the grief of his companions at that event; and mentions nearly the same wonderful things concerning the nature of these birds with Pliny, *vi. 284.*

IDOMENEUS, the son of Deucalion and grandson of Minos, king of Crete, *Pausan. v. 25.* another of the generals of the Greeks against Troy, being overtaken by a tempest in his return home, vowed to sacrifice to the gods whatever he should first meet upon his landing. This happened to be his own son. Having performed his vow, or, as others say, having attempted to perform it, and a pestilence having followed, he was expelled by his subjects, as a person unnatural to his offspring, and odious to the gods, *Serv. in Virg. Æn. iii. 122.;* and having sailed into Italy, settled in Calabria, (*Et Salentinus obsedit milite campos Lyctius, i. e. Cretensis* IDOMENEUS,) *Ib. 401.* — Diodorus writes that Idomeneus died in Crete, and was honoured as a god after his death, *v. 79.;* Strabo speaks of him as an excellent man, (*ἀρετός*,) *xiii. 589.;* and Homer says, he had the good fortune to lose none of his men in returning from Troy, *Odys. v. 191.* He is called by Horace *INGENS*, *od. iv. 9. 19.* — MERIÖNES, another Cretan leader, was cousin-german to Idomeneus, the son of Molus and grandson of Minos, *Diodor. v. 79.* also distinguished by his bravery, *Horat. i. 6. 15. et Ib. 15. 26.* He fought with *Dēiphobus*, the son of Priam, and wounded him.

There was a prediction, that the first person who landed on the Trojan coast should fall; *Ovid. ep. xiii. 93.* PROTESILÄUS or Ioläus, however, the son of Iphiclus, from *Phylæce*, a city of Thessaly, *Lucan. vi. 352.* hence called *PHYLACIDES*, *Propert. i. 19. 7.* or from his grandfather *Phyläcus*, sprung on shore,

shore, and was slain by Hector, *Ovid. Met. xii. 67.* His wife, (*conjux* PHYLACĒIA, *Ovid. Trist. v. 14. 39.*) called LAODAMIA, the daughter of Acastus, overwhelmed with grief at the news, caused an image of him to be made, which, to mitigate her sorrow, she placed in her bed-chamber, and used to embrace as the real person, *Ovid. ep. xiii. 151.* The father having got notice of it, ordered the image to be burnt on a funeral pile; Laodamia, unable to sustain her grief, threw herself into the flames, and perished, *Hygin. 103. & 104.* Others say, that she begged of the gods to be permitted an interview with her deceased husband for three hours; which being granted, she expired in his embraces, *Ib. & Serv. in Virg. Æn. vi. 447.*

GENERAL HISTORY of GREECE.

THE original inhabitants of Greece, as of most other countries, lived long in a savage state. Dispersed over the country, they had neither cities nor laws. In process of time, they formed themselves into a number of states, governed by kings or tyranni. The most ancient kingdom is said to be SICRON, founded by Ægialeus, b. C. 2089. The kingdom of ARGOS began under Inachus, 1856; that of Mycena under Perseus, 1344.

Cecrops from Egypt first civilized the rude inhabitants of Attica, b. C. 1556. He divided the country into twelve districts or boroughs, and instituted a court of justice called the *Areopagus*. Amphictyon, the third king of Athens, procured a confederacy among the states of Greece, called from him the *council of the Amphictyons*; which met twice a-year, first at Thermopyla, and afterwards at Delphi, to offer up common sacrifices, and to consult for the common interest.

THESEUS, one of the succeeding kings, united the twelve boroughs of Cecrops into one city, ATHENS, and admitted the people into a large share of authority in the administration of government, 1234. CODRUS was the last king of this line, who devoted himself to death for his country, 1091. After him the title of king was abolished; and a chief magistrate, called *Archon*, appointed for life. Afterwards, the continuance in this office was limited, first to ten years, and then

to one year. At last nine Archons were chosen, and the chief of the nine was called *the Archon*, and gave his name to the current year.

The kingdom of Thebes was founded by CADMUS from Phœnicia, who built that city, and first introduced letters into Greece, b. C. 1493. The adventures of his posterity, *Laïus*, *Jocasta*, *OEdipus*, *Eteocles*, and *Polynices*, afforded ample matter for the fictions of the poets.

The first enterprize in which the Greeks exerted their united force, was the war against Troy, which they took after a ten-years siege. For the expedition of Jason to Colchis is so involved in fable, as indeed all the early transactions of the Greeks are, that nothing certain can be affirmed concerning it.

The states of Greece were united together, not only by one common language and religion, but also by various games, to which they all resorted, and during which all hostilities were suspended. These were the *Olympic*, the *Isthmian*, the *Pythian*, and *Nemean* games. But the chief bond of union was the council of the *Amphictyons*, by which they were afterwards enabled to sustain the formidable attacks made upon them. This council, however, did not possess any absolute power of internal controul. Hence, among the different states, intestine contentions were carried on with the greatest animosity.

The first state which obtained an ascendancy over the rest, was SPARTA or LACEDÆMON. This was owing to the laws of LYCURGUS, an institution the most singular that occurs in history. Sparta had been long governed by the descendants of Hercules, under whom, instead of one king, two ruled with equal authority. Lycurgus, being invested with regal authority in right of his nephew Charilaus, a minor, after travelling through various countries, established a body of laws, copied chiefly from the laws of *Minos* in Crete, *Strabo*, x. 482. The two kings were continued; but their authority was restricted by a senate of twenty-eight, nominated for life by the people, and by five *Ephōri* created annually. He instituted an equal division of land, abolished the use of gold and silver, and ordained that all should eat in public. His chief attention was directed to the education of youth. At seven years of age they were taken from their parents, and intrusted to the charge of elderly men of the first rank in the city, who, by a rigid discipline, might train them to obedience, to love their country, to respect the aged, to bear hardship, and to scorn danger. The Spartans were a nation of soldiers. Their chief employment

ment was hunting and bodily exercise. The ground was cultivated by the *Helots*, a kind of slaves, whom they treated with the greatest cruelty; which is the more surprising, as in other respects they were generous and humane*.

The institutions of *Lycurgus* are said to have continued in force above five hundred years. The courage of the Lacedæ-

* The *Helots* or *Helots*, were different from domestic slaves, of whom there is said to have been a greater number at Lacedæmon than in any other city of Greece, *Thucyd.* viii. 40. The *Helots* occupied a middle state between slaves and free citizens. Being the property of the public, they could not be sold nor made free but by public authority, *Strab.* viii. 365.; *Paus.* iii. 20. They not only cultivated the ground, but served in the fleet and in the army. In the army every *Oplites* or heavy armed soldier was accompanied by one or more of them, *Id.* iv. 8. Sometimes by seven. Thus at the battle of Platæa there were 5000 Spartans, and 35,000 *Helots*, *Herodot.* ix. 10. and 28. The *Helots*, from their number and courage, were a continual source of apprehension to the citizens, especially in times of public danger. In the Peloponnesian war 2000 of the bravest of them were, by the basest treachery, destroyed at once. Freedom having been publicly promised to such as had distinguished themselves most by their valour, these 2000 claimed the proffered reward; and the justice of their pretensions being admitted, they were led in solemn procession round the temples, with chaplets of flowers on their heads, which was the ceremony usually observed when they were made free. They soon after disappeared, nor was it known in what manner they perished, *Thucyd.* iv. 80.; *Plutarch.* in *Lycurg.* Diodorus says, that their matters were charged to put them to death privately at their houses, xii. 67. The Spartans affixed no criminality to such cunning. To train their youth to the stratagems of war, they were encouraged to commit petty thefts, provided they did it without being discovered; but if they allowed themselves to be detected, they were severely punished. Hence, to prevent detection, a boy who had stolen a young fox, and hid him under his garment, suffered the animal to tear out his very bowels, so that he died on the spot. *Plutarch*, who relates this fact, says, that he himself had seen boys scourged to death at the altar of Diana, without uttering a groan; in *vita Lycurgi*. This scourging, boys were obliged to submit to, at a sacred solemnity, in presence of their friends and relations, not by way of punishment, but to enure them to bear pain; and it was sometimes applied so severely as to prove fatal, *Cic. Tusc.* ii. 13. and 14.; *Senec. de provid.* 4.; *Laëtant.* in *Stat. Theb.* viii. 437. Cicero mentions his having seen similar instances of their hardiness, while they were engaged in their exercises, *Tusc.* g. v. 27. — To accustom young men to the arts of war, some of the stoutest among them were sent to the country, armed only with daggers, and carrying with them a little necessary provision. During the day time they lay in ambuscade, concealed among the bushes; whence that custom was called *CRYP-TIA*; and in the night-time they sallied forth, and slew such of the *Helots* as they found in their way. *Plutarch* thinks this practice was not instituted by *Lycurgus*, but took place afterwards; as well as other instances of cruelty exercised towards the *Helots*. They were sometimes forced to drink to excess, and in that state introduced into the public halls, that by seeing the baseness of drunkenness, young men might be deterred from it, *Id.* The *Helots* were made to sing low and vulgar songs, and forbidden to repeat any of a liberal kind; as those of *Alcman* and *Terpander*. This harsh treatment of the *Helots* gave occasion to the saying, "That at Sparta a free man was the freest of all men, and a slave the greatest of slaves," *Id.* Hence it is not to be wondered at, that the *Helots* were always disposed to take part against their oppressors, *Thucyd.* i. 101. iv. 80.

monians

monians was soon put to the test by a long war, in which they were engaged with the Messenians, who, after a desperate struggle, were in the end completely subdued, b. C. 664 *.

* There were three different wars, each of considerable length, betwixt the Lacedæmonians and Messenians. The first took place soon after the time of Lycurgus. It was occasioned by an injury offered to some Spartan virgins by a body of Messenian young men, at the temple of Diana, which stood on the confines of both countries. *Teleclus*, one of the Spartan kings, who happened to be present, attempting to prevent this outrage, was slain. The Messenians alleged that these supposed virgins were young men in disguise, with daggers under their clothes, placed there with an intention to surprize them. Other causes of hostility concurring, a bloody war commenced, which was carried on for above twenty years with the greatest animosity. The Spartans bound themselves by an oath not to return till they reduced Messenè; but after an absence of ten years, fearing the consequences of a want of progeny, they sent home such young men as had joined the army after the oath had been taken. Their offspring were called *PARTHENIÆ*, v. ii. Messenè, was at last taken by stratagem, and the hardest conditions imposed on the inhabitants. The Parthenians finding themselves treated with contempt by the Spartans after their return from the Messenian war, formed a conspiracy with the Helots, for their destruction. But the plot being discovered, they were expelled from Lacedæmon; and having sailed into Italy under *PHALANTHUS*, settled at Tarentum, *Pausan.* iv. 14. See p. 166.

After a rigorous subjection of thirty-nine years, *Pausan.* iv. 15. (Justin says eighty years, iv. 5.) the Messenians resumed the war under *ARISTOMENES*; a man of surprising courage and abilities. The Spartans being defeated after an obstinate engagement, sent to consult the oracle of Delphi about the event of the war. They were directed to seek a general from the Athenians. That state, as Justin says, through contempt, sent them *TYRTÆUS*, a poet and schoolmaster, who was lame of a foot, *Pausan.* iv. 15.; *Strab.* viii. 292. The Spartans, although by no means pleased with their new general, yet, from veneration for the oracle, obeyed his commands. Their success did not answer their expectations. Being routed in three different actions, they were now reduced almost to despair, and had thoughts of concluding a peace upon any terms. But *Tyrtæus* so animated them by his verses in praise of military glory, *Horat. art. p. 402.*; *Justin.* iv. 5. that they determined to try another battle, in which they gained a complete victory; chiefly by the treachery of *ARISTOCRATES*, king of the Arcadians, who were joined in confederacy with the Messenians. *Aristomènes*, after performing prodigies of valour, was some time after made prisoner, with fifty of his companions. Being thrown into a deep cavern, the usual punishment of the meanest malefactors at Sparta, they were all killed by the fall, except *Aristomènes*; who, after remaining three days among the dead carcases, made his escape in the most wonderful manner; and afterwards getting possession of the town of *Era*, defended it against the Lacedæmonians near eleven years. At last, however, by a strange accident it fell into their hands, and the Messenians who defended it retired into Sicily, where they settled at *Messàna*, *Pausan.* iv. 23.; See p. 257. *Aristomènes* remained in Greece, where he married all his daughters to persons of the first rank, except the youngest, who married a prince of Rhodes. *Aristomènes* accompanied her to that island, where he died. He had formed a plan, in conjunction with the Arcadians, of surprizing Sparta, but was again betrayed by *Aristocrates*, the Arcadian king, on which account that prince was stoned to death by his subjects, *Pausan.* iv. 23.—The Messenians were reduced nearly to the same state of servitude with the Helots; whence they were all called *MESSENII*, *Thucyd.* i. 101. and Sparta having gained so great an accession of territory, soon began to assume the pre-eminence among the other states of Greece.

The

The Athenians, agitated by discord under their Archons, and seeing the good effects of the institutions of Lycurgus, pitched upon DRACO, a man of wisdom and integrity, to draw up a body of laws for them, b. C. 623. The laws of Draco punished all crimes equally with death; hence they were said to be written with blood. Their excessive severity made them soon be abolished. SOLON was next chosen as legislator, 594.; and his laws remained in force while Athens continued a free state. The chief power was lodged in the hands of the people, which, as it was not properly balanced, they often abused. The most illustrious citizens, upon mere suspicion, were banished for ten years, by what was called the *Ostracism**; a form of punishment not intended as a disgrace, but by way of precaution, to dispel the jealousy of the people.

The laws of Solon were as remarkable for their lenity, as those of Lycurgus were for their rigour. There was an asylum even for slaves; and when animals were exhausted with labour, they were sometimes supported in a public inclosure, *Plutarch. in vita Catonis Censoris.*

Solon was one of the seven wise men of Greece. The other six were, *Thales of Miletus, Bias of Priene, Chilo of Sparta, Pittacus of Mitylene, Cleobulus of Rhodes, and Periander of*

Some time after the expulsion of Xerxes and his army from Greece, a great part of Lacedæmon was overwhelmed by an earthquake, in which above twenty thousand of the inhabitants are said to have perished, *Diodor. xi. 63.* *Ælian* says, there were only five houses left, vi. 7. The Messenians and Helots thinking this a favourable opportunity for regaining their liberty, took up arms, and marched to Sparta to crush their oppressors. But Archidamus, the Spartan king, apprehending what happened, having collected and armed those citizens who remained, repulsed the aggressors. They having seized on *Ithome*, a strong fort in Messenia, made frequent inroads from thence into Laconia. The Lacedæmonians in their distress sought assistance from the Athenians, which, after some opposition, was by the advice of Cimon granted them. Cimon marched with a large body of men into Laconia. Some other Grecian states, prompted by the example of the Athenians, also sent auxiliaries. But the Spartans suspecting the Athenians of being too much inclined to the interest of the Messenians, sent back their forces; which greatly exasperated the Athenians, *Il. 64.; Justin. iv. 6.; Plutarch. in Cimon.* This, joined with other causes, gave occasion to the long and bloody war which afterwards took place between these two states, and finally terminated in their mutual destruction. The Messenians and Helots defended themselves in *Ithome* for about ten years. At last they were obliged to surrender, on condition of leaving Peloponnesus altogether. The Athenians received them with their wives and children, rather, as *Thucydides* says, from enmity against the Lacedæmonians, than from motives of compassion; and granted them a settlement at Naupactus, which city, the Athenians had lately taken from the Locri Ozolæ, *Thucyd. i. 103.* In the Peloponnesian war the Athenians having possessed themselves of Pylos, transplanted the Messenians to that place, as being in their native country; from whence they greatly infested the Lacedæmonian territory by their depredations, *Il. iv. 41.*

* It was so called, because the people gave their votes by writing the name of the person on shells or small pieces of brick, (*οστρακα, testa vel testula.*)

Corinth

Corinth. Contemporary with whom were, *Æsop* the author of fables, and *Anacharsis* the Scythian philosopher; the poets, *Archilochus* of *Paros*, *Stesichorus* of *Himera*, *Simonides* of *Ceös*, *Hippônax* of *Ephesus*, *Aristæus* of *Proconnesus*, *Orpheus* of *Croton*, *Sappho* and *Alcaeus* of *Lesbos*; and somewhat later, *Anacreon* of *Teos* in *Ionia*, *Pythagoras*, and *Thespis* the inventor of tragedies at *Athens*.

Before the death of *Solon*, **PISISTRATUS**, his relation, an artful man, by patronising the poor, had the address to make himself master of the government of *Athens*, b. C. 560, which he held for thirty years, and transmitted it to his sons *Hippias* and *Hipparchus*. But tyranny was abolished by means of two friends, *Harmodius* and *Aristogiton*, and the family of *Alcæon*, aided by the *Lacedæmonians*. — *Hipparchus* was slain, and *Hippias* fled to **DARIUS** king of *Persia*, b. C. 510. which gave occasion to his war with *Greece*.

The Grecian cities in *Ionia*, which had been subject to *Persia*, were at this time induced to revolt, by *Aristagoras*, deputy to *Hystæus* the *Persian* governor of *Miletus*. Having obtained assistance from the *Athenians*, they burnt *Sardis*. To revenge which *Darius*, having crushed the *Ionians*, sent an army of one hundred thousand foot and ten thousand horse against *Athens*, under *Datis* and *Artaphernes*, attended by *Hippias*. But they were defeated by *Miltiades* in the battle of *Marathon*, with only ten thousand *Athenians*, b. C. 490. *Hippias* was among the slain. *Darius* resolved to make war on *Greece* in person, but was prevented by death.

XERXES, his son, having made a bridge of boats over the *Hellespont*, and cut through mount *Athos*, led into *Greece* a prodigious army of about two millions of men, according to some, five millions, attended by a fleet of one thousand two hundred sail, besides lesser vessels, containing about six hundred thousand men. But this mighty host was opposed at *Thermopylæ*, by **LEONIDAS** king of *Sparta*, with only three hundred men, who nobly devoted themselves for their country, after killing twenty thousand of the enemy, a. C. 480. See p. 311. The *Persian* fleet was soon after defeated by the *Greeks* near *Salamis*, with about only three hundred sail, chiefly by the conduct of **THEMISTOCLES**, the *Athenian*, who had persuaded his countrymen to abandon their city, and commit themselves to their wooden walls or ships. — *Xerxes*, who had been witness of the battle from a lofty throne erected on shore, terrified at the event, fled towards the *Hellespont*, which he crossed in a fishing-boat; leaving the care of his army to *Mardonius*.

nius, who some time after was defeated and slain by *Pausanias* king of Sparta, and *ARISTIDES*, the Athenian, at *Platæa*. On the evening of the same day, the combined fleet of the *Lacedæmonians* and *Athenians* under *Leotychides* and *Xantippus*, landing their men, burnt the Persian fleet at *Mycalè* in *Ionian*, cutting to pieces forty thousand of the enemy who guarded it, together with their general *Tigranes*. — After this no Persian army ever crossed the *Hellefpont*. The Persian monarchs henceforth employed a more successful method against Greece, by their emissaries and bribery setting the different states against one another.

By the art of *Themistocles*, by the moderation of *Aristides*, deservedly surnamed the *Just*, and by the generosity and abilities of *CIMON*, the son of *Miltiades*, the Athenians obtained the ascendancy over the *Lacedæmonians* among the confederated states of Greece. *Cimon* being placed at the head of affairs at Athens, prosecuted the war against the Persians with great success. He gained three victories over them in one day. Having destroyed their fleet at the mouth of the river *Eurymædon*, he disembarked his troops, and defeated their army by land, and the same evening overpowered a fleet of *Phœnicians*, which was coming to their assistance. At last a peace was concluded, by which liberty was granted to all the Grecian states in Asia and the islands, in the reign of *Artaxerxes*, b. C. 470.

About this time flourished *Herodotus* the historian; the poets *Pindar* and *Æschylus*; the philosophers *Anaxagoras*, *Empedocles*, and *Democritus*.

At Athens, after the death of *Cimon*, *PERICLES*, the son of *Xantippus*, who commanded at the battle of *Mycalè*, by his eloquence and popular arts, procured the chief direction of affairs, which he retained for forty years. He adorned the city with buildings, and gratified the taste of the citizens for every thing that was splendid and elegant. By these expences, he exhausted the public revenues, corrupted the morals of the people, and alienated the allies by rigorous exactions. At last the jealousy which Sparta had long entertained against Athens broke out into an open war, b. C. 431, which was called the *PELOPONNESIAN WAR*, and lasted twenty-seven years. It was carried on with the greatest animosity on both sides. The history of it is written by *Thucydides*, who then had a share in the management of public affairs.

The *Lacedæmonians* led an army into Attica, and ravaged the country. The numbers which flocked into the city produced a plague, of which many died, and among the rest *Pericles*.

cles. The famous physician HIPPOCRATES on this occasion exerted his skill. — The Lacedæmonians next besieged Platæa, which they took after a desperate resistance, and put the inhabitants to the sword.

The Athenians recovering from their distresses, made various attacks on the territories of the Lacedæmonians and their allies with great success. At the instigation of ALCIBIADES, a man remarkable for his virtues and his vices, they sent an army into Sicily against Syracuse; where, after various turns of fortune, their fleet was totally destroyed by the Syracusans, aided by the Spartans, and their land-forces either cut to pieces or made captives. Their generals *Nicias* and *Demosthenes* were put to death. Here the glory of Athens fell. Soon after another fleet of theirs was destroyed at *Egos Potâmos*, by *Lysander*, general of the Lacedæmonians, who took Athens after a six-months siege, and set over it thirty men, called TYRANTS, who unjustly put many of the citizens to death. According to Xenophon, more perished in eight months by their cruelty, than had fallen in the war for several years. They were expelled by the conduct and courage of THRASYBULUS, who was secretly aided by the Thebans. Attempting afterwards to recover their authority by the assistance of Sparta, they were put to the sword. To calm the minds of the citizens, Thrasybulus proposed an *amnesty*, or act of oblivion, for all that was past. The seeds of rancour however still remained; and, amidst these popular dissensions, Socrates, the most illustrious of the ancient philosophers, fell a sacrifice to the malice of his enemies, aged 70. b. C. 400.

SOCRATES had devoted himself to the education of youth for forty years. His exemplary virtue, his superior talents, and the attachment of his scholars, excited the hatred of the *Sophists*, or pretenders to science, and of their adherents. They first employed *Aristophanes*, the writer of comedies, to expose his character to ridicule on the stage; which he did in an illiberal satire, called the *Clouds*. They now brought him to a formal trial. They charged him with corrupting the youth, and introducing new deities. Socrates made a noble defence; but the faction of his enemies prevailed. He was sentenced to drink hemlock, the usual mode of putting condemned citizens to death at Athens. During his imprisonment, which lasted thirty days, he behaved with amazing tranquillity of mind, entertaining his friends who came to visit him, with lectures on philosophy. He might have made his escape, but from regard to the laws of his country, he would not. He drank off the fatal cup without emotion.

It was not till some time after the death of this truly great man that the Athenians became sensible of their error. They were penetrated with shame and remorse for their injustice. They condemned Anytus and Melitus, his principal accusers, to suffer capital punishment, disgraced all those who had any hand in his death, and decreed the highest honours to his memory.

Contemporary with Socrates were the tragic poets *Sophocles* and *Euripides* : *Lyfias*, the orator ; *Phidias* and *Scopas*, architects and statuary.

The most famous of the scholars of Socrates were PLATO and XENOPHON, who have both given us some account of his life. Xenophon was no less conspicuous for his military skill, than for his learning. CYRUS, having rebelled against his brother *Artaxerxes*, king of Persia, engaged a considerable body of Greeks in his service, whom he led all the way from Sardis to the plains of *Cunaxa* near Babylon. By their assistance the king's army was defeated ; but Cyrus being slain in the moment of victory, and the rest of his troops joining the king, the Greeks were left alone. Their commanders, *Clearchus*, *Menon*, *Proxenus*, *Agiar*, and *Socrates*, with several inferior officers, being induced to go to the Persian camp under pretence of a conference, were all treacherously put to death. The Greeks giving up all for lost, were roused from their despondency by Xenophon, then a volunteer in the army. By his advice, they chose new commanders, and himself among the rest ; under whose conduct they forced their way through the enemy's country for upwards of two thousand miles ; and after surmounting incredible difficulties and dangers, at last arrived safe at the *Euxine* sea. This is called the *Retreat of the ten thousand*, one of the most memorable transactions in history*.

AGESILAUS, king of Sparta, being sent into Asia with an army, took several cities in Phrygia, beat *Tissaphernes*, the Persian general, near the river *Pactolus*, and spread terror through the whole empire : but in the midst of his successes he was recalled by the *Ephori*, to defend his country against a confederacy formed against it, through the influence of Persian gold, by the other states of Greece, who, under the conduct of CONON and IPHICRATES, the Athenian generals, had gained considerable advantages over the Lacedæmonians. This was called the *Corinthian* war ; and was terminated by a shameful peace which the Spartans made with the king of Persia, called

* Xenophon in his old age usually resided at *Scillus*, (*-nitis*), a small town in Elis, about twenty stadia, or two miles and a half from Olympia ; where he composed most of his works ; *Exposit. Cyr. v.* ; *Diogen. Laert. ii. 52.*

the peace of *Antalcides*, from the person who concluded it, whereby the Grecian cities in Asia were again subjected to the empire of Persia, b. C. 387. Thus, by the dissensions of the Greeks, were annihilated all the advantages of many glorious victories.

Some time after this the Lacedæmonians, taking advantage of some divisions at Thebes, seized upon the citadel of that city, called *Cadmea*, and held it for four years. It was recovered by the brave conduct of PELOPIDAS, assisted by the Athenians, b. C. 377.

EPAMINONDAS, the most accomplished of the Greeks, being joined with Pelopidas in the command of the Theban army, defeated the Lacedæmonians under Cleombrötus their king, in the memorable battle of LEUCTRA, b. C. 370. After which they led their forces into Peloponnesus, to the very city of Sparta, which was defended by *Agefilaus*. In a subsequent campaign, *Epaminondas* a second time overcame the Lacedæmonians, who were now joined by the Athenians and other allies, in the battle of *Mantineia*; but being mortally wounded by a javelin, the head of which remained in his body, he was carried off the field, and survived, till being assured that his men had gained the victory, and seeing his shield safe, he drew the head of the javelin out of his body, and expired. As the glory of Thebes had risen with Epaminondas, so it also fell with him, b. C. 363. A peace was soon after concluded between the states of Greece, which lasted for several years.

The Greeks were now greatly degenerated from the virtue of their ancestors. An universal spirit of party, the lust of power, and regard to private interest, had extinguished patriotism and every noble sentiment. Sparta was corrupted by the introduction of riches by *Lyfander*; and Athens, misled by her orators, became daily weaker and weaker.

PHILIP, king of Macedon, at this time began to display his great abilities. He had been educated under Epaminondas at Thebes, having been carried thither as an hostage, at ten years of age, with several others, by Pelopidas; when he, as arbitrator, settled a difference concerning the crown between *Amyntas* the father of Philip, and *Perdiccas* his uncle, in favour of the latter. Philip being informed of his uncle's death, secretly fled from Thebes. Being raised to the throne at twenty-four years of age, in preference to his nephew, the lawful heir, he first subdued the Illyrians and other neighbours, and then began to turn his views towards Greece. By wonderful art, dissimulation, and bribery, he embroiled the different states with one

one another, and then attacking with open force the Athenians and Thebans, his most violent opponents, who were incited by the eloquence of DEMOSTHENES, he completely defeated them in the famous battle of CHERONÆA, which may be considered as the final period of the liberties of Greece, b. C. 337. Soon after, he was appointed general of the Greeks against the Persians, by the council of the Amphictyons, into which he had procured himself to be admitted. But while he was preparing for this expedition, he was murdered by a young man, named *Pausanias*, in revenge of a private affront he had received from one of the king's relations, for which Philip had declined giving him satisfaction, b. C. 336.

ALEXANDER the Great, his son, succeeded at twenty years of age. He had studied under ARISTOTLE, the most famous philosopher of his time. Upon his accession to the throne, the conquered states revolted. But Alexander, with amazing ability and dispatch, reduced them. Thebes was taken and destroyed. The Athenians, upon making their submission, were pardoned. Alexander then bent his whole attention on the Persian war. He crossed the Hellespont with only thirty thousand men, and five thousand horse. He defeated the Persians first at the river Granicus, and a second time at Issus, under the command of DARIUS CODOMANNUS, their king. That monarch's mother, *Sisygambis*, his wife and son, two daughters, and several other relations, fell into the hands of the conqueror, who treated them with the greatest generosity. After this Alexander over-ran Syria. Being refused admittance into Tyre, he laid siege to it, and took it in seven months, by carrying a bank across an arm of the sea, by which it was joined to the continent. From Tyre Alexander marched to Jerusalem, where he is said by Josephus to have granted the Jews particular privileges. Having taken Gaza, which was nobly defended by Boetis, he next subdued Egypt, and founded the city of Alexandria near one of the mouths of the Nile. From thence he advanced into Lybia, to visit the Temple of Jupiter Ammon, whose son he desired to be accounted. After his return, he set out in quest of Darius. Having crossed the Euphrates and Tigris, he came up with him near the city Arbēla, at the head of an immense army. After a bloody engagement, Alexander, gained a complete victory. Darius was soon after murdered by *Bessus*, governor of Bactriana, to whom he had fled, b. C. 330. In him the Persian empire ended, after having existed, from the time of Cyrus the Great, two hundred and ninety-nine years.

After

After this Alexander, intoxicated by prosperity, gave himself up to intemperance and debauchery. He assumed the manners and dress of the Persians, ordering himself to be worshipped as a god. He put to death several of his best friends, *Parmenio*, *Clitus*, and *Callisthenes*. Still however he pursued his conquests. Having crossed the river *Jaxartes*, he defeated an army of the Scythians. He then turned his arms against India, and in a great battle defeated *PORUS*, an illustrious prince of that country, on the banks of the *Hydaspes*. It was here he lost his famous horse *Bucephalus*, and built a city, which he called after his name. He advanced as far as the *Hyphāsus*, conquering a great many nations in his progress, and performing incredible exploits. He was resolved to lead his forces as far as the *Ganges* and beyond it; but they refused to follow him. Whereupon he was with reluctance obliged to return. He divided his army into two parts. The one part coasted it along from the *Indus* to the mouth of the *Euphrates*, and from thence sailed up to Babylon: the other, under Alexander himself, proceeded by land, and encountered the greatest hardships. Upon Alexander's return to Babylon, ambassadors from all parts came to do him homage. But his intemperance and immoderate drinking threw him into a fever, of which he died, in the thirty-third year of his age, and twelfth of his reign, b. C. 324, having ordered his body to be conveyed to the temple of Jupiter Ammon.

After the death of Alexander, his generals having met, appointed his brother *Aridaus*, a person of a weak understanding, and his infant son by *Roxana*, to succeed. *PERDICCAS*, to whom Alexander in his last moments had given his ring, was made regent. The empire was divided into thirty-three governments, which were distributed among the different commanders, each of whom resolved to make himself absolute, while *Perdiccas* proposed subduing them all one after another. They soon engaged in fierce and bloody wars, in which acts of the most horrid perfidy and cruelty were committed. The whole family of Alexander were, at different times, sacrificed to the ambition of his generals, and few of them died a natural death. Such were the effects of the unjust conquests of Alexander.

Perdiccas, and *EUMENES* his friend, the only faithful adherent to the royal family, with several others, being cut off, *ANTI-GONUS* and his son *DEMETRIUS*, called *Poliorecetes*, or the taker of cities, became the most powerful; on which account a combination was formed against them by *Ptolemy* governor of Egypt,

Egypt, Seleucus, of Babylon, Cassander, of Macedonia, and Lykmaechus, of Thrace. A great battle was fought near IPSUS in Phrygia, in which Antigonus was defeated and slain, b. C. 301. The conquests of Alexander were shared among the victors, who now assumed to themselves the title of kings. Two only however transmitted their dominions to their descendants, *Ptolemy and Seleucus*, who were indeed the most deserving.

During these transactions, there had been great revolutions in Greece. The Lacedæmonians had taken up arms in the lifetime of Alexander, and were subdued by *Antipater*, whom Alexander had left governor of Macedonia in his absence. The Athenians, upon hearing of Alexander's death, gave vent to immoderate joy. Having engaged several states to join them, by the persuasion of Demosthenes, they marched against Antipater; and having defeated him, under the command of *Sophanes*, obliged him to shut himself up in *Lamia*, a city of Thessaly. But he having received reinforcements, at last proved victorious. He demanded that those should be given up to him who were authors of the war. Demosthenes, that he might not fall into his hands, poisoned himself, See p. 287. During the struggles between the generals of Alexander, Athens frequently changed masters, and as often its form of government. Sometimes aristocracy, sometimes democracy prevailed. The people favoured or condemned their chief citizens according to the caprice of their conquerors.

Under *Polysperchon*, whom Antipater had appointed to succeed him in the regency of Macedonia, in preference to his son *Cassander*, the democratical faction at Athens put to death the virtuous PHOCION, at an advanced age, a favourer of oligarchy, who had often commanded the armies of the republic with success.

Cassander having become master of Athens, appointed DEMETRIUS PHALEREUS to govern it, which he did with great justice and moderation for ten years. The Athenians, out of gratitude for his merits, erected to him three hundred and sixty statues, the number of days at that time in the year, according to the Greeks. But Demetrius, the son of Antigonus, having expelled the Macedonian garrison from the city, restored the popular government. Phalereus retired into Egypt, where he got the charge of a splendid library which *Ptolemy* was then collecting at Alexandria. All his statues were now thrown down, and sentence of death pronounced against him. The Athenians paid almost divine honours to their present master. But after the fatal battle of Ipsus, they refused

refused him admission into their city. Demetrius, however, having retrieved his affairs, forced them to surrender, and still treated them with clemency. He was making rapid progress in the reduction of the rest of Greece, when he was called off by the information that Ptolemy and Lyfimachus had stript him of his remaining possessions in Asia. Next year, however, upon the death of Cassander, he found means, by the murder of Cassander's son, to procure the crown of Macedonia, which he held for seven years. Ambitious to regain his father's dominions, he made great preparations for invading Asia. But being deserted by his troops, who, offended at his haughtiness, proclaimed Pyrrhus king of Epirus, he fled into Greece in the disguise of a common soldier. There having collected what forces he could raise, and leaving such places as continued faithful to him to his son Antigonus, he embarked for Asia with about eleven thousand men. But being unsuccessful in all his attempts, he was at last obliged, from mere want, to surrender himself to Seleucus. He died about three years after in captivity, by his intemperance in eating and drinking; — a striking example of the uncertainty of fortune.

PYRRHUS was soon obliged to relinquish Macedonia by Lyfimachus; who, engaging in war with Seleucus, was defeated and slain, b. C. 281. Seleucus, now the only surviving general of Alexander, was soon after assassinated in Macedonia by Ptolemy Ceraunus, brother to the king of Egypt, on whom he had conferred the greatest favours. Ceraunus, now made king of Macedonia, and also of Thrace, by the destruction of the family of Lyfimachus, did not long enjoy the reward of his crimes. He was defeated and slain by the Gauls under BRENNUS, who at that time made an irruption into those countries. The Gauls, dispersed up and down after their victory, were unexpectedly attacked by a body of troops suddenly collected by Sosthenes, a private individual, and many of them cut to pieces. But Brennus, in a short time being strengthened by new reinforcements, overpowered Sosthenes. Advancing from thence to pillage the temple of Delphi, he is said to have perished, with a great part of his troops, in a storm. Such as survived were cut off by the inhabitants of the country. Much about this time another body of Gauls, settled in Asia, and gave name to the province of Galatia.

After the death of Sosthenes, Antigonus Gonatas, the son of Demetrius, obtained the kingdom of Macedonia, b. C. 276, but was dispossessed of it by Pyrrhus, after returning from his wars in Italy. Pyrrhus being slain at the siege of Argos,

by a tile thrown by a woman from the top of a house, Antigonus again recovered the crown, and after enjoying it thirty-four years, left it to his son Demetrius.

The Lacedæmonians and Athenians, alarmed at the power of Antigonus, entered into a war against him; but without success. The Athenians were again obliged to admit a garrison into Munichia. But while these two states were so miserably sunk from the lustre of their ancestors, the spirit of liberty was again revived by a few inconsiderable cities in Peloponnesus, *Patra, Dyma, Phara, Leontium, Pallène, &c.* These had for a long time been united together by a confederacy, called *the Achæan League*, upon terms of perfect equality and freedom; but had never before made any figure. The abilities of a single man, at this time, raised them to eminence. ARATUS of Sicyon, having expelled the tyrant Nicocles from that place, engaged his countrymen to join the Achæan league, b. C. 252. Being made prætor of the Achæans, he, with wonderful intrepidity and conduct, took the citadel of Corinth from the Macedonians by surprise, and induced that city, with several others, likewise to accede to the league. His great ambition was, to unite all the cities of Peloponnesus in one republic; but he met with unsurmountable obstacles in executing this design. AGIS king of Sparta, grieved at the corrupt morals of his city, and animated with an enthusiastic love of virtue, endeavoured to revive the ancient institutions of Lycurgus; but failing in the attempt, was condemned and executed by the influence of his colleague Leonidas, who died soon after, b. C. 244. Cleomènes, the son of Leonidas, succeeding, accomplished the reformation which his father had opposed. He engaged in war with the Achæans, and gained considerable advantages over them. Whereupon they asked assistance from Antigonus Dofon, who reigned in Macedonia during the minority of his nephew Philip, the son of Demetrius. Cleomènes was defeated, and obliged to fly into Egypt, where he afterwards met with a miserable fate. Antigonus using his victory with great lenity, left the Spartans the full enjoyment of their liberty. But henceforth that city sunk into oblivion. It at last fell under the power of tyrants, first of Machanidas, and after him of Nabis.

The Achæan league continued to flourish by the prudent conduct of Aratus. But being attacked and defeated by Scopas at the head of the Ætolians, a fierce people, who now began to distinguish themselves, they called in Philip king of Macedonia, at that time a young man, to their assistance, who by his successes obtained great influence in Peloponnesus. He was a

first directed by the counsels of Aratus; but being offended at the freedom of his remonstrances on some parts of his conduct, and incited by the wicked suggestions of his flatterers, he caused him to be poisoned, while prætor the seventeenth time, together with his son; by which means he afterwards lost the assistance of the Achæans in his wars with the Romans. After the death of Aratus, the Achæan league was supported by PHILOPÆMEN, called, on account of his singular virtues, *the last of the Greeks*. He, attempting to reduce Messene by surprise, which had revolted from the league, was taken prisoner, and put to death by poison, b. C. 183. The Achæans afterwards revenged this outrage with great severity.

After the reduction of Macedonia, the Romans, laying aside their former affected moderation, treated the states of Greece with less deference. They interposed their authority in all disputes, and assumed the same superiority over them as if they were already conquered. The Achæans having made war on the Lacedæmonians, at that time in alliance with Rome, were required in a commanding tone, to desist from hostilities. Provoked at this haughtiness, and stimulated by *Diæus* and *Critolaus*, two seditious magistrates, they had the imprudence, by insulting the Roman deputies, to bring on themselves the whole weight of the Roman power, under which they were finally crushed, and together with them the whole of Greece.

Athens, however, although subdued, continued to maintain the most flattering of all empires, that of genius and taste. It was the school to which the most illustrious citizens of Rome repaired, to learn the arts of elegance and refinement. The democratical government was still preserved, and the people permitted to enjoy almost all their former privileges. In the war against Mithridates, Athens was constrained to side with that monarch, by Archelaus his general, and Aristion, a native of the place. Sylla having taken the city by assault, gave it up to be plundered by his soldiers, b. C. 86. The tyrant Aristion and many others were put to death. The Athenians, however, were still left in the enjoyment of their democracy. Upon the invasion of the northern nations, Greece was over-run by Alaric king of the Goths. Athens capitulated; and by paying a ransom, was preserved, A. D. 396.

HISTORY OF THE ROMAN EMPIRE IN THE EAST, OR OF THE GREEK EMPIRE.

THE *Eastern empire*, called also the *Greek* or *Constantinopolitan empire*, was saved by the settlement of the barbarous nations in the West, where they seem to have spent their force. Satisfied with their acquisitions, or divided among themselves, they thought no more of new conquests. The great policy of the Greek emperors was to foment their divisions.

The history of the Greek empire is seldom interesting. It presents a sad picture of disorder and weakness, attended with all the calamities which arise from luxury, superstition, fanaticism and cruelty. The imperial dignity was neither hereditary nor elective. It was usually procured by guilt, and often led to an untimely death. The emperors, immersed in pleasure, and taken up about theological controversies, or the disputes of the circus, paid little attention to the affairs of government.

ZENO, who sent Theodoric into Italy, against Odoacer, is said to have been buried alive, in a fit of intoxication, by the orders of the empress Ariadne, A. D. 491. by whose influence ANASTASIUS, one of the lowest officers about court, succeeded, and reigned twenty-seven years.

JUSTIN, his successor, was the son of a Thracian shepherd, and could neither read nor write. He reigned nine years.

JUSTINIAN, 527, the nephew and successor of Justin, recovered Africa from the Vandals, and most of Italy from the Goths, by means of his general Belisarius, whose great abilities might have restored the empire; but he was treated with base ingratitude by Justinian. Still however his allegiance continued inviolable*. Narfes, who completed the conquest of Italy, met with the same return from the son of Justinian; but he, in revenge, when recalled from his government, is said to have invited the Lombards to take possession of that country.

Justinian reduced the Roman laws into a regular form, by the assistance of Tribonian, and some other lawyers. This code of laws, called the *Corpus Juris*, is divided into three parts, which were published at different times, the *Institutions*, *Digesta* or *Pandects*, and *Novella*.

Under this emperor the manufacture of silk was first introduced into Europe from Persia by two monks.

* The circumstance of Belisarius being deprived of his sight, and forced to beg by the high way, (*DARE OBOLUM BELISARIO*), is thought to be fabricated. See *Gibbon's Decline of the Roman Empire*.

JUSTIN II. 565, unable to oppose the Persians under Chosroes, chose TIBERIUS, a man of merit, and at first only a soldier of fortune, as his associate in the empire, who named MAURITIUS as his successor. He was dethroned, and cruelly murdered, with his wife and five sons, by PHOCAS, who was originally a common soldier, and raised to the empire by an army of rebels, A. D. 602. This odious tyrant acknowledged the supremacy of the Roman pontiff, as universal bishop, and gave up to Pope Boniface III. the famous temple called *Parthéon*, to be converted into a church, which was consecrated to the Virgin Mary and all saints. Phocas was ignominiously slain by his successor Heraclius, formerly præfect of Africa, A. D. 610.

HERACLIUS, having terminated the Persian war with success, and recovered the cross of our Saviour, sunk into indolence; and, regardless of the state, devoted his chief attention to the controversies of the church.

In the reign of Heraclius, MAHOMET began to publish his new religion, at Mecca in Arabia, his native city. The book which contains it is called the *Koran* or *Alcoran*, which Mahomet pretended he received, chapter by chapter, from the angel Gabriel. It was at first written on the plate-bones of camels by his amanuensis; for he himself could neither write nor read. He is said to have composed it by the assistance of a Jew, and of one Sergius a monk. The magistrates of Mecca, convinced of his imposture, and suspecting he had a design on the government, proposed apprehending him; but he having got notice of their intention, fled to Medina, A. D. 622. This forms the famous æra of the Mahometans, called the *Hegira*, or flight, from which they compute their time by lunar years. At Medina Mahomet met with a more favourable reception, being joined by a number of proselytes, whom he called *Mussalmans*, or faithful, and made all of them soldiers. He soon acquired sufficient force to reduce the city of Mecca; and in a short time after became master of all Arabia, chiefly by the astonishing valour of his general Kaled. Mahomet died A. D. 632. His successors, who were called *Caliphs*, extended their conquests with incredible rapidity. In a few years, they overran Palestine, Syria, Mesopotamia, and Persia: they conquered Egypt, and all Africa, to the straits of Hercules.

The successors of Mahomet were Abubeker, who reigned two years, Omar twelve, Osman ten, Hali three, Mahias, &c.

The Emperor Heraclius died A. D. 641, and was succeeded by his son CONSTANTINE III. who reigned but four months, being poisoned by the Empress Martina, his mother-in-law, to make

make room for her own son HERACLEONAS; but six months after, he was deposed, his nose cut off, his mother's tongue cut out, and both banished. The senate elected CONSTANS, the son of Constantine, to the empire. He having gone to Rome, plundered it of some of its most valuable ornaments. In the reign of his son CONSTANTINE IV. surnamed *Pogonatus* from his early beard, the Saracens, under Mahias, laid siege to Constantinople; but several of their ships being destroyed by a fire-work, called *Greek fire*, from its being invented by Callinicus, a Greek of Heliopolis in Syria, which water could not extinguish, they were obliged to raise it with great loss, A. D. 673. In the reign of LEO the Isaurian, they besieged it again under Zuliman for a whole year, but without success, and with still greater loss, A. D. 708. This Leo was called *Iconomachus*, because he ordered all the images in Christian churches to be pulled down as a relic of Paganism, which gave rise to the most dangerous disturbances. He was opposed in that matter by Germanus, patriarch of Constantinople, and Gregory III. pope of Rome, the former of whom was banished; and the latter, dreading the emperor's resentment, called in the assistance of Charles Martel, king of France. Those who favoured the destruction of images, were called *Iconoclasts*. The worship of images was restored by IRENE, who having poisoned her husband Leo IV. reigned for some time as regent, and then in conjunction with her son CONSTANTINE *Porphyrogenitus*, who wishing to reign alone, she put out his eyes, a punishment common at that time, which occasioned his death. A. D. 797. Charles the Great is said to have proposed asking Irène in marriage; but in the mean time she was deposed, and shut up in a monastery, by NICEFORUS, a nobleman of Constantinople, who succeeded her, 802. He acknowledged Charles the Great as emperor of the west. He was slain in a battle with the Bulgarians, who continued long to be dangerous enemies to the empire. They were at last subdued, together with the Avari and Russians, first by JOHN ZIMISCES, A. D. 971, and afterwards by his successor BASILIUS.

The death of this emperor, which happened A. D. 1025, in the 50th year of his reign, was followed by a complication of such horrid crimes, perpetrated by the influence of his niece Zoe, as can hardly be equalled in history.

About the year 1054 was completed the famous schism or separation of the Greeks from the Latin church, which had been begun by Photius patriarch of Constantinople under Leo, called the *Philosopher*, 858.

HISTORY OF THE GREEK EMPIRE, AND OF THE TURKS.

WHILE the Greek empire exhibited such a scene of anarchy and wretchedness, the *TURKS*, or *Turcomans*, over-ran a great part of Asia. This people are thought to be of Scythian or Tartar extraction, their name signifying *Wanderers*. In the year 844, they had settled in Armenia, hence called *Turcomania*. About the year 1043, a body of them under Tangrolopix, being employed by the Sultan of Persia against the Caliph of Bagdat, gained for him a signal victory; but pretending to be dissatisfied with their hire, they turned their arms against their ally; defeated and slew him in battle. Tangrolopix, embracing the Mahometan religion, became Sultan of Persia. He next reduced Bagdat, and overturned the empire of the Caliphs; still however leaving them their spiritual authority, as supreme pontiffs of the Mahometan religion, 1055. Another body of Turks made themselves masters of Palestine; and laid the Christian pilgrims who visited the sepulchre of our Saviour under such heavy contributions, and treated them in other respects so harshly, as gave rise to the Crusades.

ALEXIUS COMNENUS was emperor of Constantinople when the first crusade was undertaken. He died after a reign of thirty-eight years, A. D. 1118.

JOHN COMNENUS, his son, was a virtuous prince, a rare appearance in the history of the Greek empire, and therefore called *Kalo-Joannes*.

MANUEL, the son of John, is said to have betrayed the Crusaders, under Conrad, emperor of Germany, which proved their destruction, A. D. 1148. His son ALEXIUS was murdered by his cousin ANDRONICUS, who succeeding to the empire, ordered a general massacre of the Latins at Constantinople. He himself was soon after torn to pieces in a popular tumult, 1190.

Constantinople was distracted by cruel dissensions, till it was taken by the Crusaders and Venetians, 1204. The Venetians, for their services, got the Morea, Candia, and several other places.

BALDWIN Earl of Flanders was made emperor; but the year following he was defeated and slain by the Bulgarians. Four Latin emperors reigned successively after Baldwin, who being mere soldiers, and despising commerce, did great hurt to the

the empire. Constantinople, notwithstanding all its misfortunes, still continued, by its trade and opulence, to be one of the most flourishing cities in the world.

Two branches of the family of the Comneni established independent governments, the one at Trebizond, and the other at Nice; and gave their petty states the name of empires.

MICHAEL PALEOLOGUS, emperor of Nice, retook Constantinople from the Latins, A. D. 1261; but Trebizond remained a distinct state.

During these revolutions in the Greek empire, the dominion of the Turks and Saracens in Asia was overturned by GENGIS-KAN, chief of the Mongol or Mogul Tartars, who was perhaps the greatest conqueror that ever existed in the world. He over-ran Russia, Tartary, a great part of China, and Indostan, in short almost all Asia. He died at an advanced age, A. D. 1226.

A number of Turks, to screen themselves from the yoke of the Tartars, had taken refuge in the mountains of Bithynia. OTHMAN or OTTOMAN, their chief, from whom the Turks take the name of OTTOMANS, and from whom their Sultans or Emperors are descended, by his courage and address made considerable conquests in Asia Minor about the year 1298.

ORCAN his son, took Prusa, and made it the capital of his government, 1327. He first invaded Europe, and took Gallipoli.

AMURATH, his son, having reduced the Thracian Chersonesus, Servia, Bulgaria, and the city of Adrianople, obliged by the terror of his arms, JOHN PALEOLOGUS, the Greek emperor, to pay him a tribute. This Sultan first instituted the *Janissaries*, or new soldiers, a body of troops which ever since has been so remarkable.

BAJAZET, surnamed *Ilderim*, or the Thunderer, was still more formidable as a conqueror than his father. The princes of Europe were alarmed at his progress. Sigismund king of Hungary, afterwards emperor of Germany, joined by the flower of the French nobility and other auxiliaries, marched against him. A battle was fought near Nicopolis, in which the Christians, after displaying prodigies of valour, were completely defeated by the art of Bajazet, who drew them into an ambuscade. A great many were made prisoners, most of whom were cruelly massacred; an act of inhumanity of which the Christians had formerly set the example. Bajazet next laid siege to Constantinople; but MANUEL PALEOLOGUS, the son of John, purchased a peace by agreeing to pay an additional tribute.

tribute. In the mean time TAMERLANE, a native of Samarcand in Usbeck Tartary, said to be descended from Zingis-kan by his mother, having subdued Persia, India, and Syria, upon the earnest application of those princes, both Christian and Mahomedan, whom Bajazet had made his enemies, led an immense army into Asia Minor. Bajazet met him near Ançyra (*Angouri*) in Phrygia, where, after one of the most bloody battles recorded in history, in which three hundred and forty thousand men are said to have fallen on both sides, Bajazet was entirely defeated, and taken prisoner, A. D. 1402. According to the Oriental historians, he was generously treated by the conqueror; instead of being confined in an iron cage, and trampled under foot, as is commonly asserted.

Tamerlane having turned his arms to another quarter, the Turks recovered their possessions; but were for some time distracted by the bloody contests which arose among Bajazet's sons: Mahomet, the youngest, having become sole sovereign, subdued Wallachia and Transylvania; and afterwards reigned in peace till his death, A. D. 1422.

AMURATH II. his son, having subdued Thessaly and Macedonia, laid siege to Constantinople; but was obliged to quit it, in order to quell the revolt of his brother Mustapha; after which he made war on Hungary, and laid siege to Belgrade. It was saved by John Hununiades, a brave man, governor of Transylvania, who defeated Amurath in several engagements, and obliged him to sue for peace; whereupon he resigned the sceptre to his son Mahomet. The Christians, by violating the treaty, drew him from his retreat, his son being yet too young to command the army. He marched against the enemy, and defeated them at Varna in Bulgaria, where Ladislaus king of Poland, and Cardinal Julian, the Pope's legate in Germany, the authors of the war, were slain, A. D. 1444. Amurath again abdicated the empire; and a second time was obliged to quit his retirement, by the exploits of George Castriot, surnamed SCANDERBEG (*Lord Alexander*), a prince of Albania; who having been educated as a hostage, at the Ottoman court, made his escape from thence, and took by stratagem Croia, the capital of that province. Having raised his countrymen, he conducted his affairs with such extraordinary valour and abilities, that Amurath could never overpower him. This Sultan died A. D. 1451.

MAHOMET II. called the *Great*, laid siege to Constantinople in the year 1453; and having made himself master of the port, by an expedient almost incredible, by transporting part of his

fleet over land for the space of two leagues, which he did in one night, by sliding the vessels on a wooden platform covered with greafe, he took the city by assault. CONSTANTINE PAELOGUS, the last Greek emperor, fell, fighting bravely, on the breach. The conquest of Constantinople was followed by the submission of all the countries which belonged to it. Mahomet assumed the title of Emperor. He soon after reduced the city of Trebizond, which had remained a distinct state since the taking of Constantinople by the Latins, and subjected to his power all the petty Mahometan princes in that part of Asia. After the death of Scanderbeg, he became master of Albania, and meditated the conquest of Italy. All Europe was struck with consternation, as in the time of the Arabians; but this mighty conqueror died, A. D. 1481, being only fifty-one years old.

The Turks continued to extend their conquests under a succession of illustrious princes; BAJAZET II. who died 1512; SELIM, 1520; but chiefly under SOLYMAN II. surnamed the *Magnificent*, who was illustrious as a lawgiver, and died A. D. 1566. Some additions were also made under SELIM II. AMURATH III. and MAHOMET III. who died 1595. Since that time the Turkish empire has been on the decline.

S P A I N.

SPAIN is situate between 36 and 44° north lat. 10 and 3° east long.; about 700 miles long, and 500 miles broad; surrounded on all sides by the Atlantic and Mediterranean, except where it is separated from France by the Pyrenees. It is in general a mountainous country, but of a fertile soil, abounding in pasture, and famous for its breed of sheep.

Hispania was called by the poets *Iberia* and *Hesperia*, or *Hesperia Ultima*. It was little known by the Romans, till their wars with the Carthaginians. They divided it into two provinces, called *Hispania Citerior* and *Ulterior*, or the two Spains, governed by two prætors. The whole country was subdivided into a certain number of *conventus*, or districts, in each of which assizes were held for the administration of justice. Augustus divided it into three parts, *Tarraconensis*, *Bætica*, and *Lusitania*.

TARRACONENSIS was equal in extent to the other two, comprehending all the north of Spain from the Pyrennees to the

the mouth of the Durus. Its chief cities on the Mediterranean were, *Rhoda*, *Roses*; *Emporia*, *Ampurias*; *Barcino*, *Barcelona*; **TARRACO**, *Taragona*; *Saguntum* or *-us*, the besieging of which by Hannibal gave occasion to the second Punic war; *Valentia*; *Sucro*, at the mouth of a river of the same name, now *Xucar*; *Nova Carthago*, *Carthagena*. The chief people in this part of Spain were the *Celtibēri*. North-east from *Tarraco* stood *Ilerda*, *Lerida*, the capital of the *Ilergētes*, near the *Sicoris*, the *Sege*, which runs into the *Iberus* on the north, where *Cæsar* reduced *Afranius* and *Petreibus*, the lieutenants of *Pompey*; *Segovia*, near the source of the *Tagus*, famous for the noble remains of an aquæduct, supposed to be built by *Trajan*. On the *Tagus*, *Toletum*, *Toledo*; **NUMANTIA**, near the source of the *Durius*; the inhabitants (*Numantini*), made a desperate resistance against the Romans, and with a small number of men defeated several armies sent against them, *Flor.* ii. 18. The city was at last taken by *Scipio Africanus*, the younger, who destroyed *Carthage*, *Sallust.* *Jug.* 8.; *Strab.* iii. 162. North of this were the *Vascones*, whose capital, *Calagurris*, underwent a horrid famine in the war against *Sertorius*, *Juvenal.* xv. 95. the *CONCANI*, famous for their savage manners, and drinking the blood of horses, *Horat.* *od.* iii. 4. 34. *Sil.* iii. 361. and the *Cantabri*, the last nation in Spain which was subdued by the Romans, under *Augustus*. From them the Bay of *Biscay* was called *oceanus Cantabricus*. At the mouth of the *Durius* stood *Calle*, on a rising ground, now *Oporto*, or *Port a Port*; whence is derived the name of *Portugal*, as it were a *portu Calle*. North of this dwelt the *Callæci*, along the *Minus*, *Minho*, whence the country is now called *Gallicia*; east from whom dwelt the *Astures*, the country *Asturia*, chief town *Asturica Augusta*, *Astorga*, where was held the *conventus juridicus*, or assizes of the *Astures*.

In **BOETICA** the most remarkable places were, **CORDUBA**, *Cordova*, the birth-place of the two *Senecas*, and of *Lucan*; where there still remains a noble mosque, built by *Almanzer*, about six hundred feet long, two hundred and fifty feet broad, supported by three hundred and sixty-five pillars of alabaster, jasper, and black marble, now converted into a cathedral. *Hispalis*, *Seville*; *Italica*, the native city of *Trajan*, *Adrian*, and the poet *Silius Italicus*; *Custub*, the birth-place of *Imilce*, the wife of *Hannibal*, *Liv.* xxiv. 41. called *Parnassia* and *Caj-talia*, because it is said to have been founded by a colony from *Phocis*, *Sil.* iii. 47. 391; all which towns were situate on the *Bætis*, called by the Moors *Guadi-al-Kiber*, or the great river;

at the mouth of which is the island GADES, Cadiz, peopled by a colony from Tyre, *Strab.* iii. p. 169. &c. now the great emporium of Spanish commerce. On the straits, *Carteia*, called also *Heraclea*, near Mount *Calpe*, now the rock of Gibraltar, belonging to Britain, opposite to *Abyla* on the African side; which two mountains were called *Columnæ Herculis*, the pillars of Hercules. North of this, not far from the sea, stood *Munda*, where Cæsar fought his last battle, against the sons of Pompey and Labienus; *Malaca*, Malaga. The chief people in this division were the *Turdetani*.

In LUSITANIA, now Portugal, there were few places remarkable. On the *Anas*, *Augusta Emerita*, Merida; on the north side of the mouth of the *Tagus*, *Olisippo*, LISBON, &c. The principal states in this division were the *Lusitani** and *Vettonæ*.

* The *Lusitani*, and such as possessed the west and northern parts of Spain, are said to have been rude and savage in their manners. Being without commerce, they made no use of money, but bartered one commodity for another, or for pieces of uncoined silver. The men wore black cloaths, as the Spaniards commonly do still, and the women coloured cloaths. They had very little wine; but generally used a beverage made of barley, called *Zerynon*. Those condemned of capital crimes were thrown from some rock; parricides were carried beyond the confines of their country, and stoned to death. The sick were exposed, after the manner of the Egyptians, in the public ways, that such as passed might give their advice, *Strab.* iii. 155.

The first inhabitants of Spain, as of Gaul, Germany, and Britain, are thought to have been the *Celtae*. The Phœnicians afterwards possessed several places on the sea-coast. The Carthaginians, attracted by the gold and silver mines with which this country abounded, *Strab.* iii. 150. &c. *Diodor.* v. 35. &c. conquered the greatest part of it, chiefly under *Hamilcar*, surnamed *Barcas* or *Barca*, the father of *Hannibal*, *Polyb.* ii. 1.; *Diodor.* xxv. 2. They were soon after expelled by the Romans, who retained the dominion of it during the existence of their empire in the west. Spain was the first province which the Romans possessed on the continent, and the last that was completely subdued. The Cantabrians remained unconquered till the time of Augustus, to whose victorious arms they were obliged to submit, *Liv.* xxviii. 12. Tiberius held it in subjection by three legions, *Tacit. Annol.* iv. 5.; *Strab.* iii. 156. The inhabitants of hither Spain, when subdued by Cato, were so affected at being disarmed, that many of them laid violent hands on themselves, *Liv.* xxxiv. 17.

Under the government of Rome the Spaniards appear to have greatly cultivated both learning and commerce. *Quintillian*, *Seneia*, *Martial*, *Silius*, *Lucan*, *Pomponius Mela*, and others, were natives of this country. Strabo speaks of their exporting large quantities of corn, wine, and oil, the last of an excellent quality; also wax, honey, pitch, vermilion, &c. But their chief commodity was wool. So great attention was paid to the breed of sheep, that a ram is said to have sold for a talent, i. e. near £. 200 Sterling, *Strab.* iii. 144. There is said to have been more gold and silver, brass and iron, in Spain, than in any part of the then known world, *Id.* 146. whence *Silius* calls it *aurifera terra*, iii. 401. and *Horace* uses the *master of a Spanish trading vessel*, as a synonymous term for a person of great riches, *od.* iii. 6. 31. The gold and silver mines of Spain failed in process of time; but what is singular, that loss has been more than compensated to the people of this country by much richer mines, which they have acquired in the new world,

The

The chief promontories of Spain are, *Promontorium Sarrum*, ST VINCENT, where the land projects in the form of a wedge, hence called *Cuneus*; *Prom. Celticum*, Nerium, or *Artabrum*, CAPE FINISTERRE.

The islands belonging to Spain were, the *Baleares*, *Major* and *Minor*, opposite to the mouth of the *Iberus*, called by the Greeks *Balearides*, now MAJORCA and MINORCA. They were named *Baleares*, from the dexterity of the inhabitants at slinging*. *Pityusa Insula*, opposite to the mouth of the *Sutro*; *Ebusus*, now IVICA, famous for breeding cattle; and *Ophiusa*, so called from being infested with serpents, now *Formentera*.

Modern Divisions of SPAIN.

Divisions.	Provinces.	Chief Towns.
Northern.	Gallicia.	Compostella, Mondonedo, Ferrol, Corunna, Vigo.
	Asturia.	Oviedo, Santillana.
	Biscay.	Bilboa, Tholosa, St Sebastian, Andero.
Eastern.	Navarre.	Pampeluna, Olita, Tudela, Sanguesa.
	Aragon.	Saragossa, Jacca, Tarazona, Huesca.
	Catalonia.	Barcelona, Lerida, Tortosa, Tarragona, Roses.
	Valencia.	Valencia, Villa Hermosa, Altea, Alicante.
Southern.	Murcia.	Murcia, Lorca, Cartagena.
	Granada.	Granada, Malaga, Almeria, Guadix.
	Andalusia.	Seville, Corduba, Medina, Sidonia, Xerez, Cadiz, St Lucar, Gibraltar.
	New Castile.	MADRID, { Lat. 40-30 } Escorial, Toledo, Al- manza, { W. lon. 4-15 }
Middle.	Old Castile.	Burgos, Valladolid, Segovia, Avila.
	Leon.	Leon, Astorgo, Salamanca, Alva, Ciudad, Rodrigo.
	Estremadura.	Merida, Placentia, Alcantara.

HISTORICAL ACCOUNT OF SPAIN.

UPON the overthrow of the Roman empire in the West, Spain was first conquered by the Vandals, A. D. 411. They were expelled by the Goths, and Visigoths, or West Goths, who held it till the year 712; when the Saracens or Moors, by the invitation of two exiled princes, as it is said, and of Oppas, archbishop of Seville, their uncle, invaded it in the reign of RODERICK, whom they vanquished in battle

* The boys of these islands are said to have been trained to this art by their mothers, who used to suspend the breakfast of their sons on the top of a pole, and to let them remain fasting till they struck it down with a stone from a sling, *Diodor. v. 18.*

near XEREZ, and in eight months made themselves masters of almost the whole country. Under ABDERAMAN, the emir or governor of Spain, they attempted to conquer France; but were defeated in a bloody battle, near Tours, by *Charles Martel*, in which Abderaman was slain, and according to the exaggerated accounts of those times, upwards of three hundred thousand men, A. D. 732.

The Saracens brought along with them into Spain, that taste for the arts, that love of elegance and splendor, which began to be cultivated by their brethren in the east.

Upon a revolution in the califate at Damaseus, 750, Prince Abderaman or ALMANZOR, having escaped from the massacre of his family into Spain, laid the foundations of an independent kingdom in that country. He fixed his residence at Cordova, where the arts and sciences were studied, when the other nations of Europe were degraded by ignorance and barbarity. But his death, which happened 788, was followed by cruel discord and war among his children.

In the mean time, such of the old inhabitants as would not submit to the government of the Moors, had taken refuge in the mountains of Asturias; where, under PELAGIO, a hero of the blood royal, they defended themselves by their valour, and in process of time gathered strength. ALPHONZO, the son-in-law of Pelagio, taking advantage of the civil wars in which the Moors were engaged, attacked them in several places with success, and made considerable conquests. The contest between the Christians and Moors was maintained for near eight centuries, during which, according to the pompous relation of the Spanish historians, three thousand seven hundred battles were fought. The possessions of both were split into a number of independent states. Almost every great town of the Moors had its separate sovereign, Toledo, Valentia, Seville, &c. which disunion rendered them more easy to be conquered.

The chief kingdoms of the Christians were those of Leon and Asturias, Navarre, Castile, Arragon, and Portugal, which were established at different times. At length FERDINAND, King of Arragon, having united all the kingdoms of Spain, except Portugal, by his marriage with ISABELLA, Queen of Castile, took Granada, the last city which the Moors retained in Spain, 1492, and expelled them from the kingdom, to the number of one hundred and seventy thousand families; on which account he obtained from the Pope the title of *Catholic*. The expulsion of so many industrious inhabitants, mostly artists and manufacturers,

manufacturers, proved very hurtful to the country ; and the influx of wealth after the discovery of the new world, which was made much about this time, by COLUMBUS, added to that calamity, by rendering the Spaniards extremely indolent. The evil was still farther aggravated, by the introduction of that horrid court, the Inquisition, to prevent the return of the Moors and Jews. Isabella died, 1504, and Ferdinand, 1516.

CHARLES V. of Germany, or I. of Spain, of the house of Austria, grandson to Ferdinand and Isabella, by their daughter Joanna, succeeded, by inheritance, to the greatest dominions that any prince in Europe had possessed since Charles the Great : Spain, the best part of Italy, the Netherlands, some provinces in Africa, and the new acquisitions in America ; to all which was afterwards added, the dignity of Emperor of Germany, to which he succeeded upon the death of his grandfather Maximilian, 1519. During his minority Spain was governed by Cardinal XIMENES, a person of a singular character, but of great abilities, who crushed the liberties of that country, by abolishing their free assemblies called *Cortes*. The ambition of Charles involved the most part of Europe in disturbance during his long reign. At last, being finally unsuccessful, he resigned his hereditary dominions to his son Philip, at Brussels, October 25. 1555 ; and after endeavouring in vain to get him elected Emperor, he resigned the Imperial crown to his brother Ferdinand, King of Hungary, August 27. 1556, after which he retired to a monastery in Spain, near Placentia, in Estremadura, where he lived, regardless of worldly affairs, till his death, 1558, aged fifty-eight.

PHILIP II. prosecuted the same ambitious views that his father had done, and with still less success. His tyranny in the Low Countries, and his cruel bigotry in the cause of Popery, occasioned the revolt and loss of the United Provinces.

So long a continuation of war exhausted Spain ; and the descendants of Philip proving weak princes, this kingdom long continued in a feeble state.

The Austrian line failing in the person of Charles II. who died without issue, 1700, a long and bloody war was carried on between the powers of Europe about the succession. It was at last determined in favour of Philip, Duke of Anjou, grandson to Lewis XIV. of France, by the treaty of Utrecht, 1713. The present king of Spain CHARLES III. is his son, who succeeded his brother Ferdinand, 1759.

The kings of Spain are inaugurated by the delivery of a sword, without being crowned. Their signature is, *I the King,*
without

without mentioning the name. Their usual place of residence is the *Escurial*, fifteen miles from Madrid, the largest palace in Europe. It has about eleven thousand windows. It was built by Phillip II. and dedicated to St Laurence, to commemorate a great victory which his troops gained over the French, at St Quinton, on St Laurence's day, 1563; and because that saint is said to have suffered martyrdom by being broiled on a grid-iron, the palace was built in that form, and the same figure observed in its principal ornaments; which conceit has spoiled its appearance. It is said to have cost above three millions Sterling.

The King's eldest son is styled *Prince of Asturias*; the younger sons, *Infants*; and the daughters, *Infantas*.

Although the king of Spain be an absolute prince, he treats the grandees with great distinction. They have the privilege of appearing covered in his presence.

The Spaniards are grave and stately in their deportment, but honourable, generous, and humane. They are very zealous Catholics; and no other religion is tolerated. The Inquisition used to reign here in all its terrors, the sentence of which was called *Auto de Fe*, or The Act of Faith; but of late it has been somewhat moderated. There are eight archbishops, and forty bishops. The Archbishop of Toledo is styled *Primate of Spain*, and has an annual revenue of above a hundred thousand pounds Sterling. There are in Spain two thousand one hundred and forty convents and nunneries, containing at least fifty thousand monks and nuns.

Arts and sciences are not much cultivated in this country, although they have twenty-two universities.

P O R T U G A L

PORTUGAL is bounded by Spain on the north and east, and on the south and west by the Atlantic; about 300 miles in length, and 100 in breadth; lying between 37 & 42° north lat. and 7 & 10° west long. It is in general as mountainous as Spain, and those mountains are usually barren rocks. The most remarkable of these is Cape Roca, or the Rock of Lisbon, at the north entrance of the Tagus, twenty-two miles west of Lisbon.

Divisions of PORTUGAL.

Provinces.	Chief Towns.
Entre Minho-Donro.	Oporto, Braga, Viana.
Tralos Montes.	Miranda, Braganza, Villa-real, Cattel Rodrigo.
Beira.	Coimbra, Lamega, Guarda.
Estremadura	Lisbon, Lat. 38. 43. W. lon. 2. 53. St. Ubes, Leira.
Alentejo, or Entre- Tayo-Guadiana.	Evora, Elvas, Beja.
Algarva.	Tavira, Faro, Lagos.

PORTUGAL was anciently a province of Spain, and underwent the same revolutions with it. The kingdom of Portugal was founded by HENRY of Burgundy, who married one of the daughters of Alphonso king of Castile, by whom he had been created Count of Portugal, 1088. The Portuguese had the honour of leading the way to all the discoveries which were made in the 15th and 16th centuries. DON HENRY, son of John II. by his genius excited a thirst for navigation among his countrymen. They turned their attention to the western coasts of Africa; and in 1420 discovered the island of Madeira, where they planted sugar-canes, a production of the Indies, which had been brought by the Arabians into Sicily and the isle of Cyprus; and was afterwards transplanted into America. After the death of Henry, 1461, the Portuguese still pushed on their enterprises. In the year 1497, EMANUEL I. sent VASQUEZ GAMA to the Indies, with a crew only of 160 men, including soldiers as well as seamen. Gama surmounted all the dangers of the ocean, turned the southmost point of Africa, which he called *the Cape of Good Hope*, landed in several parts of India, and returned to Portugal in two years. His discoveries and those of Columbus have entirely changed the face of Europe. ALPHONSO ALBUQUERQUE, who succeeded De Gama, carried the fame of his name to the remotest parts of the east. Sebastian king of Portugal being cut off in a rash expedition against the Moors in Africa, 1479, and leaving no children, Philip II. king of Spain annexed Portugal to his own dominions by force of arms. This put a stop to all the further discoveries of the Portuguese; and the Dutch afterwards became masters of some of their most valuable acquisitions. Portugal continued subject to the yoke of Spain till the year 1640, when the DUKE of BRAGANZA, whose family Philip had unjustly deprived of the succession to the crown, by a well-conducted conspiracy, and without any bloodshed,

bloodshed, except that of a tyrannical minister, VASCANCELLOS, and his secretary, was placed on the throne, by the name of John IV. The present Queen of Portugal is ISABELLA, married, by a dispensation from the Pope, to her uncle Don Pedro.

The Portuguese retain nothing of that spirit of enterprise for which their ancestors were distinguished. They are represented in general as an indolent, superstitious people, without taste for science or literature. The court of Inquisition, which used to rage here with the same cruelty as in Spain, is now taken out of the hands of ecclesiastics, and converted into a state-engine of despotism.

LISBON is the greatest port in Europe, except London and Amsterdam. It is supposed to contain about two hundred thousand inhabitants. In the year 1755, Nov. 1. this city was destroyed by an earthquake, which was followed by a dreadful conflagration. At the same time also ST. UBS, not far from Lisbon, was overwhelmed by the same calamity.

B R I T A I N.

B RITANNIA, called also *Albion*, from the white rocks on its coast, extends near 700 miles in length, and 300 miles in its greatest breadth; between 50 & 60° north lat. The Romans considered it as a distinct world by itself, *Et penitus toto divisos orbe Britannos*, Virg. ecl. i. 67. They divided it into two parts, *Romana* and *Barbara*, of different extent at different times, according to the progress of their conquests. *Britannia Romana* was divided into *Superior*, answering to Wales, and *Inferior*, comprehending the rest of it: likewise into *Britannia prima*, *secunda*; *Valentia*; *Maxima Caesariensis*, and *Flavia Caesariensis*; but the limits of these are not known.

The principal rivers of Britain are, *Tamēsis*, Thames; *Sabrina*, the Severn; *Abus*, the Humber, composed of the Ouse, Trent; and other branches; *Vedra*, the Were or Tees, rather the former; *Tina*, the Tyne; *Ituna*, the Eden, running into the *Æstuarium Ituna*, the Solway frith; *Tuasus*, or *Tuesis*, the Tweed; *Bodostia*, or *Boderia*, the Forth; *Glota*, the Clyde; *Taus*, the Tay; *Devana*, the Dee, &c.

The west part of the island is in general mountainous. The only mountain, however, which the Romans have distinguished by a name, is *Mont Grampius*, the Grampian mountain, called also *Croft-benn*, or the cross mountain, which, beginning

near the mouth of the Dee, not far from Aberdeen, runs westward to Cowal in Argyleshire, almost the whole breadth of the island.

The chief states were, *Cantii*, inhabiting Kent; *Trinobantes*, Middlesex; *Belga*, or *Regni*, Hampshire, Wiltshire, Somersetshire; *Durotriges*, Dorsetshire; *Damnonii*, Devonshire and Cornwall; *Atrebates*, Berkshire; *Silures*, South Wales; *Ordovices*, North Wales; *Iceni*, Essex, Suffolk, Norfolk, &c.; *Brigantes*, Yorkshire; and several others.

Britannia Barbara, called also *Caledonia*, was never subdued by the Romans, who did not penetrate farther than the *montes Grampii*. It was inhabited by the *Caledonians* and *Picts*, so called, because they painted their bodies; which practice indeed was common to all the Britons, as to other barbarous nations. *Scoti*, the Scots, are only mentioned by later writers, after the time of Theodosius; and generally supposed to have come from Ireland; but by some they are reckoned to be a colony of Saxons.

The south-east part of Britain is thought to have been peopled from Gaul. Tacitus imagines the Caledonians, from their size and colour of their hair, to have been of German extraction. The *Silures*, or Welsh, for similar reasons, are believed to have come from Spain.

The Britons had scarcely any towns of note when invaded by the Romans. The termination *Chester*, which is common to so many towns in England, is thought to be derived from the Latin *castra*, they having been places of Roman encampments. LONDINIUM, London, was early remarkable for the great resort of merchants. *Camalodunum*, Malden, or according to others, Colchester, was the first Roman colony in Britain. The port most frequented under the Emperors, was, *Rutupia*, Richborough, in Kent. The *Portus Dubris*, or *-æ*, Dover, was afterwards more famous: and *Lemanis*, Lime, near which Cæsar is supposed to have first landed. Other remarkable places were, *Durovernum*, Canterbury; *Durobrivis*, Rochester; *Venta Belgarum*, Winchester; *Durnium* or *Durnovaria*, Dorchester; *Isca*, Exeter; *Verulamium*, Verulam, near St Alban's; *Aqua Solis*, or *Calida*, Bath; *Gloucestria*, Gloucester; *Deva*, Chester, on the River Dee, where the ancient walls and fortifications still remain; *Lindum Colonia*, Lincoln; *Eboracum*, York; *Luguvallum*, Carlisle; *Alata castra*, supposed to be Edinburgh, called anciently *Edenodunum*, from its Celtic appellation, *Dune Aidan*, the eminence or citadel of Aidan, its proprietor; *Burg* is Saxon, answering to *dun* in the Celtic: Or

rather according to others, from *Eden*, a Northumbrian king, who either built or possessed it.

The chief islands round Britain are, *Veſtis*, Wight; *Cafſterides*, ſuppoſed to be the Scilly Iſlands, ſo called, from their producing tin, by the Phœnicians and Greeks, who gave this name likewiſe to *promontorium Bolerium*, Landſend, and *Damnonium* or *Ocrinum*, the Lizard point, as alſo to a part of Cornwall; *Mona*, Angleſey, the ſeat of the Druids, and *Mona* or *Monada*, Man; *Ēbſda*, or *-des*, called alſo by a more modern name *Hebrides*, the weſtern iſles of Scotland; *Orcades*, the Orkneys, oppoſite to the promontory *Orcas*, Dungsbyhead: to which add the Shetland iſlands, ſuppoſed to be the *Ultima Thule* of the ancients, which they imagined the moſt remote part of the earth towards the north.

Manners and Cuſtoms of the Ancient Britons.

WHEN the Romans invaded Britain, it was divided into a number of ſmall independent ſtates, which facilitated the conqueſt of it. Each ſtate was governed by a king or chief magiſtrate, and under him by ſeveral chieftains, who ruled each his own tribe with a kind of ſubordinate authority*. One of the chief parts of the regal office was to command in war; which theſe ſovereigns always executed in perſon, whether they were kings or queens; for in this reſpect, as in ſucceeding to the crown, there was no diſtinction of ſexes, (*neque enim ſexum in imperiis diſcernunt*,) Tacit. Agric. 16. Theſe kings were frequently at war with one another, *Ib.* But Diodorus Siculus ſays they uſually lived in peace, v. 21.

The authority of the kings of Britain was greatly controuled by the prieſts, called DRUIDS, (*Druide*,) who were not only the miniſters of religion, but alſo poſſeſſed the right of making laws, of explaining and executing them. Their power, and conſequently the honour paid them, was incredibly great.

* Thus Cæſar mentions four kings of the *Cantii*, or people of Kent, v. 18. i. 22. The power of theſe kings appears to have been very limited, as of thoſe in Germany, Tacit. *de mor. G.* 7.; and in Gaul, Cæſar. *b. G.* v. 23. f. 27. Xiphilin, from Dio Caſſius, ſays, that the Caledonians and *Maeta*, in the time of Severus, were moſtly under a popular government, lxxvi. 12. But other authors repreſent the different ſtates of Britain as governed by kings, Cæſar. *b. G.* iv. 2. v. paſſim; Tacit. Agric. 12. i. Suet. Cl. 21.; Diodor. v. 21. s. Mel. iii. 6.; Strab. iv. 200.; Sabin. 31.

Manners and Customs of the Ancient Britons.

They were considered as the interpreters of the Gods; they were exempted from all taxes and military services; and their persons were held sacred and inviolable*.

There were two other classes of men highly respected both in Gaul and Britain, the one called *Bards*, (*BARDI*), who sang historical and heroic songs in praise of brave warriors; and the other, prophets, (*VATES*), who foretold future events, from omens and the entrails of victims, *Diodor. & Strab. ibid.* for the Druids were much addicted to divination, *Cic. Divin. i. 41.* and to gratify that propensity committed acts of the greatest cruelty †, *Diodor. v. 31.*

The

* The Druids commonly resided in thick groves, chiefly of oak; *Lucan. i. 453.* whence Pliny derives their name, (from *adpus, quercus*), *xvi. 44. f. 95.* They were objects of such veneration, that the rage of hostile armies about to engage was not only suspended, but entirely suppressed, by their interposition, *Diodor. v. 31.; Strab. iv. 197.* There was a chief Druid chosen by the suffrages of the rest; which was an office of so great dignity, that the appointment to it was sometimes determined by arms. The chief residence of the Archdruid of Gaul was at Dreux, in Pais Chartrain (*in finibus Carnutum, quæ regis totius Gallia media habebatur*), whither all those who had law-suits came to get them determined, *Cæsar. vi. 13.* The Archdruid of Britain resided, as it is thought, in the island of Anglesey (*in Mona*), where the vestiges of his palace, and of the houses of the other Druids, who attended him, are said still to be visible. *Rowland's Mona Antiqua, p. 83. &c.*

† The religious principles of the Druids are thought to have been similar to those of the Gymnosophists and Brahmins of India, the *Magi* of Persia, and the Chaldeans of Assyria, and therefore to have been derived from the same origin. Cæsar thinks that the doctrine of the Druids was transferred from Britain into Gaul; and therefore, in his time, such Gauls as wished to understand their doctrines more accurately, repaired to Britain for instruction, *ib.* But Pliny supposes druidism to have crossed from Britain into Gaul, *xxx. i. f. 4.* The Druids, like the other priests just now mentioned, kept some of their opinions secret, and taught others publicly. *Mab. iii. 1.* The education of youth was one of their most important charges. They taught their scholars a great number of verses; and some spent twenty years in learning them. They thought it unlawful to commit their tenets to writing; although in other public affairs, and in their private accounts, they used the Greek letters, *Cæsar. ib.* Whatever opinions the Druids privately entertained, in public they worshipped a multiplicity of deities, *Cæsar. d. G.* The names of their two chief divinities were *Taranis* and *Hesus*, to whom they offered human victims, *Lucan. i. 445. & LaBant. de fals. relig. i. 21.* It was an article in their creed, that nothing but the life of man could atone for the life of man. On solemn occasions they reared huge images, whose members, wrought with officers, they filled with living men, and, as Strabo says, with other animals, *Strab. iv. 198.* then setting fire to the images, they burnt these miserable creatures, as an offering to their cruel divinities. Thieves, and robbers, and other malefactors, were preferred for this purpose; but if these were wanting, innocent persons were taken, *Cæsar, ibid.* Diodorus says, that condemned criminals used to be reserved for five years, and on a certain day burnt all together. Captives in war also used to be immolated in the same manner *v. 32.*

The Druids performed all their acts of worship in the open air; for they thought it derogated from the greatness of the gods, to confine them within walls,

The Britains were much more united with respect to religious than political matters. The constant jealousy and frequent hostility which subsisted between the different states was very unfavourable to external defence. To this want of union Tacitus ascribes their subjection to the Romans, *Agrie*. 12. who, according to their usual art, first formed alliances with some of the states, and employed their assistance to crush the rest, *ib.* 14.; *Annal.* xii. 31. & 32. then quarrelling with their allies, they reduced them also: which was sooner or later the fate of all the allies of Rome*.

When

walls, or to resemble them to any human form, *Tacit. Mor. G.* 9. Several circles of stones are to be seen in different parts of Britain and the western islands, which still go by the name of *Druid temples*; of which those at *Stonehenge*, about six miles from Salisbury in Wiltshire, and at *Stennes*, a small lake near Stromness in Pomona, one of the Orkney islands, are the most remarkable.

The most sacred solemnities of the Druids were usually held on the sixth day of the moon, which was always the first day of their months, *Plin. xvi. fin.* To be excluded from these sacred rites, (*sacris factis interdicti*) was esteemed the most grievous punishment, which the Druids inflicted on such as they judged proper. Those against whom this sentence of excommunication was pronounced, were considered as impious and wicked, and avoided by every one as infected with a contagious disease. They were denied the protection of law, and rendered incapable of any honour or trust, *Cæsar. ib.* The Druids enforced their authority by holding forth to their votaries the rewards and punishments of a future state; and thus inspired them with a contempt of danger and of death. *Mela. iii. 2.* Cæsar and Diodorus say, that the Druids taught the Pythagorean doctrine of the transmigration of souls into other bodies, *ib.* But Lucan and Marcellinus represent them, as teaching that the soul after death ascended into an higher orb, where it enjoyed a more perfect happiness. Thus Lucan, i. 455. *Umbra non tacitas Erebi sedes, Ditisque profundi Pallida regna petunt; regit idem spiritus artus Orbe alio:—Certè populus, quos despicit Arctos, Felices errore suo quos ille timorum Maximus, baud urget liti metus,—inde ruendi in ferrum mens prona viris,* &c. So Marcellinus, xv. 9.—The Druids also taught their disciples many other things, about astrology, astronomy, geography, phyisology, and theology, *Cæsar. ib.*

The great power of the Druids brought upon them the vengeance of the Romans, who in other instances were seldom intolerant. The pretext for this was the cruelty committed by the Druids in their sacred rites; but the true reason was their influence over the people. The authority of the Druids in Gaul was by various means so much reduced in the time of Claudius, that that emperor is said to have destroyed them altogether, about A. D. 45. *Sust. Cl. 25.* and in Britain: SUTTONIUS PAVLINUS, the governor of that country under Nero, having taken the island Anglesey, not only cut down the sacred groves of the Druids in that place, and overturned their altars, but also burnt many of the Druids themselves in those fires which they had kindled for sacrificing the Roman captives, if the Britons had gained the victory, *Tacit. Annal.* xiv. 30. So many of the Druids were destroyed on this occasion, and in the subsequent revolt under Queen *Boudicca* or *Boadices*, that they never afterwards made any figure. Their superstition however continued, and prevailed even long after the introduction of Christianity.

* Although the Romans, by disarming the Britons, reduced them to a very defenceless state, as appeared when the Roman legions were withdrawn, yet they greatly improved the country by the introduction of arts and civilization.

To

When the Romans first invaded Britain, there was hardly in the island any thing answering to our ideas of a city or town*. The dwellings of the Britons were scattered over the country, like those of the ancient Germans, and generally situated on the brink of some rivulet, for the sake of water, and on the skirt of some wood or forest, for the convenience of hunting, and pasture for their cattle, *Tacit. mor. G. 16.* For, when invaded by the Romans, most of the inhabitants of the interior parts of Britain lived on milk and flesh, without corn; and had no clothing but skins †.

The

To secure their conquests, and to accustom the vanquished to the Roman manners, they planted colonies in different parts, as at *Tork, Lincoln, and Chester*: The first colony planted in Britain was at *CAMELODUNUM*, *Tacit. Annal. xii. 32.* which Camden and Horsely think was the same with *Malden* in Essex: some suppose it to have been at *Colchester*. Other places they made *municipia*, that is, they granted to the inhabitants the privileges of Roman citizens; as to London, and Verulam near St Alban's, which in consequence of this advantage suddenly increased in opulence and population; to such a degree, that in the great revolt under Boadicea, in these two towns alone no fewer than seventy thousand were slain on account of their attachment to the Romans, *Tacit. Annal. xiv. 33.* So great progress did the Britons make in agriculture and the other arts under the Romans, that they did not recover the effects of the devastation which succeeded the departure of the Romans for several hundred years.

* The Britons called by that name a thick wood fortified by a rampart and ditch to secure them against the incursions of an enemy, *Ces. b. G. v. 17. f. 25.* Having cut down the trees, they formed a circle, where they built cottages for themselves, and hovels for their cattle, *Strab. iv. 400.* The houses of the Britons, like those of the ancient Germans, consisted only of a few stakes driven into the ground, interwoven with wattles, and covered over with the boughs of trees, *Tacit. de mor. G. 46.* According to Diodorus, they were constructed of wood, and covered with straw, v. 21, as it is thought, in a circular form, with high tapering roofs, and an opening at top, as those of the Gauls, *Strab. iv. 197.* Hence the first stone-edifices, of which there are still some remains in the western isles, were built in the form of a circle, and have a large aperture at the top. The inhabitants of *Cantium* had learned from the Gauls to build houses somewhat more substantial and convenient, *Ces. b. G. v. 19. f. 12.*

† Tacitus represents the soil of Britain as fertile in grain, and all kind of fruits, except the olive and vine, and such fruits, as require a warmer sun. Vegetation, he observes, is quick in shooting up, but slow in coming to maturity; both owing to the great moisture of the ground and of the atmosphere. *Agric. 12.*

All the Britons painted their bodies with woad, (*vitum vel glaucum*), which gave them a bluish appearance, and a more dreadful aspect in battle.—They wore their hair long, and shaved all the other parts of their body, except their head and upper lip. There was a community of wives, especially among brothers, and other near relations. The children were supposed to belong to those by whom each had been married when a virgin. Dio Cassius says their children also were brought up in common, *lxii. 6. lxxvi. 12. & 16.*—They used either brass or iron rings, adjusted to a certain weight, for money. Caesar mentions neither gold nor silver in Britain, *B. G. v. 10. f. 12.* and Cicero says he had been informed, probably by his brother Quintus, that there was none in it, *ep. Fam. vii. 7.; Att. iv. 16.* But Strabo says it produced both, *iv. 199.* So

Tacitus

The principal strength of the British forces consisted in infantry; although they also had a numerous cavalry; and some nations likewise fought from chariots (*currus, effeda v. covini; unde ESSEDARII vel COVINARII, vocabantur, qui inde pugnabant,*) armed with scythes, *Mela. iii. 6.* which they managed with great dexterity. The chieftains managed the reins, while their dependents fought from the chariot*, *Tacit. Agric. 12. Diodor. v. 21.*

The

Tacitus, Agric. 12. Suetonius imputes Cæsar's invasion of Britain to his hope of obtaining pearls, (*margarita v. unioes,*) 57. which Pliny informs us were found on different parts of the coast, ix. 35. but, as Tacitus observes, of a dark and livid colour, *Agric. 12.* There was plenty of timber of all kinds, except the beech and fir. Most of the country indeed was covered with wood.—It was reckoned unlawful to taste of hare, fowl, (*gallina*) or goose; although they bred these animals for the sake of fancy and pleasure. Dio Cassius relates, what is hardly credible, that they in like manner abstained from fish, lxxvi. 12. The climate of Britain is said to have been more temperate than that of Gaul. *Cæsar. ib.*

The Britons were remarkable for their size, according to Strabo, (who mentions his having seen them, iv. 200.) exceeding the tallest persons at Rome by half a foot; but ill set on their limbs, and clumsy in their make. They had blue or azure-coloured eyes, (*Carula lumina;*) and yellow hair, *ib.* as the Germans, *Juvenal. xiii. 164.* but less yellow (*serius Mustædyces*) than the Gauls. *Strab. ib.* The Caledonians had ruddy hair, which, with their large limbs, Tacitus observes, indicated a German origin. The swarthy or olive-coloured complexion and curled hair of the *Silures*, together with the situation of their country, opposite to Spain, rendered it probable that they were sprung from a colony of Iberians.—Similarity of customs, temper, and language shewed that the parts of Britain next to Gaul were peopled from thence. *Tacit. Agric. 11.* The remarkable figure of the Britons, as well as their being a newly conquered enemy, seems to have induced the Romans to exhibit them in the scenery on the stage; *Virg. G. iii. 25.* being represented on the purple curtains, (*intexti, interwoven in the cloth,*) which on the Roman theatre, contrary to our custom, used to be raised (*tollit*) from the flooring to the top; where the figures appeared to rise gradually with the curtain, as it is beautifully described by Ovid, *Mét. iii. 111.* whence the Britons themselves are said to raise these curtains, *Virg. ib.* Possibly some captives or slaves of that nation were also employed for this purpose; for the words of Virgil, in the opinion of Servius, convey both these senses. Servius however is mistaken in ascribing to Augustus the conquest of Britain.

* Cæsar, in describing the British mode of fighting from chariots, *B. G. iv. 29. f. 33.* appears to differ somewhat from Tacitus. The ancient Britons, except the Druids, were all trained to arms, and even their youthful diversions were usually of a martial kind. Solinus informs us, c. 22. that when a woman in Britain brought forth a male child, she laid its first food upon the husband's sword, and with the point gently put it within the infant's mouth, praying to her country deities, that his death might in like manner be in the midst of arms. But this must be understood of the dirk or dagger, *Dio. lxxvi. 12.* for the Britons, at least the Caledonians, used a broad-sword without a point, *Tacit. Agric. 36.; Veget. ii. 12.* Besides the sword and dirk, they had also a spear, with which they sometimes fought hand to hand, and sometimes used it as a missile weapon, with a thong fixed to it for recovering it again; and at the butt end a round ball of brass, filled with pieces of metal, to make a noise when they engaged

The cruel policy of the Romans in dissuading the inhabitants of the conquered provinces, produced a wonderful change of character in the Britons; which the artful conduct of Agricola contributed greatly to accelerate. After building castles and forts in proper places through the districts which had submitted, he used every possible method to habituate the natives to the arts of peace, by exhorting them in private, and aiding them in public, to build temples, courts of justice, and commodious dwelling houses. The children of the chief men he caused to be instructed in the liberal arts, and is said to have preferred the genius of the Britons to the learning of the Gauls. Thus those who lately disdained the Roman language, grew fond of its beauties; Tacit. Agric. 21. The Roman habit began to be respected, and the toga became fashionable. By degrees they acquired a taste for those refinements which summate to vice, (*delinimenta vitiorum*), porticos, baths, and elegant entertainments; and what constituted part of their slavery was, through inexperience, termed by them *humanity* or politeness, Tacit. ib. Thus the Britons, after being subjected to the Roman yoke, although greatly increased in numbers, and improved in point of domestic enjoyment, sunk in a short time from being one of the bravest of nations into feebleness and

aged with cavalry, *De B. G. Roman. lib. iii. 14. & 46.* Some instead of spears were armed with bows and arrows. They had no defensive armour but small light shields or targets, (*breves cetrae*), made of osiers or boards covered over with leather, *ib. & Tacit. Agric. 36.*

The troops of the ancient Britons were not divided into distinct corps, consisting each of a certain number of men, and commanded by officers of different ranks, like the Roman legions or our modern regiments; but the warriors of each clan or *gens* formed a separate band, commanded by its own chieftain, (*dux gentis*), Tacit. Ann. xii. 54. The several clans of one state were commanded by the sovereign (*princeps vel rex*) of that state. When several states formed a confederacy, they chose by common consent a generalissimo of the combined army. Such were *Cassivelaunus*, or *Cassibelanus*, against Caesar, *Caes. B. G. v. 9. f. 11.* *Caradoc* against Uthricus, Tacit. Ann. xii. 38. *Boadicea* against Suetonius, *ib. xiv. 61.* and *Cadogan* against Agricola, *Id. Agric. 29.* Before battle the general used to harangue his troops; after which they commonly expressed their glaucy by song, yell, and loud shout, *ib. 35.* Then they rushed forward to the attack with great fury, Tacit. Agric. 10. Singing the war song, of the Germans, *ib. B. G. 2.* But the impetuous courage of the Britons, could not withstand the superior arms and discipline of the Romans. They were all therefore, after a long and obstinate contest, obliged to yield, one state after another, except the *Caldeonians*, who likewise, notwithstanding their ferocity, must finally have been subdued, had not the death of several fortunately preserved to them their independence.

Hence Juvenal says, *Nunc totus Grajas, adhaesit laetis orbis Athenas,* (i. e. literature, *Cic. Orat. i. 4. ; Plaut. 16.*) *Gallia captae ducit faciunda Britannia: De signis de legibus jam videtur Totus, &c. 112.*

effeminacy; so that when the Romans left them, they were in a manner quite defenceless, and thus became an easy prey to the first invaders.

Modern Divisions of ENGLAND.

ENGLAND is divided into the kingdom of England, and principality of Wales. England comprehends six circuits, besides Middlesex and Cheshire, which belong to no circuit; the former being the seat of the supreme courts of justice, and the latter what is called a *county-palatine*, privileged with having its own judges.

Circuits.	Counties.	Chief Towns.
1. Home Circuit.	1. Essex,	Chelmsford, Colchester, Harwich.
	2. Hertford,	Hertford, St Alban's, Royston.
	3. Kent,	Maidston, Canterbury, Chatham, Rochester, Greenwich, Woolwich, Dover, Deal, Hythe, Deptford, Romney, Sandwich.
	4. Surry,	Southwark, Kingston, Guildford, Croydon, Epsom, Richmond.
	5. Suffex,	Chichester, Lewes, Rye, Hastings, East-grimstead, Winchelsea, Brighthelmston.
2. Norfolk Circuit.	1. Bucks, or Buckinghamshire,	Buckingham, Aylesbury, Marlow.
	2. Bedford,	Bedford, Woburn, Dunstable.
	3. Huntingdon,	Huntingdon, St Ive's, Kimbolton.
	4. Cambridge,	Cambridge, Ely, Newmarket.
	5. Suffolk,	Ipswich, Bury, Lestoff.
	6. Norfolk,	Norwich, Lynn, Yarmouth.
3. Oxford Circuit.	1. Oxon, or Oxfordshire,	Oxford, Whitney, Dorchester.
	2. Berkshire,	Reading, Windsor, Newbury.
	3. Gloucester,	Gloucester, Tewksbury, Cirencester.
	4. Worcester,	Worcester, Evesham, Droitwich.
	5. Monmouth,	Monmouth, Chepstow.
	6. Hereford,	Hereford, Leinster.
	7. Shropshire,	Shrewsbury, Ludlow, Wenlock.
4. Midland Circuit.	8. Stafford,	Stafford, Litchfield, Newcastle under Line.
	1. Warwick,	Warwick, Coventry, Birmingham.
	2. Leicester,	Leicester, Loughborough, Harborough, Bosworth.
	3. Derby,	Derby, Chesterfield.
	4. Nottingham,	Nottingham, Southwell, Newark.
	5. Lincoln,	Lincoln, Stamford, Boston, Grantham.
	6. Rutland,	Oakham, Uppingham.
	7. Northampton,	Northampton, Peterborough, Daventry.

Circuits

<i>Circuits.</i>	<i>Counties.</i>	<i>Chief Towns.</i>
5. Western Circuit.	1. Hampshire, or Hants,	Winchester, Southampton, Portsmouth, Stockbridge, Gosport; Newport, and Cowes, on the Isle of Wight.
	2. Wiltshire,	Salisbury, Marlborough, Wilton.
	3. Dorset,	Dorchester, Shaftsbury, Poole.
	4. Somerset,	Bristol, Bath, Taunton, Bridgewater.
	5. Devon,	Exeter, Plymouth, Dartmouth, Tavistock, Topsham, Start-Point, Torbay.
	6. Cornwall,	Launceston, Falmouth, Lizard, Land's End.
6. Northern Circuit.	1. York,	York, Leeds, Wakefield, Halifax, Hull, Richmond, Scarborough, Whitby, Boroughbridge, Sheffield, Doncaster, Sherborn, Northallerton, Burlington.
	2. Durham,	Durham, Stockton, Sunderland, Stanhope.
	3. Northumberland,	Newcastle, Berwick, Tynemouth, Shields, Hexam, Morpeth, Alnwick.
	4. Lancaster,	Lancaster, Manchester, Preston, Liverpool, Warrington.
	5. Westmoreland,	Appleby, Kendale, Longdale.
	6. Cumberland,	Carlisle, Penrith, Cockermouth, Whitehaven.
Extra-Circuit Counties.	1. Middlesex,	LONDON, N. lat. 51. 30. Westminster, Uxbridge, Brentford, Barnet, Highgate, Hampstead, Kensington, Hackney, Hampton-Court.
	2. Cheshire,	Chester, Nantwich, Macclesfield, Malpas, Stockport, Parkgate.

Wales comprehends four circuits.

<i>Circuits.</i>	<i>Counties.</i>	<i>Chief Towns.</i>
1. North-east Circuit.	1. Flint,	Flint, St Asaph, Holywell.
	2. Denbigh,	Denbigh, Wrexham, Rethyn.
	3. Montgomery,	Montgomery, Lanvyllyn.
2. North-west Circuit.	1. Anglesea,	Beaumaris, Newburgh, Holyhead.
	2. Carnarvon,	Carnarvon, Bangor, Conway.
	3. Merioneth,	Harley, Bala, Delgelheu.
3. South-east Circuit.	1. Radnor,	Radnor, Prestcan.
	2. Brecknock,	Brecknock, Bealt, Hay.
	3. Glamorgan,	Cardiff, Landaff, Swansea.
4. South-west Circuit.	1. Pembroke,	Pembroke, St David's, Milfordhaven.
	2. Cardigan,	Cardigan, Aberystwyth.
	3. Carmarthen,	Carmarthen, Kidwelly.

The chief mountains in England are the hills of Westmoreland, the Malvern hills in Worcester, the Peak in Derby, Snowdon and Penllyn in Wales.

The chief ports for the King's ships are, Portsmouth, Plymouth, Deptford, and Chatham.

The chief trading towns are, London, Bristol, Liverpool, and Hull; Birmingham is famous for hard-ware manufactures, buttons, buckles, &c.; Sheffield, for cutlery; Manchester, for cottons, checks, dimitties, &c.; Norwich, for drugs

gets and camblots; Colchester, for its bays and serges, &c.; Cornwall and Devonshire supply tin and lead, &c.

There are five harbours on the coast of Suffex and Kent, namely, Hastings, Dover, Hythe, Romney, and Sandwich, which are called *Cinque-ports*. These had anciently very considerable privileges, on account of their fitting out ships for the defence of the coast against any invader. They are still under the government of the Constable of Dover Castle. The five *cinque-ports*, with their three dependents, Rye, Winchelsea, and Seaford, send sixteen members to the British parliament, who are styled *Barons of the cinque-ports*.

The inhabitants of England and Wales are generally computed at seven millions.

The established religion is the reformed. The *Church of England* is governed by bishops, whose benefices were converted by the Norman Conqueror into temporal baronies; in right of which every bishop, except the bishop of Sodor and Man, has a seat in the House of Peers. The King is the head of the church; under him there are two archbishops, and twenty-four bishops. The archbishops are those of Canterbury and York. The former is the first peer of the realm, and takes precedence before all Dukes and officers of state, except the members of the royal family. Besides his own diocese, he has under him the bishops of London, Winchester, Ely, Lincoln, Rochester, Litchfield and Coventry, Hereford, Worcester, Bath and Wells, Salisbury, Exeter, Chichester, Norwich, Oxford, Gloucester, Peterborough, Bristol; and in Wales, St David's, Llandaff, St Asaph, and Bangor.

The Archbishop of York takes place of all Dukes not of the blood royal, and of all officers of state, the Lord Chancellor excepted. He has in his province, besides his own diocese, the bishopricks of Durham, Carlisle, Chester, and Sodor and Man.

The ecclesiastical government of England is lodged in the convocation, or assembly of the clergy. But as some clergymen in the reign of Queen Anne, and the beginning of the reign of George III. endeavoured to raise its power too high, the king exerted his prerogative of calling the members together, and dissolving them at pleasure; and since that time they have never met to do business.

The civil government of England resides in the King, Lords, and Commons, who, together, form the parliament, or sovereign council of the nation. The House of Commons consists of five hundred and thirteen English representatives, and of forty-five Scots, in all five hundred and fifty-eight.

HISTORY OF ENGLAND.

THE first certain information we have concerning Britain is from *Julius Caesar*, who invaded it, b. C. 55. But although he undertook two expeditions against it, and fought several battles with the inhabitants under *Cassibelanurus*, yet he did not extend his conquests far. After his departure, the Britons were not molested by the Romans for near a hundred years, till *Claudius* again invaded it in person, A. D. 43. — But he did not remain long in the island, leaving the conduct of the war to his generals, one of whom was *Vespasian*.

Caractacus, king of the *Silures*, being defeated in battle by *Ostorius*, and taken prisoner, was sent in chains to Rome, where, by his noble and intrepid behaviour, he procured the favour of *Claudius*, A. D. 52.

The Britons being excited to revolt by *Boadicea*, queen of the *Iceni*, cut off great numbers of the Romans; but she being defeated by *Suetonius* in a great battle, where eighty thousand Britons are said to have been slain, unable to survive the disaster, put an end to her days by poison, A. D. 61. Many nations of Britain however still remained unsubdued. But *AGRICOLA*, who was appointed to the government of this province by *Vespasian*, A. D. 78, having by his courage and conduct subdued all opposition in the southern part of the island, and having reconciled the vanquished to the Roman government by the lenity and justice of his administration, in his seventh and last campaign pushed his conquests as far north as the Grampian hills. Here he was met by an army of Caledonians under *Galgacus*, whom, after a desperate resistance, he entirely defeated. This battle is supposed to have been fought at a place called *Fortingall*, about sixteen miles from *Dunkeld*.

Agricola, to secure his conquests against the inroads of the Caledonians, built a chain of forts between the frith of *Forth* and the *Clyde*, as he is supposed formerly to have done between the *Solway frith* and the *Tyne*.

ADRIAN, in his progress of visiting the provinces of the Roman empire, while in Britain, contracting the frontier, built a rampart or wall of earth, for above sixty miles, from the

the Solway frith to the Tyne, hence called *Adrian's wall*, A. D. 121.

In the reign of Antoninus Pius, URBICUS having recovered the country north of Adrian's wall, built a similar rampart, lined with forts, from the Forth to the Clyde, called the wall of *Antoninus*, 138, sometimes termed *Graham's dike*, from the person who is supposed first to have passed it.

In the reign of SEVERUS, 207, the inroads of the Caledonians became so formidable, that the governor of Britain, unable to repel them, wrote to the Emperor for assistance, who, although old and infirm, undertook this expedition in person. Having, with incredible fatigue, and great loss of men, repressed the Caledonians, and brought them to sue for peace, he employed his troops for two years in building a wall of solid stone, twelve feet high, and eight thick, extending above sixty-eight miles, along which was a ditch and military way, nearly parallel to Adrian's wall.

The Emperor's chief place of residence in Britain was *Eboracum*, York, where he died, A. D. 211, leaving the empire to his two sons, Caracalla and Geta, who attended him in his expedition, and whose undutiful behaviour had shortened his days. For upwards of seventy years after this we know little of the affairs of Britain. In the reign of Dioclesian and Maximianus, the coasts of Britain began to be infested with a new enemy, the Saxons and Franks from Germany, 284. *Caracausius*, who was sent against them by the emperors, having checked their incursions, and availing himself of circumstances, threw off his allegiance, and assumed the command of Britain, together with the adjoining coast of Gaul, which, by means of his fleet, which was joined by many of the Franks and Saxons, he held for several years. He was treacherously murdered by *Allectus*, one of his chief officers, who succeeded him in the command for three years. But he was defeated and slain by Constantius, who with Galerius succeeded to the empire upon the resignation of Dioclesian, 305. Constantius died at York 25th July 306, leaving his son Constantine, afterwards the Great, as his successor.

Britain for many years after this enjoyed great tranquillity. But in the reign of Valentinian, A. D. 364, the Franks and Saxons renewed their depredations on the southern coasts, and the Picts and Scots their inroads on the north. These were effectually repressed by *Theodosius*, who was sent to this command.

In the reign of Honorius, the distresses of the empire rendered

ed it necessary to withdraw the troops from Britain, a. 414, for the defence of Italy. The Scots and Picts now spread terror and desolation every where. The defenceless Britons sent to Rome to implore assistance. A legion was once and again sent them, who drove back the invaders to their mountains, and assisted the Britons in repairing the wall of Severus; after which they bid a final adieu to the island. The Scots and Picts having broken down the wall of Severus, renewed their attacks with redoubled fury. The helpless Britons again had recourse to Rome, in the following mournful epistle, still on record: *To Ætius, thrice consul, the groans of the Britons. The barbarians drive us to the sea, the sea throws us back on the barbarians; so that we have only left the hard choice of perishing by the sword or by the waves.*—But Ætius could afford them no relief, being fully occupied in opposing the arms of Attila. Thus being reduced to despair, by the advice of Vortigern, one of their princes, they made application to the Saxons, a nation who inhabited the north of Germany, and were then masters of what is now called the English Channel.

The SAXONS under HENGIST and Horsa, of the race of Odin, arrived in Britain A. D. 449, and without difficulty repelled the Scots and Picts. But pleased with the fertility of the country, and the mildness of the climate, they soon began to meditate a settlement for themselves; and being joined by successive reinforcements of their countrymen, they turned their arms upon the Britons, whom, after a long and bloody struggle, they destroyed, enslaved, or expelled:—They were chiefly opposed by king ARTHUR, who is said to have performed prodigies of valour. Such of the Britons as were saved, either took shelter in Wales, where they maintained their independence to the days of Edward I.; or retired into *Armorica* in France, from them called *Brittany*.

The Saxons, joined by the ANGLES, divided their conquests into seven kingdoms, according to the number of their leaders; whence the name of the *Saxon Heptarchy*. The chief of these leaders were, HENGIST, who founded the kingdom of Kent, A. D. 457; ELLA, of the south Saxons in Sussex and Surry, A. D. 491; and CERDIC, of the west Saxons, or Wessex, in Cornwall, Devon, &c. A. D. 512. from whom our present royal family are descended.

The Saxons are said to have been first converted to Christianity by *Austin*, a monk sent by Pope Gregory the Great for that purpose, 596. He is accounted the first archbishop of Canterbury, and died 605. The Saxons became so superstitious, that

that upwards of thirty kings and queens are said to have resigned their crowns, to enjoy religious solitude *.

IRA, king of the west Saxons, on a visit to Rome, made the Pope a present of a tax, since called *Peter-pence*, or *Rome-Scot*, to which the whole kingdom was afterwards subjected, 725.

The different kingdoms of the Heptarchy were united into one by **EGBERT**, who had been educated at the court of Charles the Great, whither he had fled for safety, and was called to the throne by the nobility in the 800.—From this time the kingdom was called *England*. It now began to be infested by the Danes, who continued their depredations for several ages, during the reigns of Egbert's successors; *Ethelwolf* his son, twenty years; *Ethelbald*, three years; *Ethelbert*, six years; *Ethelred*, six years; all three sons of *Ethelwolf*.

ALFRED, justly surnamed the Great, was the fourth son of *Ethelwolf*, and succeeded to the crown 872, in the 22d year of his age. He was one of the greatest princes, both in peace and war, mentioned in history. By the native force of his own genius he made a progress in knowledge, astonishing for the time in which he lived, when, as himself informs us, there were very few laymen who could read English, and scarcely an ecclesiastic who understood Latin. He had received the first rudiments of his education at Rome. He fought many battles against the Danes with various success, no less than seven in the same year. At one time he was so much reduced that he was obliged to dismiss his attendants, and in the habit of a peasant to conceal himself in the house of a neat-herd. The news of a prosperous event, however, drew him from this retreat.

Some of his men had defeated a party of the Danes. Alfred put himself at their head. In order to procure intelligence, he had the address to penetrate into the camp of the enemy under the disguise of a harper. The English, roused by the name of their king, whom they had long thought dead, flocked in great numbers to his standard. Alfred delayed not to lead them against the Danes, whom he attacked by surprise, and obtained a complete victory over them. Such as survived, he forced to leave the kingdom, or submit to his government.

Alfred next applied himself to make the best regulations for the government of his kingdom. He formed a body of laws,

* Strabo observes, that man are always led to superstition by the influence of women, vii. p. 367. He ought to have rather said, by ignorance and false religion.

which

which served as the basis of all subsequent improvements in English jurisprudence. He built ships to secure the coasts against future invasions. He erected schools for the education of youth, invited learned men into his dominions, and founded the university of Oxford about the year 895.—This truly great king died 901.

EDWARD the Elder, his son, succeeded him. The Danes again renewed their ravages, which, with a few intervals, they continued during the succeeding reigns of *Athelstan*, 15 years; *Edmund*, 5 years; *Edred*, 10 years; *Edwy*, 4 years; *Edgar*, 17 years. Edgar is said to have demanded from the Welsh 300 wolves heads yearly as a tribute; by which means that animal was entirely extirpated in Britain. *Edward the Martyr*, crowned by Dunstan, the famous monk and archbishop of Canterbury, was murdered by the influence of his stepmother *Elfrida*, in the 4th year of his reign, to make room for her son *Ethelred*, 978. This king, to get rid of the Danes, who, after an interval of 60 years, had renewed their incursions, agreed to pay them an annual tax, called *Dane-gelt*. But several bodies of them remaining in the country, and behaving with great insolence, whence they got the name of *Lord Danes*, measures were concerted for a general massacre of them. To revenge which, *Swein* their king landed in England with a great army, and after repeated attempts, became master of the whole country, 1012. *Ethelred* fled with his family to Richard Duke of Normandy, whose sister *Emma* he had married for his second wife. Upon the death of *Swein*, which happened soon after, CANUTE his son was proclaimed by the Danes as successor; but the English recalled *Ethelred*, who died at London 1016. In this reign was first enacted the celibacy of the clergy. *Edmund Ironside*, his son, succeeded; who being defeated by the Danes, and soon after murdered by the treachery of one *Cedric*, left the undisturbed possession of the kingdom to CANUTE the Great, who, to prevent the interposition of the Duke of Normandy in favour of his nephews, married *Emma*, their mother. He was succeeded by his son *Harold*, who reigned 4 years.

Hardicanute, the son of Canute by Emma, was next king, for 2 years.

EDWARD, named the *Confessor*, the son of *Ethelred* by Emma, was called to the throne from the court of Normandy, 1048. He remitted the tax *Dane-gelt*, and is said to have been the first king who took upon him to cure the king's evil by the touch. He collected the Saxon laws and customs into a body, which were thence called by his name.

EDWARD dying without children, *Harold*, the son of *Goodwin* Earl of Kent, had so much influence as to secure the crown to himself, in prejudice of *Edgar Atheling*, grandson to *Edmund Ironside*, the lawful heir. But *William* Duke of Normandy, claiming a right to the crown from the destination of Edward in his last-will, brought into England a great army, composed not only of his own vassals, but also of adventurers from the neighbouring countries. A great battle was fought at *Hastings* in *Sussex*, October 14. 1066, in which *Harold* being slain fighting bravely at the head of his troops, left *William* master of the kingdom. The Norman conquest put an end to the dominion of the Anglo-Saxons, after it had lasted 417 years.

WILLIAM I. called the *Conqueror*, was natural son to *Robert* the sixth Duke of Normandy, by *Arlotte*, a skinner's daughter. He at first treated the English with gentleness; but some of them making attempts in favour of *Edgar Atheling*, he employed this pretext for crushing the nobility, and dividing their estates among his followers. *Atheling* had fled to *Malcolm* king of Scotland, who married his sister *Margaret*; but afterwards making his submission to *William*, he was received into favour. *William* obliged the English to put out their candles and fires every evening at the sound of a bell, called the *Curfew*. He ordered a general survey of all the lands in the kingdom to be made and recorded in a book, called *Doomsday* book, the original of which is now kept in the exchequer. He died in 1087, leaving Normandy to his eldest son *Robert*, whose ambition had disturbed his old age; and England to his second son,

WILLIAM II. called *Rufus*, from the colour of his hair, a brave prince, but tyrannical, and no friend to the clergy. He was accidentally killed by one *Tyrrel* while hunting, 1100. This year there happened an inundation of the sea, which overflowed the lands of *Goodwin* Earl of Kent, now called *the Goodwin Sands*.

HENRY I. surnamed *Beauclerc*, or the fine scholar, on account of his learning, the youngest son of *William the Conqueror*, obtained the crown in the absence of his brother *Robert*, who was then returning from the Holy Land. He married *Matilda*, the daughter of *Malcolm* king of Scotland by *Margaret*; restored to the English the liberty of using fire and candle by night, and confirmed the laws of *Edward*; all which things were very acceptable to the people. *Robert*, upon his return, endeavoured to recover the crown by force of arms. But a peace was made up by the mediation of *Anselm* archbishop of *Canterbury*. A few years after, upon an application from some discontented Norman barons for assistance, *Henry* took occasion

occasion to make war on his brother, and having defeated him in battle, brought him as a prisoner to England, where he ungenerously confined him at Cardiff castle in Wales during the rest of his life, for twenty-six years. William, the king's only son, was drowned in his return from Normandy, with several others of the royal family, and many of the first nobility in England, which disaster overwhelmed Henry with inexpressible grief. He made the English nobility swear fealty to Matilda or Maude, his only daughter, first married to Henry IV. Emperor of Germany, and afterwards to Geoffrey Plantagenet, Count of Anjou, by whom she had several children. But this appointment did not take effect. Henry died of a surfeit, 1135, after a reign of thirty-four years.

STEPHEN, Earl of Blois, nephew to the late king, disregarding former obligations, seized upon the crown. Matilda landed with an army to support her claim. After several bloody battles, and surprising escapes on both sides, Stephen continued in possession of the crown till his death, 1154.

HENRY II. the eldest son of Maude, succeeded. He was one of the most powerful princes in his time, not more by the extent of his dominions, than by his own personal abilities. Besides England, he possessed some of the finest provinces in France; to all which he added a considerable part of Ireland by conquest. During most part of his reign, he was embroiled in disputes with the clergy, chiefly by the violence and obstinacy of *Becket*, archbishop of Canterbury. Henry having expressed, in a passion, his desire of being rid of that prelate, four knights, who overheard it, went and slew Becket before the altar of his own church. Although this murder was committed without Henry's instructions, the public odium ran so high against him, that, to appease it, he was obliged to do penance before Becket's tomb, where he received eighty lashes from the monks of Canterbury. The old age of this monarch was embittered by the undutiful behaviour of his children; and he is said to have died cursing them, 1189.

RICHARD I. called *Cœur de Lion* from his courage, having engaged in the Crusades, with Philip king of France, on his way to Palestine, took Messina in Sicily, and reduced the island of Cyprus. In the Holy Land he performed prodigies of valour against Saladin, the Sultan of Egypt. In his return home, he was arrested by the Duke of Austria, and sent to Henry VI. Emperor of Germany, who basely retained him as a prisoner, and exacted an immense sum for his ransom. Richard was slain by a wound he received from an arrow, while besieging

besieging a castle in Normandy, 1199. His reign was a continued scene of oppression and misfortunes.

JOHN, surnamed *Lackland*, the brother of Richard, succeeded; a mean, cruel, perfidious, and tyrannical prince. He murdered Arthur, his nephew, who had the hereditary right to the crown. To secure himself against an invasion from France, he resigned his kingdom into the hands of the Pope. His barons taking up arms against him, he signed a charter of rights and immunities, called *Magna Charta*, the original copy of which is still extant, and is esteemed the foundation of English liberty. John, however, soon after violated it; upon which the barons invited Lewis, the Dauphin of France, to their assistance, who became master of a great part of the kingdom. John died of grief, 1216.

HENRY III. John's eldest son, about nine years of age, was crowned at Gloucester. The Earl of Pembroke was appointed his guardian, by whose prudence and courage the French were obliged to evacuate the kingdom. The king of France, however, continued in possession of Normandy. Henry proved a feeble inconstant prince. Having married *Eleanor*, the daughter of the Count of Provence, he lavished the wealth of the nation on foreigners and favourites. *Montfort* Earl of *Leicester*, a person of great abilities, but of boundless ambition, taking advantage of the public discontents, excited the barons against the king. A battle was at last fought between them near *Lewes*, in which Henry, his brother Richard, king of the Romans, his eldest son Edward, with many others, were taken prisoners. Leicester now directed every thing according to his pleasure. A national assembly, now called a *parliament*, was held, to which two knights from every county, and deputies from each borough, were summoned, which was the original of the *house of Commons*, 1265. Prince Edward making his escape, and collecting an army, by the assistance of the Earl of Gloucester, attacked Leicester, who was defeated and slain. Edward having re-established his father's authority, set out on the last crusade, with St. Lewis, king of France; but while he was carrying on the war in Palestine with the greatest valour, he was recalled by his father, who found himself unable to support the regal authority without him. Henry died 1272.

EDWARD I. surnamed *Longshanks*, was a wise and brave prince, but rigid and severe. He first made war on the Welsh, and having defeated and slain their king *Lewellin* in battle, annexed that principality to the crown of England, 1284. His son Edward, born this year, was first styled *Prince of Wales*, which

which afterwards became the title of the eldest sons of the kings of England.

ALEXANDER, king of Scotland, dying without issue, several competitors appeared for the crown. The chief of these were Robert Bruce and John Baliol. Edward being chosen arbiter between them, formed a design of subjecting that country to the crown of England. With this view, he determined in favour of Baliol, whom he afterwards treated rather as a vassal than a king. This provoked Baliol to revolt, and to form an alliance with the king of France, which continued for so many ages after. Edward only wanted this pretext. He led an army into Scotland, and defeated Baliol; who timidly submitting himself to Edward, and resigning to him his crown, was conducted a prisoner to England. He then forced the Scots to acknowledge their subjection; and barbarously destroyed or carried off all the monuments of their history; particularly a famous stone on which their kings used to be crowned, and which is still to be seen in Westminster-Abbey.—Edward next engaged in a war with France. The Scots taking advantage of his absence, made an effort to recover their liberty. They were chiefly animated to this by WILLIAM WALLACE, a person of the most heroic valour, who defeated the English in repeated engagements. His success raised the jealousy of his countrymen. In a battle with Edward, near Falkirk, Cumming, the most powerful nobleman in Scotland, deserted him, which determined the fate of the day. At last, by the treachery of a friend, called Monteith, Wallace was betrayed into the hands of Edward, who, most ungenerously, put him to death, at London, as a traitor. All Scotland now seemed to be reduced; but *Robert Bruce*, son to Robert the competitor for the crown, making his escape from the English court, again roused his countrymen to assert their independence. Being opposed by Cumming, he slew him with his own hand. Upon hearing this, Edward, transported with rage, made preparations for a fifth expedition against Scotland, determined, to use his own expression, to destroy it from sea to sea; but he was prevented by death, 1307.

EDWARD II. surnamed *Carnarvon*, was a weak imprudent prince, and a slave to favourites; first to Gaveston a foreigner, and after he was cut off by the barons, to Hugh Spenser, a young nobleman, who met with the same fate. Edward for some time discontinued the war against the Scots. But in the year 1314, having led a numerous army into Scotland, he received a memorable defeat at Bannockburn, near Stirling; after

after which King Robert Bruce carried the war into England. Isabella, daughter to the French King, Edward's queen, entering into a criminal connection with Roger Mortimer, and by his assistance having formed a party in England, made war upon her husband. She took him prisoner, and shut him up in Berkley castle, where he was cruelly murdered, 1328.

EDWARD III. was at first kept under the controul of Mortimer and his mother; but he soon set himself at freedom. Mortimer was publicly executed for his crimes, and Isabella confined for life. Edward laying claim to the crown of France, in right of his mother, quartered the arms of that country with those of England, with this motto, *Dieu et mon droit*; God and my right. At Cressy, he defeated a superior army of the French under their King Philip, chiefly by the valour of his son EDWARD, called *the Black Prince*, from the colour of his armour, only sixteen years of age, 1346. He took Calais after a year's siege. During his absence, the Scots, ravaging the borders of England, were defeated by his Queen PHILIPPA, and their King David taken prisoner. Edward, upon his return, instituted the order of the Garter, with this device, *Honi soit qui mal y pense*, Evil to him who evil thinks, 1350. The war with France being renewed, the French, although more than double the number of the English, received a dreadful overthrow at Poitiers, where John their King, and his son, were made prisoners by the Black Prince, who added to the glory of the victory, by his generous behaviour after it, 1356*.

Edward was not so fortunate towards the close of his reign. The Black Prince, after he had restored Peter the Cruel to the throne of Castile, was seized with a consumption, which cut him off, 1372. England was exhausted by so many fruitless expeditions. The provinces in France revolted. The King himself was enslaved by a mistress, Alice Piers; which lost him the confidence of his subjects. He died 1377.

In this reign the woollen manufactory was first established in England.—*John Wickliffe* first began to preach against the abuses of Popery. His followers were called *Wickliffites* or *Lollards*.

RICHARD II. son to the Black Prince, succeeded, when only eleven years old. During his minority, the French infested the coasts, burnt Portsmouth and several other places;

* The evening after the battle, he stood by the king of France while at supper, and shewed him every mark of respect. When they made their entry into London, the Prince of Wales rode on a little black nag, by the king of France's side, who was mounted on a stately white courser, adorned with costly trappings. *Rapin.*

and the Scots ravaged the borders. The rigorous exaction of a poll-tax raised an insurrection, which began in Essex, and was headed by one Ball, a priest, and *Walter*, a tyler, hence called *WAT TYLER*. The insurgents marched to London, to the number of 100,000, where they committed the most horrible excesses. They massacred the primate, the chancellor, and a great number of the most distinguished personages. The young king had the courage to go out and hold a conference with them. *Walworth*, the mayor of London, who accompanied him, was so offended with the insolence of Tyler, that, not reflecting on the danger he incurred, he stunned him with a blow of his mace; and Philpot an alderman, riding up, thrust his sword through his body. The king and his attendants must inevitably have perished, if Richard, although only sixteen years of age, had not, with amazing presence of mind, allayed the fury of the mob, by offering himself as their leader, and promising to grant what they desired. Their principal demands were, that all slaves should be set free, and that all commonages should be open to the poor as well as the rich. But this promise was not kept to them after they dispersed, many of them being executed without mercy, which greatly alienated the affections of the people from the king; and his imprudence and tyrannical behaviour procured him the enmity of the nobles.—He unjustly banished his cousin Henry Duke of Hereford, on occasion of a quarrel with the Duke of Norfolk; and on the death of his father, John of Gaunt, Duke of Lancaster, fourth son to Edward III. confiscated his estate; on which account, while Richard was employed in quelling an insurrection in Ireland, Henry, now Duke of Lancaster, landed in Yorkshire, where he was soon joined by Percy Earl of Northumberland, and upwards of 60,000 men.—Richard was divested of the crown, and some time after perished by a violent death in Pomfret castle, Jan. 1400.

Thus began the contest betwixt the houses of York and Lancaster, which some years after deluged the kingdom with blood.

HENRY IV. had several conspiracies formed against him, which he suppressed with great ability, but tarnished his success by putting to death many of the nobility. The Welsh being excited to revolt by Owen Glendour, were subdued. The Scots likewise commencing hostilities were defeated; and the their apparent to the crown of Scotland, afterwards James I. in his way to France, being taken by the English, was detained as a prisoner by Henry.

In

In this reign, the rights of the Commons in parliament, and the form of their election, were first ascertained. *William Sawtre*, and a few others, the scholars of Wickliffe, were burnt for heresy. The use of great guns was introduced into England, although some say that they were used at the battle of Cressly.—Henry died, anno 1413.

HENRY V. while Prince of Wales, had been guilty of several excesses. He had affronted a judge on the bench, *Sir William Gascoigne*, who ordered him to prison. But upon his accession to the throne, he dismissed all his former companions. The persecution against the Wickliffites was continued; and to strike the greater terror, *Oldcastle* Lord Cobham, among others, was given up to the clergy, who put him to death with the greatest tortures.—Henry, taking advantage of the infamy of Charles King of France, and the troubles in which that country was involved by the factions of the Duke of Burgundy and the Duke of Orleans, demanded the restitution of Normandy, and of the other provinces formerly possessed by the English; which being refused, he landed an army of near fifty thousand men at Havre-de-Grace, Aug. 21. 1415, and took Harfleur after an obstinate defence. But his troops being greatly diminished by diseases and fatigue, he had crossed the Somme, and was returning to Calais, when he was overtaken by the French army, at least four times his number, near the castle of Agincourt. Henry, however, by the valour of the English, and the impetuosity of the enemy, gained a complete victory, Oct. 25.

Afterwards, uniting himself with the Duke of Burgundy, and marrying Catherine the French king's daughter by Isabella of Bavaria, he was declared regent of France during the lifetime of Charles, and heir to the crown after his death; which appointment was ratified by the parliament of Paris. The Dauphin was excluded on account of the murder of the Duke of Burgundy, who was killed at an interview by some of his attendants, to revenge the assassination of the Duke of Orleans. The Dauphin's affairs were saved from ruin by the seasonable assistance of seven thousand Scots, under the command of *John Stuart* Earl of Buchan, who having defeated and slain Henry's brother, the Duke of Clarence, at Beauge in Normandy, was made Constable of France. Henry himself, while prosecuting his conquests, was cut off by a pleuritic disorder, in the thirty-fourth year of his age, 1422. Charles VI. of France died soon after him, and was succeeded by the Dauphin Charles VII.

HENRY

HENRY VI. succeeded his father when only nine months old, and some years after was crowned King of France at Paris. The *Duke of Bedford*, his uncle, was appointed Protector of England, and the *Duke of Gloucester*, his brother, to govern in his absence. Bedford carried on the war in France for some time with great success, and subdued the greatest part of that kingdom. At last, being obliged to raise the siege of Orleans, when he was on the point of taking it, by *Joan d'Arc*, or the *Maid of Orleans*, affairs on a sudden took an unfavourable turn. The French, animated by this wonderful woman, whom they believed to be inspired, were every where victorious. Agreeably to her prediction, she crowned the French King at Rheims. But afterwards having fallen into the hands of the English, she was by them cruelly burnt at Rouen as a forceress. Bedford, who had always conducted himself with the greatest valour and prudence, dying, anno 1436, the English were in a short time dispossessed of all their conquests, except Calais, notwithstanding the brave efforts of Talbot Earl of Shrewsbury to support them.

Henry, having reached the age of manhood, discovered the strongest marks of weakness and incapacity: at times he was subject to fits of madness. He married *Margaret of Anjou*, a woman of great spirit and abilities, but ambitious and revengeful. By intermeddling in the administration of government, she incurred the hatred of the nobility. The Duke of York now began to assert his right to the crown. He was descended from Lionel third son to Edward III. so that he had a prior claim to that of Henry. The ensign of York was a white rose, that of Lancaster a red. The two parties came to an engagement at St Alban's, where York was victorious, and the King taken prisoner, 1455. An accommodation was now agreed upon; but the war soon broke out afresh. The King's army was again defeated near Southampton by the *Earl of Warwick*, the most powerful nobleman in England, called the *King-maker*, and Henry once more made prisoner. But the Queen having collected an army in the north, gained a complete victory over her enemies at Wakefield. The Duke of York was slain in battle; and his son, the Earl of Rutland, murdered by Clifford in cold blood. The Duke's head was fixed upon the walls of York, 1460. The Queen gained a second victory over Warwick at St Alban's, in consequence of which her husband was again set at liberty; but Edward the young Duke of York, supported by Warwick, was preparing to revenge his father's death with redoubled severity.

EDWARD IV. was proclaimed King at London, 4th March 1461. He gained a complete victory over the Queen's forces at Towton in Yorkshire, after a bloody battle, in which near forty thousand on both sides are said to have fallen. Margaret fled with her husband and son to Scotland for protection. Edward now took down the head of his father from the walls of York, and put up the heads of the conquered generals in its stead. Margaret made another effort to retrieve her affairs, but without success. Her husband once more became a captive, and she, with difficulty, made her escape with her son to Flanders. Edward falling in love with Elisabeth Woodville, widow to Sir John Grey, married her, while Warwick was negotiating a match with Bona of Savoy, sister to the Queen of France; on which account Warwick, thinking himself affronted, and being otherwise ill used by Edward, deserted his cause; and attacking him by surprise, made him a prisoner. But Edward making his escape, and raising forces, obliged Warwick to fly to France. There becoming reconciled to Margaret, he returned at the head of an army, obliged Edward to fly to Holland, and reinstated Henry on the throne. But Edward being supplied by the Duke of Burgundy with money and a few troops, returned to England, and being joined by his partisans, fought the battle of Barnet, in which Warwick was defeated and slain, 1471. He soon after defeated Margaret at Tewkesbury; where she herself was made prisoner, together with her son Prince Edward, a youth of about nineteen, who making a spirited answer to a question put to him by the King, was struck on the mouth by that barbarous monarch with his gauntlet. Whereupon Richard Duke of York, and the Duke of Clarence, the King's brothers, basely dispatched him, unarmed, with their daggers. Richard is said also to have murdered King Henry VI. a few days after in prison. Margaret was ransomed by Lewis XI. King of France, and survived her misfortunes only a few years. Edward exercised horrible cruelties on his enemies; at the same time devoting himself to riot and debauchery. He died, anno 1483, in the forty-second year of his age.

During these disturbances, printing was first introduced at London, anno 1471, by *Caxton*, a merchant.

EDWARD V. was about thirteen years of age when his father died. He was put under the charge of the Earl of Rivers, brother to the Queen. But the Duke of Gloucester being declared Protector of the kingdom by the privy council, and having beheaded the Earl of Rivers and Lord Hastings, got the
King

King and his brother the Duke of York into his power; and by the assistance of the Duke of Buckingham, usurped the crown. The two princes were assassinated in the Tower, a few months after their father's death. The parliament, as usual, ratified the right of the most powerful.

RICHARD III. called *Crouch-back*, did not long enjoy the reward of his crimes. Buckingham, disgusted at his neglect, determined to set up Henry Earl of Richmond, descended from the house of Lancaster, as his rival. But his intentions being discovered too soon, he was taken and beheaded. Richmond however still prosecuted his claim. Having received some troops from Charles VIII. of France, he landed on the coast of Wales with only 2000 men; but was soon joined by a considerable number of the English. A battle was fought at *Bosworth* near Leicester, in which, by the desertion of Lord Stanley with 7000 men, Richard was defeated and slain, 22d August 1485. By his death the race of the Plantagenet kings became extinct, after having been in possession of the crown 330 years. Thus also ended the contest betwixt the houses of York and Lancaster, which had lasted for thirty years, and in which above 100,000 men are said to have lost their lives.

HENRY VII. was grandson to Owen Tudor, who married Katherine the widow of Henry V. He was descended from the house of Lancaster by his mother. But his title to the crown was not without exception. He married Margaret daughter to Edward IV. and thus united the right of the house of York to his own. Henry was a wise prince, but jealous of his authority. He humbled the power of the barons, and made many useful laws for the encouragement of commerce, and for promoting the happiness of his people. His tranquillity was for several years disturbed by two impostures set up by his enemies, *Lambert Simnel*, who personated the Earl of Warwick, son to the Duke of Clarence, whom Henry had confined in the Tower; and *Perkin Warbeck*, who pretended to be the Duke of York, brother to Edward V. They both fell into Henry's power. Simnel continued to enjoy a mean employment in the King's service during his life; and Warbeck, attempting to make his escape from the Tower with the innocent Earl of Warwick, they were both put to death.

Arthur, the King's eldest son, espoused Catherine of Arragon, sister to Charles V. who brought him a great dowry; and he dying in a short time, she was, by a dispensation from the Pope, given to Henry his brother. Margaret, the King's eldest daughter, was married to James IV. of Scotland. The chief

weakness of Henry was his too great love of money, which led him to do many arbitrary things. *Epsom* and *Dudley* were the instruments of his exactions. When he died, anno 1509, he left in his treasury 1,800,000 l. an immense sum for those times. His parsimony is thought to have prevented his becoming master of the West Indies, as *Columbus* offered his services to him, before he applied to the court of Spain. Henry however made amends, by encouraging *Sebastian Cabot*, a native of Bristol, who discovered the main land of North America, 1498.

HENRY VIII. aged 18, began his reign with promising appearances, but proved in the end a capricious and cruel tyrant. He dissipated the treasures amassed by his father with a foolish profusion. *Epsom* and *Dudley* were executed to gratify the people. During the greatest part of his reign, Henry was directed by CARDINAL WOLSEY, who gained his favour by the meanest compliances, but behaved to others with the most arrogant haughtiness. Ambitious of becoming Pope, he prevailed on the King to take part in the wars on the continent, as suited his own aspiring views, or gratified his resentment, without any regard to the interests of his country. While Henry was absent on an expedition against France, in which he gained a victory in what was called *the battle of the Spurs*, from the rapidity of the enemy's flight, the Scots making an inroad on the borders, were defeated by the *Earl of Surry* at *Flowden*, and their King, *James IV.* slain, with the flower of the Scotch nobility, 9th September 1513.

The Reformation having been begun in Germany by *Martin Luther* 1518, Henry wrote a book against him, on which account he received from Pope Leo X. the title of *Defender of the Faith*, 1521.

Henry falling in love with *Anne Bullen*, one of the maids of honour to the Queen, began to express scruples about the lawfulness of his marriage, and therefore applied to Pope Clement VII. for a divorce. The delays he met with in this process for six years occasioned the fall of Wolsey, who being stripped of his immense power and possessions, died of grief, 1530. At last the divorce being finally refused him, from fear of the Emperor Charles V. Catherine's brother, Henry resolved to separate himself altogether from the church of Rome. His marriage with Catherine was dissolved, and that with Anne Bullen confirmed by Cranmer, a person of great worth and learning, who was made Archbishop of Canterbury for his services in this affair, 1533. Upon this Henry being excommunicated by the Pope, by the authority of parliament abolished the Papal power

power in England, and suppressed all the monasteries, to the number of 645, together with the colleges and religious houses; by which great revenues were procured, but at the same time many persons reduced to poverty. The King being declared head of the church, drew up a certain form of belief in six articles, called *the Bloody Statute*, filled with various inconsistencies, which all were required to embrace; and such as refused, whether Papists or Lutherans, were committed to the flames. Many of both descriptions suffered.

Anne Bullen having lost the King's affections, was upon a slight pretence condemned and executed, May 19. 1536. Her daughter Elisabeth was declared incapable of inheriting the crown, as Mary the daughter of Catherine had been before. The very next day after the execution, Henry married *Jane Seymour*, who died the year following, after having been delivered of a son called Edward. His next wife was *Anne of Cleves*, whom, on account of dislike, he soon dismissed; and then married *Catherine Howard*, niece to the Duke of Norfolk, who being convicted of criminal conduct before marriage, was beheaded, with several of her relations. His last wife was *Catherine Parr*, a widow, who narrowly escaped being brought to the stake, for her religious opinions. Henry's cruelty increased with his years. Few days passed without some dreadful execution. The brave Earl of Surry was put to death without a crime being proved against him; and his father was to have suffered next day, but was saved by Henry's own death, who died of corpulence, and an ulcer in his leg, 28th January 1547.

In this reign the Bible was first printed in English; Wales was united with England; Ireland was created a kingdom; and Henry took the title of *King of Ireland*.

EDWARD VI. was nine years old when his father died. His uncle Edward Seymour Earl of Hertford, created *Duke of Somerset*, was made Protector; who, by the assistance of Cranmer, completed the reformation in religion; not, however, without several insurrections. Having marched into Scotland, to compel the Scots to give their young Queen Mary in marriage to Edward, he defeated them with great slaughter in the battle of Pinkie, and with little loss on his own side. He was prevented from improving his victory, by factions raised against him by his enemies at home. At the head of these was his own brother, the Lord Admiral, who was tried for his crimes, and beheaded, chiefly at the instigation of *Dudley* Earl of Warwick, afterwards Duke of *Northumberland*, by whose machinations, some

some time after, the Protector himself was first divested of his power, and then beheaded, 1551. Northumberland being thus placed at the head of affairs, having married his son to *Lady Jane Grey*, (niece to Henry VIII. by the Ducheſs of Suffolk, his youngest ſiſter, firſt married to Lewis XII. of France,) a young lady aged ſixteen, of ſurpriſing accompliſhments, prevailed on Edward to make a will, ſettling the ſucceſſion on her, in preference to his own ſiſters Mary and Eliſabeth. Edward died of a conſumption, 6th July 1553, in the ſeventh year of his reign. He is ſaid to have diſcovered amiable diſpoſitions, and to have made ſurpriſing progreſſs in learning for his age. Northumberland cauſed Lady Jane Grey to be proclaimed Queen much againſt her own inclination. But the people roſe in different parts, in favour of the rightful heir, and Northumberland was deſerted by his own ſoldiers.

MARY was declared Queen with the general concurrence of the people. Northumberland and the Duke of Suffolk were beheaded, and, what moved particular compaſſion, Lady Jane Grey, and her husband Lord Guildford Dudley.

Mary had promiſed to her adherents to leave religion as ſhe found it. But ſhe ſoon violated her promiſe. Popery was reſtored, and the laws againſt heretics renewed. Such as did not comply with this change were committed to the flames. Hooper biſhop of Glouceſter, Ridley biſhop of London, Latimer biſhop of Worceſter, Cranmer archbiſhop of Canterbury, Rogers, Saunders, and Taylor, eminent clergymen, with many others, ſuffered with aſtoniſhing fortitude. Gardiner biſhop of Wincheſter, and Bonner biſhop of London, were the chief promoters of theſe ſanguinary meaſures. Cardinal Pole, the Pope's legate, and nearly related to the Queen, was againſt them.

Mary eſpouſed Philip King of Spain, as furious a bigot as herſelf, who engaged her in a war with France, in which Calais was taken by the Duke of Guiſe. Grief at this loſs, and other mortifications, ſhortened the Queen's life. She died of a dropſy, 17th November 1558, in the forty-third year of her age. Weakneſs and bigotry were the cauſes of her cruelty.

ELISABETH was twenty-five years old when ſhe ſucceeded her ſiſter. She was poſſeſſed of ſurpriſing abilities and greatness of mind, but naturally arbitrary and ſevere; not amiable as a woman, but illuſtrious as a queen. She was particularly remarkable for diſguiſing her own ſentiments. During the former reign ſhe had been confined on account of her religion, and

and was in danger of suffering for it. While in prison, she improved herself, by studying the languages and sciences. When raised to the throne, she restored the Protestant religion, and established that form of worship which is still retained in the Church of England. Philip of Spain, her sister's husband, asked her in marriage, but was rejected. Various other matches were afterwards proposed to her, none of which she ever chose to accept. Elizabeth was chiefly distinguished by her political sagacity and discernment, which enabled her to surmount the many difficulties with which, upon her accession to the throne, she was surrounded. She assisted the Protestants in Germany and France, aided the Dutch in their revolt against Philip; and by fomenting the troubles in Scotland, obtained the ascendancy in the direction of affairs in that country. In short, during the whole of her glorious reign, she may be said to have maintained the balance of Europe. She was fortunate in the choice of her ministers, Cecil and Walsingham, but not so in her favourites, Dudley, created Earl of Leicester, and Devereux Earl of Essex. Although not handsome, she was vain of her person, and fond of flattery. Her memory is chiefly tarnished by her cruel and unjust treatment of Mary Queen of Scots; who having fled to her for protection, was confined to prison for eighteen years, and then beheaded for being concerned in Babington's conspiracy, which was formed chiefly to procure her freedom, 1587.

Philip having long determined to invade England with his whole force, in 1588 sent against it a powerful armament, called the *Invincible Armada*, which being defeated by the English fleet under Lord Howard and Sir Francis Drake, was afterwards overtaken by a storm, so that few of the Spanish ships recovered their ports.

Some years after, Howard and Essex being sent on an expedition against Spain, took and plundered the city of Cadiz, burning the ships in the harbour, 1596.

The Irish having rebelled under the Earl of Tyrone, were subdued by Lord Montjoy, 1603.

Elizabeth died 24th March 1603, of a deep melancholy, occasioned, it is said, by remorse for the death of Essex, who had been executed for treason. With her ended the House of Tudor.

In this reign, the East-India Company was first established; Sir Francis Drake and Cavendish sailed round the globe; and Sir Walter Raleigh, at his own expence, settled a colony in Virginia,

At this time flourished the poets *Shakespeare* and *Spenser*; and also *Francis Bacon*, Lord Verulam, the father of modern or experimental philosophy.

JAMES I. and **VI.** of Scotland, descended from *Margaret* daughter to *Henry VII.* succeeded. He assumed the title of *King of Great Britain*. He attempted to unite the two kingdoms together, but without success, owing to the jealousy of the English. A plot was formed by some Papists to blow up the King and Parliament, called the *Gunpowder plot*, but it was happily discovered, Nov. 5. 1605.

James maintained peace with his neighbours during the whole of his reign. The kingdom continued to increase in trade and opulence. A spirit of freedom began to be diffused among all ranks, especially among those who did not conform to the Church of England, called *Dissenters* or *Puritans*. James entertained high notions of his prerogative or regal authority, and often harangued his parliament on this topic; but they were not disposed tamely to yield to his pretensions. Hence arose continual jarings between them. James's affectation of learning rendered him the object of ridicule; and his partiality to favourites, whom he chose for the most frivolous accomplishments, exposed him to contempt. His first favourite was *Robert Carr*, created Earl of *Somerset*; and after him *George Villiers*, Duke of *Buckingham*.

Being disappointed in his scheme of matching his son Charles to the Infanta of Spain, he agreed to his marrying *Henrietta* of France, whom Charles had privately seen, in his romantic expedition to Spain with the Duke of Buckingham.

Elisabeth, the King's eldest daughter, was married to the Elector Palatine, who being elected King of Bohemia, was, by the House of Austria, not only expelled from thence, but also from his hereditary dominions. **SOPHIA**, their daughter, married the Duke of Hanover; from whom our present royal family is descended. James was much blamed for not affording more effectual assistance to his son-in-law. He paid particular attention to the improvement of Ireland, and hence by some he is styled the *Irish Legislator*. James died 27th March 1625, aged fifty-nine years.

CHARLES I. succeeded to the crown in favourable circumstances. But being impressed by his father with a high sense of his hereditary or *indefeasible* right, as it was called, and wanting to rule in an arbitrary manner, he lost the affections of his subjects. The parliament refusing to grant him supplies, he extorted money from the people by force, under the

name

name of loans or benevolences, monopolies, tonnage and poundages, or a tax upon merchandise, ship-money, &c. Such as refused were imprisoned, or otherwise punished. JOHN HAMPDEN, a private gentleman, unwilling to submit to a tax not authorised by parliament, being rated for ship-money only at twenty shillings, brought his cause before the court of exchequer, where it was tried with great solemnity; but he was cast. Buckingham, who had advised these measures, was assassinated at Portsmouth by one Felton, an Irish officer, from a private grudge, as he was about to embark on an expedition for the relief of Rochelle, A. 1628.

After this, Charles was chiefly swayed by the advice of Laud, Archbishop of Canterbury, and Thomas Wentworth, Earl of Strafford. His attempting to introduce the English liturgy into Scotland excited that nation to rebel, 1637. The Scots forming an association, called the *solemn league and covenant*, raised an army for their defence under General Leslie. Charles marched against them; but finding his troops not disposed to fight, concluded a treaty with the Scots, and returned to England, Aug. 1. 1638.

This treaty was not long observed. The Scots, stimulated by the malcontents in England, again took up arms. Charles therefore prepared for war. In order to raise money, several arbitrary taxes were exacted with great severity; but these proving insufficient, Charles was prevailed on to call a parliament, eleven years after he had discontinued it; but the Commons not complying with his requests, he suddenly dissolved it. His necessities however increasing, by the Scots invading England, and seizing on Newcastle and other places, he was again obliged to assemble the parliament. It met Nov. 1. 1640, and from its long continuance was called the *long parliament*. The Commons began with petitioning for a redress of grievances, which was granted them. They then proceeded to impeach Strafford, and some time after Laud, who were both condemned and beheaded. The bishops were deprived of their seats in the House of Peers. The Star Chamber, and High Commission court, were abolished. The King going to Scotland, August 1641, was attended by a committee of the Commons, who might be spies on his conduct.

The Papists in Ireland, thinking this a favourable opportunity to revolt, rose in different parts of the country, and massacred a great number of the Protestants.

The King returned from Scotland 5th November, where he had made every reasonable concession. Having discovered a

treasonable correspondence between some leading members or parliament and the Scots, he gave orders to impeach *Lord Kembolton*, and five commoners, *Pym*, *Hampden*, *Holles*, *Hastings*, and *Strode*; and next day came to the House of Commons to seize them himself, but they had escaped a few minutes before his entry. Whereupon a proclamation was issued for apprehending them. The train-bands of the city were raised for their protection; and the mob became so dangerous, that the King and Royal family were obliged to remove from London. The King, now sensible of his rashness, sent a message to the Commons, that he desisted from his proceedings against the accused members, and promised for the future not to infringe their privileges. But all offers of satisfaction were rejected. Soon after the parliament made a requisition, that the Tower should be put into their hands, and that Hull, Portsmouth, and the fleet, should be intrusted to persons of their chusing. Even this, although with great reluctance, was complied with. But when they next demanded that a militia should be raised, and that the parliament should have the nomination of the officers, the King positively refused it. This put an end to all further treaty, and both sides had recourse to arms. The people were divided into two factions. The favourers of the King were called *Cavaliers*, those of the Parliament, *Round Heads*. The war was carried on for six years with great animosity, and with various success. The generals on the side of the parliament were, first, the *Earl of Essex*, the *Earl of Manchester*, and *Sir W. Waller*; after them, *Lord Fairfax*, his son *Sir Thomas Fairfax*, and *OLIVER CROMWELL*, the son of a private gentleman at Huntington, originally intended for the law, who had some years before attempted to leave the kingdom upon a principle of religion, but was prevented by the King's officers: Under the King, his nephews *Prince Rupert* and *Maurice*, sons to the Elector Palatine, the *Earl of Lindsey*, *Sir Marmaduke Langdale*, the *Marquis of Newcastle*, and the *Marquis of Montrose* in Scotland. The King first erected his standard at Nottingham; and the two armies met at *Edgehill* in Warwickshire, 23d October 1642. Both sides claimed the victory. In the first campaign the King was, upon the whole successful. The two most eminent men on each side fell, *LORD FALKLAND* and *JOHN HAMPDEN*.

During the winter, the King summoned a parliament at Oxford, to counteract that at Westminster. He imprudently wasted in negotiation that time which he ought to have employed in action. The courage of the parliament seemed to increase

increase with its losses. They were chiefly animated by a spirit of religion. The Scots were invited into England to their assistance; and to make their union the more complete, the English parliament took the solemn league and covenant; Episcopacy was abolished, and the Presbyterian form established. About this time arose a new sect, called *Independents*, who disclaimed all *dependence* on the civil power with respect to religious matters.

The first great disaster the King met with was at *Marston moor*, near York, under Prince Rupert, where ten thousand of his men were slain, July 3. 1644. And at *Naseby* in Northamptonshire, he himself in person was completely defeated, his camp-equipage and papers taken, by the abilities of Cromwell, June 14. 1645. This determined the fate of the war. The King, finding it impracticable to sustain a siege at Oxford, formed the fatal resolution of leaving that place in disguise, and giving himself up to the Scots, then besieging Newark; who, upon payment of 400,000 l. of arrears, delivered him up to commissioners appointed by parliament, 30th January 1646, and returned into their own country. The army, which now, by the arts of Cromwell, consisted chiefly of independents, got possession of the King's person by force; and having excluded from parliament such members as did not favour their views, by the authority of those who remained, called the *Rump Parliament*, formally tried and condemned the King, and then beheaded him at Whitehall, 30th January 1648.

The surviving children of Charles were, Charles, and James Duke of York; Mary, espoused to the Prince of Orange, and mother to William, afterwards King of England; and Henrietta Maria, married to the Duke of Orleans, whose daughter was married to the king of Sardinia.

COMMONWEALTH. After the death of Charles, the Commons voted the office of King, and the House of Peers, to be useless, and therefore abolished them. The Duke of Hamilton and Lord Capel, who had levied an army for the relief of the King, and had been defeated near Preston, and taken prisoners by Cromwell, were executed. Cromwell was sent as Lord Lieutenant into Ireland, where the Marquis of Ormond, having concluded a treaty with the Papists under O'Neal, had proclaimed Charles II. Cromwell soon over-ran the greatest part of that country, putting to the sword every garrison that made resistance. On this account he flew at Drogheda to the number of three thousand. Charles II. being proclaimed by the Scots, June 1650, the parliament recalled Cromwell from

Ireland, where *Ireton*, his son-in-law, and *Ludlow*, were left to complete the conquest of that country. Cromwell defeated the Scots at *Dunbar* with great slaughter, 3d September 1650. Charles having advanced into England with what forces he could collect, Cromwell, leaving General *Monk* to finish the reduction of Scotland, came up with him at *Worcester*, and gained the most complete victory he ever did, 3d September 1651. Almost the whole royal army was either cut to pieces or taken prisoners. The young King, after the most astonishing escapes, and after enduring the greatest hardships for forty-one days, at last got safe to France. Cromwell returned in triumph to London. And thus the whole British dominions were brought under subjection to the parliament, which now was composed only of sixty or seventy obscure and illiterate men.

The parliament were offended with the Dutch for the reception they gave the exiled loyalists; one of whom had assassinated their envoy *Dorilaus*, for having been among the judges who condemned the late King. War was therefore declared against that republic; and it was maintained on both sides with uncommon vigour. Seven bloody engagements were fought by sea in little more than the compass of a year; in the last of which, the English, under *Blake* and *Monk*, gained a signal victory. *Van Tromp*, the famous admiral of the Dutch, was slain. Cromwell, perceiving that the parliament wanted to abridge his authority, went to the house; and having turned out the members by force, ordered the doors to be locked, and put the key in his pocket, 20th April 1653.

CROMWELL, at the age of fifty-five, was created Lord Protector by his council of officers, and henceforth ruled with absolute authority. He chose a parliament from the meanest of the people, which, from the name of one of its members, *Praise God Barebones*, was called *Barebones parliament*. But they soon resigned their power into the Protector's hands, who appointed another in their place. Scotland was united to England as a conquered province, and *Monk* sent to govern it.

Cromwell gave peace to the Dutch on equitable terms. War being declared against Spain, *Blake* carried the terror of the English name over the whole Mediterranean. Admirals *Pen* and *Venables* were sent against *Hispaniola*; but failing in that enterprise, they took *Jamaica*. On their return they were imprisoned for misconduct. Cromwell wished to be made king; but apprehending the danger of it, declined the crown when offered to him by his parliament. Many conspiracies

were formed against his life, which, with wonderful sagacity, he detected and suppressed. But still he found himself unhappy; and he passed the end of his days in anguish and terror. He died 3d September 1658, the anniversary day of some of his greatest successes. Richard his son was appointed to succeed him; but wanting his father's abilities, he was soon obliged by the officers to resign his power, and afterwards lived in retirement to a good old age. The officers restored the Rump parliament; but finding it unmanageable, they again dissolved it, and chose General Lambert as their leader. In the mean time, MONK in Scotland, with the concurrence of Fairfax and others in England, having expressed a disapprobation of the conduct of the officers, the nation seemed to be threatened with a return of former convulsions. But by the artful management of Monk, who led his forces to London, a free parliament was called, which restored the King, 1st May 1660.

CHARLES II. returned to London 29th May, being his birth-day, aged thirty. He behaved at first with great moderation, and was chiefly directed by the counsel of *Hyde* Earl of *Clarendon*, the chancellor, whose daughter the Duke of York had married; but his indolence and love of pleasure afterwards led him to intrust the management of affairs to unworthy ministers. These were called the CABAL, from the initials of their names, *Clifford*, *Asbly*, afterwards *Lord Shaftesbury*, *Buckingham*, *Arlington*, and *Lauderdale*. Little attention was paid to the loyalists, who had lost their all in the King's cause. An act of indemnity was published, in which the regicides, as they were called, or those who had condemned the late King, were excepted. Ten of them were executed. Episcopacy was restored; and those who did not conform, were deprived of their livings, to the number of 2000, 24th August 1662. The King married the Infanta of Portugal, chiefly on account of her great fortune. He had no children by her. A war was undertaken against the Dutch, which, after much bloodshed on both sides, was concluded by the peace of *Breda*. The chief admirals on the side of the English were, the Duke of York, Prince Rupert, Montague, and Monk, now created Duke of Albemarle; of the Dutch, *De Ruyter* and *Tromp*. About this time, a plague raged through the nation. At London it was succeeded by a fire, which reduced a great part of that city to ashes, 2d September 1666.

Although the parliament were more liberal in granting money to Charles than to any of his predecessors, yet his prodigality

gality and dissipation always involved him in difficulties. This made him submit to receive a pension from the court of France, who drew him in, without any just cause, to engage in a fresh war against the Dutch, which had nigh proved fatal to that republic 1672. This raised great murmurs through the nation, and destroyed all confidence between the King and his parliament. An attempt was made to exclude the Duke of York, as being a Papist, from the succession. To forward this scheme, one *Titus Oates*, a worthless man, gave, as it is supposed, a forged account of a conspiracy formed by the Jesuits to murder the King, and introduce Popery, afterwards called the *Popish plot*. In consequence of which, *Lord Stafford*, and several others, were executed, professing their innocence to the last. Another plot was soon after hatched, to counteract the former, called the *Meal-tub plot*. The torrent against Popery ran so high, that the Duke of York was obliged to retire beyond seas 1679. This ferment was thought to be excited by the arts of *Lord Shaftesbury*, who had been dismissed from his office at court, and of the *Duke of Monmouth*, natural son to the King. At last Charles, offended with the violence of the Commons, dissolved the parliament, which for that time was held at Oxford, with a fixed resolution never to call another, 28th March 1681. The Duke of York was recalled, and sent as his Majesty's high commissioner to hold a parliament in Scotland. From this time Charles ruled in the most arbitrary manner, fining and imprisoning such as he thought most violent in their opposition. The doctrine of passive obedience and non-resistance was every where publicly maintained. Various schemes in defence of freedom were formed. A conspiracy was detected, in which some of the most illustrious persons in the kingdom were concerned, called the *Rye-house plot*, from a house on the road to New Market, which belonged to one of the conspirators, where some of them proposed to assassinate the King. Among others *Lord Russell* and *Algernon Sidney*, both illustrious for their virtues, were condemned and executed on very defective evidence, 1684. The King died 6th February 1685.

JAMES II. had been bred a Papist by his mother from his infancy, and was strongly bigotted to his principles. He promised, however, in parliament, to maintain the established religion. The *Duke of Monmouth*, having landed in the west of England, was proclaimed King by his followers; but being defeated at *Sedgemoor*, near Bridgewater, he was afterwards taken and beheaded. The Earl of *Argyle*, his friend, shared the same fate in Scotland. The King's troops, under *Colonel Kirke*,

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Kirks, exercised great cruelties against the rebels; and *Judge Jeffreys*, who was sent to try the delinquents, still greater. After this the King used every method in his power to introduce Popery. For which purpose the most arbitrary measures were pursued. James was chiefly directed by the advice of one *Peters*, a Jesuit, and a furious bigot. Seven of the bishops having refused to read, after divine service, a declaration for liberty of conscience, and for suspending the penal laws against non-conformists, were sent to the Tower. Being brought to their trial in Westminster hall, they were acquitted by their jury, which occasioned incredible joy, 30th June 1688. In this situation of affairs, people turned their eyes on *William Prince of Orange*, who had married *Mary*, the King's eldest daughter. He landed at Torbay, 5th November 1688, with about 13,000 men; but such was the terror of *Jeffrey's* executions in those parts, that at first very few joined him. Having remained for several days (at Exeter), he at last began to despair of success, when he was joined by several persons of distinction, and the whole country soon after flocked to his standard. Among the rest, the Princess Anne, the King's favourite daughter, and her husband, Prince George of Denmark, went over to him. The King, deserted by all, sent his Queen and young son to France, whither he himself soon after followed, by the advice of his priests and French emissaries.

James having thus deserted the throne, the Prince and Princess of Orange were declared by parliament joint sovereigns, 13th February 1689. This is called the REVOLUTION.

WILLIAM III. and MARY were likewise acknowledged in Scotland, where Episcopacy was abolished, and Presbytery restored. The greatest part of Ireland, consisting of Roman Catholics, adhered to King James. A small party of Protestants, animated by *WALKER*, their minister, defended *Londonderry* against his forces, with wonderful bravery, for above three months, and obliged them to raise the siege, after the loss of 9000 men. James having received some troops from France, landed at Kinsale in Ireland, 22d May 1689, and was received at Dublin with great joy. The cruelties exercised on the Protestants hurt his cause. He was defeated by William, at the battle of the *Boyle*, 1st July 1690; whereupon he again embarked for France. His friends were a second time defeated by General *Ginkle*, in a bloody battle at *Aughrim*, 13th July 1691. By the reduction of *Limerick*, about three months after, the conquest of Ireland was completed. A general amnesty and liberty

liberty of conscience was granted to the Irish. The hopes of James of recovering his crown were entirely annihilated by the defeat of the French fleet under *Tourville*, by Admiral *Ruffel*, 19th July 1692. The French admiral's ship, the *Rising Sun*, and several others, were burnt within sight of King James, and of the army, which was assembled to make a descent upon England. This unfortunate prince died at St Germain's in France, 6th September 1701, aged sixty-eight. King William died not long after, by a fall from his horse, aged fifty-two, 8th March 1702. His Queen, Mary, had died of the small-pox, 28th December 1694, without children. Her sister Anne succeeded.

The great object of William's ambition, during the whole of his life, was to humble the power of Lewis XIV. of France. Just before his death, he had formed an alliance for that purpose. For most part of his reign he was engaged in disputes with his parliament. He enjoyed more absolute authority in Holland than in England; so that it was not without reason he was called *King of Holland and Stadtholder of England*.

ANNE carried on the war against France with the most splendid success, by means of her general the famous DUKE of MARLBOROUGH, who defeated the enemy in various engagements, took many of their strongest towns, and brought Lewis XIV. to the brink of ruin. In conjunction with Prince Eugene, general to the Emperor of Germany, he gained a complete victory over the French and Bavarians, under Marshals Tallard and Marfin, and the Elector of Bavaria, at *Hockstet* or *Blenheim*, on the Danube, 13th August 1704. About 20,000 of the enemy were slain; Tallard and above 13,000 were taken prisoners.

The same year, 24th July, *Gibraltar* was taken by the English fleet under *Sir George Rook*.

In the year 1706, 12th May, Marlborough defeated the French and Bavarians under Marshal Villeroi and the Duke of Bavaria, at *Ramillies* in Flanders, nearly with as great loss as at *Blenheim*. This year the union between England and Scotland was effected, 22d July.

Marlborough and Prince Eugene defeated the French under the Duke of Vendosme, at *Oudenarde*, 11th July 1708, which was followed by the siege and reduction of *Lille*, one of the strongest places in Europe; and at *Malplaquet*, or *Blareignies*, near Mons, under Marshals Villars and Boufflers, 11th September 1709, with vast slaughter on both sides, chiefly on that of the English and their allies.

After

After so many victories, the King of France began to be afraid for his capital.

The Duchess of Marlborough having lost the favour of the Queen, by the art of one *Mrs Masham*, who had been introduced at court by the Duchess; and the chief direction of public affairs being entrusted to *Robert Harley*, created Earl of Oxford, and to *St John Lord Bolingbroke*, the command of the army was taken from Marlborough, and given to the *Duke of Ormond*, 1st January 1712. A peace was concluded by the treaty of Utrecht, 4th February 1713. The Queen died, 1st August 1714, aged fifty. With her ended the line of the Stewarts, after having swayed the sceptre of England an hundred and eleven years, from the accession of James I. 1603; and that of Scotland, three hundred and forty-three years, from the accession of Robert II. 1371.

GEORGE I. Duke of Brunswick and Elector of Hanover, succeeded in right of his mother SOPHIA, daughter to the Elector Palatine, on whom the crown had been settled by several acts of parliament, as being the next Protestant heir. But she had died 8th June, the former year, aged eighty-four. George I. died 11th June 1727, aged sixty-eight.

GEORGE II. his son, died 25th October 1760, aged seventy-seven; and was succeeded by his grandson GEORGE III.

S C O T L A N D.

SCOTLAND lies between 54 and 59° north latitude, and is about 300 miles in length, and from 50 to 150 in breadth. It is separated from England by the river Tweed, the Teviot hills, and the river Esk. It is divided into two parts, north and south, by the firth of Forth. It is also divided into Highlands and Lowlands.

Divisions of SCOTLAND.

<i>Shires.</i>	<i>Sheriffdoms, and other Subdivisions.</i>	<i>Chief Towns.</i>
Caithness,	{ Sutherland and Strathnaver, Easter and Wester Ross, Isle of Lewis, Lochbroom, Redcastle, Ferrintosh, Ferrindonald, &c. A small shire,	Wick and Thurso.
Sutherland,		Dornoch, Tongue.
Ross,		Tain, Dingwall, For- trose.
Cromartie,		Cromartie.
	3 X	<i>Shires.</i>

Divisions of Scotland continued.

<i>Shires.</i>	<i>Sheriffdoms, and other Subdivisions.</i>	<i>Chief Towns.</i>
Inverness,	Aird, Strathglass, Sky, Harries, Badenoch, Lochaber, and Glenmoriston,	Inverness, Fort-Augustus.
Nairn,	Western part of Murray,	Nairn.
Elgin,	Murray and Strathspey,	Elgin and Forres.
Banff,	Banff, Strathdovern, Boyne, Enzy, &c.	Banff and Cullen.
Aberdeen,	Marr, Buchan, Garioch, Strathbogie,	Old and New Aberdeen, Peterhead, Fraserburgh, &c.
Kincardine,	Mearns,	Bervy, Stonehive.
Forfar,	Forfar, Angus,	Dundee, Arbroath, Montrose, Brechin, Forfar.
Perth,	Perth, Athol, Gowry, Breadalbane, Monteith, Strathern, Glenfield, &c.	Perth, Dunkeld.
Kinross,	Part of Fife, a small shire,	Kinross.
Fife,	Fife,	St Andrew's, Cupar, &c.
Clackmannan,	A very small shire,	Alloa, Clackmannan.
Stirling,	Stirling,	Stirling, Falkirk.
Linlithgow,	West Lothian,	Linlithgow, Borrowstounness.
Edinburgh,	Mid Lothian,	EDINBURGH, N. lat. 56. W. long. 3. Leith.
Haddington,	East Lothian,	Haddington, Dunbar.
Merse or Berwick,	Merse, Lauderdale,	Dunse, Lauder.
Roxburgh,	Teviotdale, Liddale, Eusdale,	Jedburgh, Hawick, Kelso.
Peebles,	Tweeddale,	Peebles.
Selkirk,	Etterick Forest,	Selkirk, Galashiels.
Lanark,	Clydesdale,	Glasgow, Hamilton, Lanark.
Dumfries,	Nithsdale, Eskdale, Annandale,	Dumfries, Annan, Moffat.
Kirkcudbright,	Galloway, East part,	Kirkcudbright, Newton-Stewart.
Wigton,	Galloway, West part,	Wigton, Stranraer, Port-Patrick.
Air,	Carrick, Kyle, Cunningham,	Air, Irvine, Kilmarnock.
Renfrew,	Renfrew,	Renfrew, Paisley, Greenock, Port-Glasgow.
Dumbarton,	Lenox,	Dumbarton.
Argyle,	Argyle, Cowal, Knapdale, Kintyre, Lorn, with part of the Western isles, Ila, Jura, Mull, Uist, Terif, Col, Lismore.	Inverary, Campbelltown.
Orkney,	Isles of Orkney and Shetland,	Kirkwall, N. lat. 59. 45. W. long. 3. Skalloway, N. lat. 61. near the Meridian of London.
Bute,	Bute and Arran,	Rothsay.

In all thirty-three shires, which chuse thirty representatives to sit in the parliament of Great Britain; Bute and Caithness chusing alternately, as do Nairn and Cromarty, and Clackmannan and Kinross.

The Royal Boroughs which chuse representatives are,

Edinburgh,	I
Kirkwall, Wick, Dornoch, Dingwall, and Tayne,	I
Fortrose, Inverness, Nairn, and Forres,	I
Elgin, Cullen, Banff, Inverury, and Kintore,	I
Aberdeen, Bervie, Montrose, Arbroath, and Brechin,	I
Forfar, Perth, Dundee, Cupar, and St Andrew's,	I
Crail, Kilrenny, Easter Anstruther, Wester Anstruther, and Pittenweem,	I
Dysart, Kirkaldy, Kinghorn, and Bruntisland,	I
Inverkeithing, Dunfermline, Queensferry, Culrofs, and Stirling,	I
Glasgow, Renfrew, Rutherglen, and Dumbarton,	I
Haddington, Dunbar, North-Berwick, Lauder, and Jedburgh,	I
Selkirk, Peebles, Linlithgow, and Lanark,	I
Dumfries, Sanquhar, Annan, Lochmaben, and Kirkcudbright,	I
Wigton, New Galloway, Stranraer, and Whithorn,	I
Air, Irvine, Rothsay, Campbeltown, and Inverary,	I
In all,	35

The RIVERS which run into the German ocean are, the *Tweed*, at Berwick; the *Forth*, joined by the *Teith*; the *Tay*, joined by the *Earn*; the South *Eske* and North *Eske*, near Montrose; the *Dee* and the *Don* at Aberdeen; the *Deveron* at Banff; the *Spey*; the *Loffie* below Elgin; the *Findhorn*, near Forres; the *Ness* at Inverness.

On the west, the *Leven*, which runs by Dumbarton; the *Clyde* by Glasgow; the *Nith* by Dumfries; and the *Annan*.

The principal LAKES or lochs are, *Loch-Ness*, *Loch-Tay*, *Loch-Earn*, *Loch-Leven*, *Loch-Lomond*, *Loch-Owe*, &c. Arms of the sea are also called lochs; as *Loch-Long*, *Loch-Fyne* at Inverary, &c.

The chief MOUNTAINS are, the *Grampian*; *Lammermoor*, in Berwickshire; the *Pentland* hills, in Lothian, which join those of Tweeddale and Moffat; the *Cheviot* or *Teviot* hills, on the borders of England; the *Ochil* hills, in Fife; the *Ord*, in Caithness; the mountains of *Hoy*, in Orkney.

There are several single mountains known by the name of *Ben* or *Law*; as *Ben-Nevis* near Fort-William in Invernessshire; *Ben-Lomond*, *North-Berwick Law*, &c.

The ISLANDS of Scotland are, the Western isles, the Orkneys, and Shetland.

The chief of the Western isles are, BUTE, ten miles long, and three or four broad, in which is the castle and royal burgh of ROTHSAÏ, which gave the title of Duke to the eldest sons of the kings of Scotland, as it now does to the Prince of Wales; and ARRAN, both in the firth of Clyde.

ISLA, JURA, and SCARBA, opposite to Cantire in Argyle-shire.

MULL, twenty-four miles long, and in some places as broad, separated from Morven and Ardnamurchan by a narrow strait called the *Sound of Mull*. West of Mull are, STAFFA, famous for its subterraneous hall and stupendous pillars; IONA, I, or I COLUMBKILL, anciently the seat of western learning; and the burying-place of several kings of Scotland, Ireland, and Norway, the vestiges of which still remain; north of this, *Tyrree* or *Terif, Col, Rum, &c.*

SKY, 40 miles long, 30 broad; west of which LEWIS and HARRIES, 100 miles long, 14 broad; NORTH UIST and SOUTH UIST. West of this, at a considerable distance, is the small island ST KILDA or HERT.

The ORKNEY islands, about 30 in number, are separated from Caithness by the *Pentland firth*, which is dangerous to mariners from the rapidity of its tides. The largest island is *Pomona*, 24 miles long, and about 9 broad; in which are *Kirkwall* and *Strönness*, and on the side of a small loch called *Stenner*, the remains of a Druid temple.

The SHETLAND islands are about 46 in number. The largest is MAINLAND, 60 miles long and 20 broad; in which are *Larwick* and *Skalloway*. Near this the Dutch, in the summer-season, employ a great many boats in fishing.

The CAPES of Scotland are distinguished by the names of *Head, Ness, or Mull*; as *Dungoby-head, Dunnet-head, Mull of Cantire, Mull of Galloway, Buchan-ness, &c.*

I R E L A N D.

I R E L A N D is situate between 51° and 56° n. lat. and 5° and 10° w. long. from Fairhead north, to Missenhead south, or to Cape Clear, near 300 miles long, and about 150 broad. It was little known to the Romans, who called it *Hibernia, Ivernia, Juverna*, and *Ierne*; which last resembles its Celtic name *Erin* or *Iar in*, which denotes a western country. The ancient

ancient inhabitants are represented by Strabo to have been very savage, *Strab. iv. p. 201.* Tacitus says, that the soil, the climate, the manners and genius of the inhabitants of Ireland; differed little from those of Britain, *Agric. 24.*

It is divided into four provinces, *Ulster, Leinster, Munster, and Connaught.*

1. **ULSTER** contains nine counties, *Donnegal, Londonderry, Tyrone, Antrim, Down, Armagh, Monaghan, Fermanagh, Cavan.*

2. **LEINSTER**, twelve counties, *Louth, East Meath, West Meath, Longford, King's County, Queen's County, Kildare, Dublin, Wicklow, Caterlagh, Wexford, Kilkenny.*

3. **MUNSTER**, six counties, *Waterford, Cork, Kerry, Limerick, Tipperary, Clare.*

4. **CONNAUGHT**, five counties, *Galway, Roscommon, Mayo, Sligo, Leitrim.*

The chief towns are, **DUBLIN**, n. lat. 53. 20. w. long. 6. 28.; *Cork, Waterford.* In most of the counties, the principal places are of the same name. Besides which, there are in *Antrim, Belfast, Carrickfergus, Lisburn, Donaghadee*, opposite to Port Patrick, about eighteen miles distant; in *Louth, Drogheda, Dundalk*; in *East Meath, Trim, Navan*; in *West Meath, Mullingar, Athlone*; in *Down, Newry, Dromore, Hillsborough, &c.*

The chief rivers are, the **SHANNON**, which runs above one hundred and fifty miles, forming many beautiful lakes in its progress; its navigation is stopt by a ridge of rocks south of Killaloe in Clare; the *Boyne*, which runs into the Irish sea at Drogheda; the *Liffy*, which runs through Dublin into a beautiful bay below that city; the *Barrow*, joined by the *Suir* and *Noer* near Waterford; *Blackwater*, which runs into *Youghall* bay; *Lee*, at Cork; and *Bandon*, at Kinsale.

Ireland abounds in lakes or loughs, the chief of which are, *Lough Neagh, Lough Earne, Lough Derg*, the lake of *Killernie*, remarkable for its romantic scenes, &c. They give this name also to gulphs or inlets of the sea; as, *Lough Swilly, Lough Foyle*, near which is the famous giants causeway; *Lough Fergus, Lough Strangford, &c.*

Ireland in general is a level country, abounding in rich pasture for cattle. It is said to breed no poisonous creature. Its chief mountains are those of *Morne*, in Down, and of *Carlingford*, north of Dundalk; the mountains of *Wicklow*, not far from Dublin; those of *Tipperary, Kerry, and Tyrone.*

The inhabitants of Ireland are computed above two millions, nine

nine tenths of whom at least are supposed to be Roman Catholics, although the established religion be the Church of England. Most of the families of rank are descended from the English; and in the north of Ireland, many from the Scots, most of whom are Presbyterians.

There are in Ireland four archbishopricks, *Armagh, Dublin, Tuam, and Cashel.*

The bishopricks are eighteen, Meath, Kildare, Corke, Derry, Waterford, Killalo, Down, Clogher, Limerick, Ossory, Kilmore, Elphin, Kilala, Cloyne, Leighlin, Clonfert, Raphoe, Dromore.

There is but one university, called *Trinity College*, at Dublin.

The constitution of the Irish government is similar to that of England. A chief governor, commonly called the *Lord Lieutenant*, is sent over from England by the King, whom he represents. The parliament here, as in England, consists of a house of Lords and Commons. The number of the Commons is three hundred.

There used to be a liberty of appeal from the Irish courts of judicature, as in Scotland, to the British house of Peers; but this mark of subjection was removed by the abolition of what was called *Poining's law*, together with various restrictions imposed on their trade, in the year 1782.

F R A N C E.

FRANCE is bounded on the north by the English Channel and the Netherlands; on the east by Germany, Switzerland, and Italy; on the south by the Mediterranean and the Pyrenean mountains; and on the west by the bay of Biscay; between 42 and 51° north lat. and between 5 west and 8° east lon. about 600 miles in length and 500 in breadth.

GALLIA ANTIQUA. — *Gallia* was named by the Romans *Gallia Transalpina*, or *Uterior*, which also comprehended Flanders, Holland, Switzerland, and part of Germany. It was called by the Greeks *Galatia*, and the people *Galatae*. It was named *Comata*, from the inhabitants wearing their hair long, which the Romans wore short; and the southern part of it, *Braccata*, from the use of *bracce*, breeches, which was no part of the Roman dress.

Gallia

Gallia Transalpina was bounded by the ocean, the Pyrenees, the Mediterranean, the Alps, and the Rhine.

The chief rivers of Gaul are, *RHODANUS*, the Rhone, a very rapid river, joined by the *Arar*, Saone, a remarkable slow river; at Lyons, and between Arles and Avignon by the *Druentia*, Durance, very rapid and stony.

GARUMNA, the Garonne, joined by the *Duranius*, Dordogne, which runs into the Bay of Biscay by a broad mouth, and has now a communication with the Mediterranean by the canal of Languedoc, the work of Lewis XIV. carried, at an immense expence, for more than an hundred miles, over hills and vallies, and at one place through a mountain.

LIGER, the Loire, joined by the *Elaver*, Allier; *SEQUANA*, the Seine, joined by the *MATRONA*, Marne; *SAMERA*, called afterwards *Samena*, the Somme; *SCALDIS*, Scheld.

RHENUS, the Rhine, joined on the side of Gaul by the *Mosella*, Moselle; and the *Mosa*, Maese or Meuse; on the side of Germany, by the *Nicer*, Neckar; *Manus*, Maine; and *Lupia*, Lippé.

The Rhine near its mouth divides into three streams, the *Waal*, the *Leck*, and the *Iffel*. The two first unite with the Maese. The last was formed by a great ditch cut by the army of Drusus from the Rhine to the *Salsa* or *Iffala*, Issel, for several miles, and was called *Flevus*, or -um, which name is also applied to the lake formed at the mouth of it, supposed to be the Zuyder Sea. The ancient mouth of the Rhine, which ran past *Lugdunum*, Leyden, is said to have been choaked up with sand. When the *Leck* was formed, is uncertain.

The chief mountains are, *Cebanna*, the Cevennes in Languedoc; *Vogesus*, the Vauge or Vosge, between Lorraine and Alsace; *Jura*, between Switzerland and Burgundy; and the *Alpes*, Alps, which were divided into *Alpes maritime*; *Cottia*, one of the highest ridges, now Mount Cenis; *Græca*, so called from the passage of Hercules, *Pennina*, *Rætica*, *Norica*, *Pannonica*, and *Julia*, extending in the form of a crescent for two hundred and fifty miles, from Monaco on the Mediterranean, to the *Sinus Flanaticus*, Carnaro, a bay of Liburnia, in the Adriatic. The Alps are the highest ground in Europe; and from them rivers rise which run into the Euxine and German seas, the gulfs of Lyons and of Venice.

GALLIA was inhabited by three great nations, the *Celte*, the *Aquitani*, and *Belga*, differing in their customs and language. The *Celte* were by far the most considerable, extending from the Seine and Marne to the Garonne. This name anciently included

included the whole of Gaul, and was likewise applied to several other countries, to which they sent colonies, to Spain, Britain, Germany, &c. They were called *Galli* by the Romans, and *Galata* by the Greeks. About a hundred years before the Christian æra, the Romans, under pretence of succouring the people of Marseilles, and the Æduans, their allies, carried their arms into Gaul, and became masters of a territory on the south of the Rhone, to which they gave the name of *Provincia*. The entire conquest of Gaul was reserved to the invincible arms of Julius Cæsar.

Augustus divided Gaul into four parts, *Provincia* or *Gallia Narbonensis*, *Aquitania*, *Celtica* or *Lugdunensis*, and *Belgica*. He extended Aquitania to the Liger or Loire.

1. *PROVINCIA ROMANA*, or *Gallia Narbonensis*, extended from the Pyrenees and the Cevennes to the Alps, along the sea, and from thence up the Rhone to the *Lacus Lemanus*, the lake of Geneva.

The chief states and towns were, *ALLOBROGES*, and *Nantuates*:—*Geneva*; *Vienna*, Vienne, on the Rhone; *Calaro* or *Gratianopolis*, Grenoble: *SEDUNI*—*Sedunum*, Sion: *VERAGRI*,—*Oclodurum*, or -us, Martigni in the Valais: *VOCONTII*, *Caturigi*, *Centrones*, *Tricorii*, and *Segalauni*—*Valentia*, Valence: *CAVARES*—*Arausio*, Orange; *Avenio*, Avignon.

SALYES, or -yii, or -vii,—*Aqua Sextia*, Aix, founded by Sextius Calvinus, who conquered the *Salyes*; *Massilia*, Marseilles, founded by a colony from Phocæa, a city of Ionia in Asia; the people, *MASSILIENSES*, long retained the polite manners of the Greeks, *Strab.* iv. p. 181. East of this, on the sea coast, *Telo Martius*, Toulon; *Forum Julii*, Frejus; *Antipolis*, Antibes. On the Rhone, *Arelate* or -um, Arles.

West of the Rhone, *VOLCÆ ARECOMICI* and *HELVII*—*Nemausus*, Nîmes, where are a Roman amphitheatre and aqueduct almost entire: *VOLCÆ TECTOSAGES*:—*NARBO MARTIUS*, Narbone, the capital of the province; *Agatha*: *Tolosates*—*Tolosa*, Thoulouse, on the Garonne: *SARDONES*—*Ruscino*, Rouffilon.

2. *AQUITANIA*, from the Pyrenees to the Loire.

Chief States: South of the Garumna, *TARBELLI*, *Bituriges*, *Vibisci*, *Vasates*, *Elusates*, *Auscii*, *Convenæ*—*Burdegala*, Bourdeaux, on the Garonne; *Aqua Tarbella*, Acqs, on the *Aturus*, Adour; *Climberris* or -um, Aux, or Augh.

North of the Garumna, *SANTONES*—*Iculisna*, Angoulême; *Mediolanum*, Saintes, on the river *Carantonus*, or *Canentelus*, the Charente; near the mouth of which is the island *Uliarus*, Oleron,

Oleron, and north of it the isle of Ree, opposite to *Portus Santonum*, Rochelle: PICTONES—*Limonum*, Poitiers: BITURIGES CUBI—*Avaricum*, Bourges: ARVERNI—*Gergovia*, situated on a mount; *Augustonemetum*, Clermont: LEMOVICES, *Petrocorii*, *Cadurci*, *Nitiobriges*, *Ruteni*, *Gabali*, and *Vellavi*—*Augustoritum*, Limoges; *Vesona*, Peregueux; *Uxellodunum*.

3. GALLIA CELTICA, or *Lugdunensis*, according to the arrangement of Augustus, extended from the *Liger* to the *Sequana* and *Matrona*.

Chief states and towns: SEGUSIANI—*Lugdunum*, Lyons, at the conflux of the Rhosne and Arar, founded by Munatius Plancus, after the death of Julius Cæsar: ÆDUI—*Bibracte* or *Augustodunum*, Autun, *Noviodunum* or *Nevirnum*, Nevers: MANDUBII—*Alesia* or *Alexia*, Alise, the taking of which by Cæsar finished the reduction of Gaul: SENONES—*Agendicum*, Sens; *Autissiodorum*, Auxerre: TRICASSES—*Augustomana*, Troyes: MELDI—*Latinum*, Meaux: PARISI—*Lutetia*, Paris: CARNUTES—*Autricum*, Chartres; *Genabum*, Orleans; *Durocasses*, or *Druidæ*, Dreux, a seat of the Druids: TURONES—*Cæsarodunum*, Tours. ANDES, or *-di*—*Andegavus*, or *Juliomagus*, Angiers, at the confluence of the *Meduana*, Maine, *Ladus*, Little Loir, and *Sarta*, Sarthe, which run into the *Liger*: AULERCI, *Cenomanini*, *Diablinti*, and *Eburovices*—*Mediolanum*, Evreux: LEXOVII, at the mouth of the Seine, and *Biducasses*, whose town was of the same name: UNELLI—*Alauna*, Cherburg, near the Cape, now called, *La Hogue*; ABRINCATÆ, or *-tui*—*Abrincatarum oppidum*, called also *Ingēna*, now Avranches.

RHEDONES—*Condate*, Rennes; NANNETES—*Condivienum*, Nants: VENETI—*Vindana*, Vannes: CURIOSOLITÆ and OSISMII—*Portus Brivates*, Brest, near the *Promontorium Gobaum*, Cape St Mahe; near which is the island *Uxantes*, Ushant, and *Sena*, Sain. East from this, *Oletum*, St Malo.

The country along the sea-coast, from the mouth of the *Liger* to the mouth of the *Sequana*, was called ARMORICA, as it were *ad mare*, in Celtic, *ar mar*, near the sea, now Brittany and Normandy.

In the bay between the country of the *Osismi* and the *Unelli*, are the islands of *Sarnia*, or *-mia*, Guernsey, and *Cæsarea*, Jersey, both now belonging to Britain.

West of the mouth of the *Liger* is the island *Vindilis*, Belle-Isle, and some others.

4. GALLIA BELGICA contained a great number of powerful states.

HELVETII, who inhabited the country now called Switzerland, divided into four cantons; *Tigurenus*, *Tugenus*, *Ambro-nicus*, and *Urbigenus*, extending from the *Lacus Lemanus*, or *Laufanius*, the Lake of Geneva, to the *Lacus Brigantinus*, *Ve-netus*, or *Constantiensis*, the Lake of Constance—*Aventicum*, Avances; *Tigurum*, Zurich; *Tugium*, Zug; *Urba*, Orbe. Contiguous to the Helvetii were the *Rauraci*, *Tulingi*, and *Latobrigi*.

SEQUANI, now Franche Compté—*Visontis*, Besançon, on the river *Dubis*, Doux. Contiguous to the Sequani were the *Lingones* and *Leuci*—*Nasum*, Nancy.

The Helvetii and Sequani are ranked in Celtic Gaul by Cæsar.

The country along the Rhine, below Helvetia, being occupied by different tribes from Germany, got the name of *Germania*; and was divided into *Germania Superior* and *Inferior*.

GERMANIA SUPERIOR contained the following states and towns; TRIBOCCI—*Argentoratum*, Strasburg: NEMETES—*Noviomagus*, Spire: VANGIONES—*Borbetomagus*, Worms, and *Magontiacum*, Mentz: TREVIRI,—*Confluentia*, Coblentz, at the conflux of the Moselle and the Rhine; *Augusta Trevirorum*, Trier, at the conflux of the *Saravus*, Saar, and the Moselle. Through the confines of the Treviri ran the large forest *Arduenna*, Ardenne, from the banks of the Rhine, to the country of the Nervii on the Scheld; about 250 miles long, and in some places about 100 miles broad: MEDIOMATRICI—*Divodurum*, Metz.

GERMANIA INFERIOR—UBII and *Gugerni*, or *Sicambri*—*Colonia Agrippina*, Cologne; *Bonna*, Bonn; *Juliacum*, Juliers: EBURONES, *Condrusi*, *Sunici*, *Tungri*—*Atuatua*, Tongers; *Fons Tungrorum*, Spa.

The space contained between the *Vahalis*, Waal, and the *Rhenus proprius*, was inhabited by the *Batavi*, now Holland; north of whom were the *Caninefates* and *Frisii*. Various other German tribes were settled between the Maese and the Scheld; the *Menapii*, *Aduatici*, *Nervii*—*Comaracum*, Cambray; *Turnacum*, Tournay: *Toxandri*, who are thought by some to have inhabited the Islands of Zealand.

The other states of Belgica were, the MORINI—*Portus Iccius*, or *Itius*, from which Cæsar set sail for Britain, the situation of which is uncertain: ATREBATES—*Nemetacum*, AITAS: AMBIANI—*Samarobriua*, Amiens, on the *Samera*, Somme: CALETES—*Julibona*, thought by some to be Dieppe; *Carrocotinum*, Havre de Grace: VELOCASSES—*Rotomagus*, Rouen.

Rouen, on the Seine : BELLOVACI—*Bratuspantium*, Beauvais : VEROMANDUI—*Augusta Veromanduorum*, St Quintin : SUES-
SIONES—*Noviodunum*, or *Augusta Sueffionum*, Soissons. SIL-
VANECTES—*Augustomagus*, Senlis : RHEMI—*Durocotorum*,
Rheims. The *Bellovaci*, *Ambiani*, and *Atrebatas* are supposed
to have constituted the *Belgium* of Cæsar. Some limit that
name to the *Bellovaci* alone.

Manners and Customs of the Ancient Gauls.

Gaul, like Britain, when first invaded by the Romans, was
divided into a number of small independent states, (*civitates*),
differing from one another in their language, institutions, and
laws, *Cæsar*, *b. G.* i. 1. Most of these states were under an a-
ristocratic form of government *. Several states however were
governed by kings †; not hereditary and absolute, but elective,
and of very limited authority ‡, *v.* 23. *f.* 27. Some states had
such an aversion to regal government, that death was the pu-
nishment of any individual aiming at sovereignty; as the Hel-
vetii, who burnt alive those convicted of this crime, from
which sentence Orgetorix, who had persuaded that nation to
leave their own country in quest of a better, saved himself by
means of his friends and dependants, *i.* 3. So the *Arverni*, for
the same cause, put to death *Celtillus*, the father of Vercinge-
terix; *vii.* 4.

Kings and magistrates were elected, laws made, important
causes tried, and wars declared, in the great council of each na-
tion, which met at stated times, and also on extraordinary oc-
casions, *ib.* *v.* 47. *f.* 54.; *Tacit. mor. G.* 11. When war was

* The nobles chose a chief, anciently every year; and in like manner a ge-
neral for war was elected by the multitude, *Strab.* *iv.* 197. Thus the chief ma-
gistrate of the *Ædui*, called by themselves VERGOBRETUS, was chosen annually,
Cæsar. b. G. i. 14. *vii.* 30. *f.* 32. who during his office was not permitted to go
beyond the boundaries of the state, *ib.* *vii.* 31. *f.* 33. Another person therefore
was chosen to command the army, *ib.* 35. *f.* 37.

† As the *Sequani* by *Calamantaledes*, *ib.* i. 3. the *Sueffiones*, first by *Divitiacus*,
and next by *Galba*, *ii.* 4. the *Aquitani* by the grandfather of one *Piso*, *iv.* 9.
f. 12. the *Eburones* by *Ambiorix* and *Cativolcus*, *v.* 20. & 22. *f.* 24. 26. the *Senones*,
by *Moritasgus* and his ancestors, *v.* 45. *f.* 52. the *Nitiobriges* by *Ollovoico*, *vii.* 20.
f. 31. &c.

‡ Thus AMBIORIX excused himself for having made an attack on the camp
of Sabinus and Cotta, the lieutenants of Cæsar, *Nique id, quod fecerit de oppu-
natione castrorum, aut judicio aut voluntate sua fecisse, sed coactus civitatis: SUAQUE
REISE EJUSMODI IMPERIA, UT NON MINUS HABERET JURIS IN SE MULTITU-
DO, QUAM IPSE IN MULTITUDINEM. Ib.*

the subject of deliberation, all who had reached the age of puberty were obliged (*communi lege*) to assemble armed; and to enforce punctual attendance, he who came last was put to death, in sight of the multitude, with the greatest torture, *Cæsar, ib.*

The common people of Gaul were held in no estimation, and reckoned almost in the place of slaves. They could attempt nothing by themselves, and were admitted to no assembly. Most of them, oppressed by debt, by excessive tributes, or by the injury of the more powerful, gave themselves up into bondage to the nobles, who exercised over them the same rights as a master over his slaves, *Cæsar, b. G. v. 12. f. 13.*

The respectable part of the Gallic nation * was divided into two classes, the DRUIDS, and EQUITES or nobles, *cavaliers*, so called because they fought on horseback, *ib.* Strabo adds a third class, the BARDS or Poets, *iv. 198.* So Diodorus †, *v. 31.*

The nation of the Gauls were very superstitious, (*admodum dedita religionibus, ib. Religionis haud quaquam negligens, Liv. v. 46.*) and their sacred rites were much the same with those of the Britons ‡, *see b. 493.*

* *Eorum hominum, qui aliquis sunt numero atque honore, genera sunt duo, Ib.*

† The Druids took care of religious matters, and performed public and private sacrifices; they had the charge of the education of youth; judged and decided almost all public and private controversies; and tried and punished heinous crimes. Such was the reputation of the Druids for justice, that by their interposition, they sometimes even reconciled hostile armies. They taught the immortality of the soul; but that the world should some time or other be destroyed by fire and water, *Ib. 197.* The Druids in Gaul enjoyed the same power, the same honour and privileges, as in Britain, *see p. 492.*

The Equites or Nobles, when it was requisite, were all employed in war; and in proportion to their rank and fortune, were attended with a number of retainers (*ambacti*) and dependants (*clientes*.) *Ib.* Pausanias says, that each eques or horseman was attended in battle by two domestics (*δούκων*) or slaves (*δούλων*), whose office he describes, *x. 19.* But Diodorus says some of these were also of free condition, *v. 29.* Some noblemen of the highest rank were attended by a band of men, (sometimes five hundred) called SOLDURI, who devoted themselves to every hazard in defence of their patron; and if any thing happened to him, they either submitted to the same fate, or slew themselves; nor was there an instance of any one in the memory of man, says *Cæsar*, who, upon the death of him to whom he had vowed friendship, refused to submit to the same fate, *iii. 22. f. 23.*

‡ The God whom the Gauls chiefly worshipped was *Mercury*, supposed to have been called by the natives *Wodin*, as some think, *Teuth* or *Teutates*, who was believed to be the inventor of all arts, to preside over public ways, over gain and merchandise. Next after Mercury, they worshipped *Apollo*, *Mars*, *Jupiter* and *Minerva*; concerning whose attributes, they entertained nearly the same opinion with other nations, i. e. with the Greeks and Romans. To Mars they used to consecrate the spoils taken in war, *Ib. 15. f. 16.*

The Gauls said that they were all descended from *Father Dis*, or *Pluto*, and therefore computed time from the number of nights, not of days.

The funerals of the Gauls were splendid and expensive, according to their rank and fortune, (*pro cultu*). Every thing which was thought to have been agreeable to the deceased, was thrown into the funeral pile, even animals: and a little before the time of Cæsar, such slaves and dependants as were known to have been most beloved, used to be burnt together with them *, *ib.*

In the best regulated states of Gaul, it was ordained by law, that if any one received intelligence, by report or otherwise, which concerned the public safety, he should acquaint the magistrate, without communicating it to any other person. The magistrates published or concealed what things they thought proper. It was not allowed to speak about state affairs, but in a public assembly, *ib.* 19.

The nation of the Gauls is represented by Strabo as fierce and warlike, and prompt to engage, but simple, and void of artifice; employing no means to ensure success but force and courage. Hence they were liable to be over-reached by stratagems, *iv.* 195. They were very arrogant when victorious, and equally dejected upon a defeat †, *ib.* 197. Cæsar represents them as fond of revolutions, and easy to be excited to war, *b. G.* iii. 10. but apt to be depressed by misfortunes ‡, *ib.* 19.

The Gauls are described by Livy, as of a large size of body, with long and ruddy hair, (*rutilata coma*), xxxviii. 16. (*aurea cesaries*, Virg. *Æn.* viii. 659.) the colour of which they impro-

It was a custom peculiar to the Gauls, not to permit their sons to come into their presence in public, till they reached the age of manhood, and were fit to bear arms, *ib.* 17. In contracting marriages, the men added an equal sum to what they received from their wives by way of portion; and the longest liver enjoyed the whole, with the interest or produce of it, (*cum fructibus superiorum temporum*.) *ib.* 18. The men had the power of life and death over their wives, as over their children. When any person of rank died, his relations met, and if any suspicion was entertained concerning the cause of his death, his wife was examined by the rack as a slave, and if convicted of guilt, was put to death by burning, and every kind of torture, *ib.*

* They used also to throw into the funeral pile, letters addressed to departed relations, that the deceased might deliver them, *Diodor.* v. 28.

† They used to carry the heads of those whom they slew in battle, suspended from the necks of their horses, or fixed on lances, a custom which Strabo says, was common to all the northern nations; and to set them up on the gates of their cities. *ib.* 198.; *Liv.* v. 26. The skulls of the most distinguished leaders of the enemy, they adorned with gold, and used as cups. *Liv.* xliii. 24.

‡ Cæsar says, the Gauls were inspired with a contempt of death, by the belief of the immortality of the soul, and its transmigration into other bodies after death, a doctrine taught them by the Druids, vi. 13. whence *Non paventis funera Gallie tellus*, Horat. *od.* iv. 14. 49. So Diodorus, v. 28. Ælian says, the *Celta* were a people the most fearless of danger of any in the world, xii. 23. which Perizonius understands of the Germans.

ved by a certain kind of wash, *Diodor. v. 28.* and turned it back over the crown of the head to the neck; so that, as *Diodorus* says, they looked like Pans and Satyrs, *ib.* whence this whole country got the name of *GALLIA COMATA*, *Mel. iii. 2.; Plin. iv. 17. f. 31.; Tacit. Annal. xi. 23.; Lucan. i. 443.* The Gauls and the European nations in general, wore no covering on their heads. This was peculiar to the Parthians and eastern nations, to which *Martial* alludes, *x. 72.* The Gauls were in general of a fair complexion, (*laetæ colla*, *Virg. ib. 660.* whence some derive the name of *Galli* or *Galatæ*, from γαλα, *lac*; which name *Pausanias* informs us was only applied to them in latter times in place of *Celta*, *i. 3.* *Diodorus* says they were so called from *Galates*, the son of *Hercules*, one of their kings, *v. 24.*)

The Gauls were a very irascible people, and of ungovernable fury when provoked, *Liv. v. 37.* Their first onset was impetuous, but when opposed with steadiness, became languid *.

The Gauls wore gold chains (*torques*) around their necks and on their arms, *Liv. vii. 10.; Strab. iv. 197.* *Ælian* says they also wore crowns in battle, *xii. 23.*—There was no silver found in Gaul, but rich mines of gold, *Diodor. v. 27.; Strab. v. 190.*

The nation of the Gauls was fond of dress (*φιλοκοσμοι*;) their magistrates wore embroidered cloaths, and of different colours, *Strab. iv. 197.* So also private persons †, *Diodor. v. 27. & 30.; Virg. Æn. viii. 659.; Marcellin. xv. 13.*

The

* *Corpora illis et animi magna magis quam firma, Liv. n. 44. prima eorum prælia pluviam virorum, postrema minus quam sanguinum, x. 28. Jam usque hoc cognitum est; si primum impetum, quem feruido ingenio et caeca ira effundunt, sustinueris; fluunt sudore et lassitudine membra, labant arma: mollia corpora, molles, ubi ira confidit, animi, sed, pulvis, sitis, at ferrum non admoveat, proferunt, xxxviii. 17. So Polybius ii. 35. and Florus, ii. 4. Accustomed to a moist and cold climate, *Liv. v. 48.* their bodies were unable to bear labour and heat, *x. 28.* They went always to the public assemblies armed, *xxi. 20.* In battle they were naked above the waist, (*super umbilicum*;) *xxii. 46. xxxviii. 29.* But *Diodorus* seems to restrict this to the *Armeni*, or the attendants of the nobles, *v. 29.**

† It was a custom in the public assemblies, that if any one disturbed a person while speaking, by noise, an officer going up to him, bid him be silent; and if he refused, the officer with his sword cut off as much of his garment as rendered the rest useless, *Strab. iv. 197.*

A distinguishing part of the Gallic dress was a covering for their thighs, called *BRACCÆ* vel *Bracæ*, breeches or trousers, *Diodor. v. 30.; Suet. Cæs. 80.; Tacit. Hist. ii. 20.* wide and loose, (*laxa*, *Lucan. i. 430.*) sometimes striped, (*virgata*, *Propert. iv. 2. 43.*) and of different colours, reaching below the knees, *Strab. iv.* whence the south part of Gaul was called *Gallia Braccata*, *Plin. iii. 4.; Mel. ii. 5.*; but this part of dress was also common to other nations; as the *Sauromætae* or *Scythians*, and *Getae*, *Ovid. Trist. iii. 10. 19. v. 7. 49. & 10. 34.* the *Armenians*, *Juvenal. ii. 169.* the *Vangiones*, a people of Germany, *Lucan. i. 430. &c.* *Mela*, speaking of the *Scythians* having their whole bodies covered, says, *utrum BRACCATI corpus, ii. 1.*; but this word is particularly

The Gauls lived for the most part on milk and flesh, especially pork and bacon. They had a great number of swine, which ran wild in the fields, and were remarkable for their size, strength, and swiftness. A person who approached them without being used to it, was in the same danger as from a wolf. The wool of the Gallic sheep was generally rough, but in such abundance, that a kind of coarse cloath was made of it, sufficient not only to serve the country of Gaul, but also to supply most parts of Italy*, *ib.* 197.; *Juvenal.* ix. 30.

The ancient Gauls had no wine of their own produce, but made a kind of drink from barley, called *Zythus*; also from a mixture of honey and water†, *Diodor.* v. 26. The Gauls when they ate usually sat on the ground, with the skins of wolves or dogs spread below, *ib.* 28. sometimes on couches‡, *Strab.* iv. 197: The houses of the Gauls were built of boards and hurdles, of a round form, *ib.* and covered with straw, *Cæsar.* v. 42.

The arms of the Gauls were, a long sword hanging by a belt on the right thigh, which wounded only with the edge, *Polyb.* ii. 30. (*sine mucrone*, *Liv.* xxii. 46.); a spear or lance, with an iron point a foot and a half long; a large shield, adorned by each with his proper device; a brazen helmet; some had an iron breast-plate. They used a kind of trumpet, that gave a dreadful sound; which, when about to engage, they augmented by the war-song, by howlings, and beating on their shields, *Diodor.* v. 30.; *Liv.* xxxviii. 17.

Gaul being often overstocked with inhabitants, numerous bands were sent out at different times to procure for themselves new

cularly appropriated to the Gauls, *Cic. Font.* xi.; thus, *braccati militis arcus*, i. e. Galli, *Propert.* iii. 4. 17. *Braccata cognationis dedecus*, the disgrace of your Gallic relations, *Cic. Pis.* 23.—The upper part of the body was covered with a kind of waist-coat with sleeves, (*σχιστός χιτῶνός, vestis fissilis mantlea, usque ad pudenda & nates demissa*;) and over it a loose mantle, (*SAGUM*) *Strab.* iv. 196. commonly striped, *Diodor.* v. 30. (*virgatis lucent sagulis*, *Virg. Æn.* viii. 660.) They wore a kind of slippers which covered only the sole of the foot, called *GALLICÆ*, *Cic. Phil.* ii. 30.; *Gell.* xiii. 21.

* A garment of this cloth was called *BARDOCEVELLES*, *Martial.* i. 54. 3. xiv. 128.

† They purchased wine chiefly from Italy, and were exceedingly fond of it, *ib.* Hence they are said to have been invited into that country by the delicious taste of the Italian wines, *Liv.* v. 33. Vines were planted in the southern parts of Gaul when it was subjected to the Romans; but not in other parts till after the time of Cæsar.

‡ They were served by young people of both sexes, below the age of puberty. Near by were hearths, on which were pots and spits, for boiling and roasting the flesh. The nicest portions were set before the bravest men, as among the ancient Greeks, *Homer. passim*. In the midst of the entertainment they used, when any quarrel happened, to challenge one another to single combat, which commonly terminated fatally to some of the parties, *Diodor.* v. 30.

settlements,

settlements, who commonly determined by augury, into what part they should direct their course *, *Liv.* v. 34.; *Justin.* xxiv. 4.

Although the states of Gaul were independent of one another, yet some one state generally obtained the pre-eminence; thus the *Bituriges*, in the time of Camillus, *Liv.* v. 34. and the *Edui*, in the time of Cæsar †.

Before Cæsar, the Romans were possessed of only a very small part of Gaul, chiefly what is now called *Provence*, *Cic. Prov. Conf.* 13.

* Whole tribes used to go in a mass with their wives and children, leaving only the aged and infirm, *ib.* & *Strab.* iv. 196. These possessed themselves of the north of Italy, called *Gallia Cisalpina*, *ib.* of part of Germany, *Tacit.* m. G. 28. *Cæsar.* b. G. vi. 22. f. 23. and Britain, *Tacit. Agric.* 11. One body of them penetrated even into Asia, and mingling with the Greeks, called the country they seized on *Galegracia* or *Galatia*, *Liv.* xxxviii. 16. & 17.; *Justin.* xxv. 2.; *Strab.* xii. 566. & 567.; *Diod.* v. 32.

Another body of Gauls, under Brennus, took and burnt Rome itself, *Liv.* v. 42. &c. *Justin.* xiv. 3.; and the Romans ever after, although they often defeated the Gauls, with great slaughter, *Liv.* vi. 42. vii. 9.—27. viii. 20. x. 27.—29. *epit.* xx.; *Polyb.* ii. 34.—36.; *Strab.* iv. 185. yet were more afraid of them than of any other people, *Polyb.* ii. 23. & 35. So that Cicero observes, that unless nature had secured Italy by the barrier of the Alps, Rome would never have become the mistress of the world, *De prov. Conf.* 14. and they gave the name of TUMULTUS to a war with that nation, as being more dangerous than against any other people, and of the same nature with a war in Italy, *U. Phil.* viii. 1. For, to use the words of Sallust. *Jug.* 114. *Romani se habuerunt: Alia unius virtuti sua prona esse; cum Gallis pro salute, non pro gloria certare.* At one time the Romans are said to have raised against the Gauls 700,000 foot, and 70,000 horse, *Polyb.* ii. 24. Pliny says, 80,000 cavalry, *iii.* 20. f. 24. Strabo observes, that the Gauls were sooner conquered by the Romans than the Spaniards, because the Gauls attacked in numerous bodies or in a mass (*ἄσποοι καὶ ἀσπρὸι*,) and therefore were destroyed in great numbers; but the Spaniards, fighting in detached parties and in different parts, like robbers, protracted the war to a great length, *iv.* 196.

† When Cæsar came into Gaul, the country was divided into two factions; and this spirit of party prevailed not only among the different tribes, but also among districts and villages, and even in private families. The *Edui* were at the head of one faction, and the *Sequani*, of the other; who being inferior to the *Edui*, sought aid from Ariovistus, king of the Germans, by which means they in their turn became superior, *Cæsar.* b. G. vi. 12. Cæsar having subdued the *Helvetii* and expelled the Germans, restored the pre-eminence (*principatus*) to the *Edui*, *ib.* Artfully employing their assistance, and that of the *Rhemi*, whom he had likewise gained, he vanquished the other states, one after another; first the *Belge*, who were the bravest of the Gauls, particularly that tribe of them called the *Bellovaci*, *ib.* ii. 4. &c.; *Strab.* iv. 196: then the *Veneti*, a nation powerful by sea, *iii.* 12. &c. the *Marici*, *iv.* 33. the *Treviri*, v. 2. the *Nervi*, vi. 2. &c. At last a combination of different states being formed, first by *Ambiorix*, king of the *Eburones*, v. 20. &c. and afterwards of almost all Gaul under *Vercingetorix*, a nobleman of the *Aroverni*, vii. 4. Cæsar, by crushing these, finally subdued the whole country. Thus the Gauls, by their want of union, fell under the Roman yoke.

The

The Romans early formed an alliance with the people of Marseilles, *Polyb.* iii. 95. and under pretext of assisting them, made war on the neighbouring states, *Liv.* xxi. 20. & 26. The first nation which the Romans subdued beyond the Alps was the *Salves*; against whom, and the Ligurians, they carried on a war for eighty years, to procure from them a safe passage by land into Spain; and at last obtained a space twelve *stadia* broad to make a public way through their country, *Strab.* iv. 203, whence Cicero calls the part of Gaul possessed by the Romans before the conquests of Cæsar, *SEMITA*, *de prov. Conf.* 13. The *Salves* or *Salluvii* were vanquished by C. Sextius, a. U. 629, who planted a colony at *Aix*, which, from its baths, and his own name, he called *AQUA SEXTIÆ*, *Liv. Epit.* lxi.; *Vell.* i. 15. About four years after a colony was planted at Narbonne, called *Narbo Martius*, from *Q. Marcius Rex* the consul, who settled it, *Vell.* ib.; *Cic. Pont.* 1. whence that part of Gaul, which first belonged to the Romans, called by Cæsar *PROVINCIA* or *Provincia Nostra*, i. 1. 7. 10. &c. after the time of Augustus got the name of *GALLIA NARBONENSIS*, *Tacit. Annal.* xi. 24. or *Narbonensis Provincia*, *Plin.* iii. 4.

After the overthrow of the *Cimbri* and *Teutones* by Marius, the Gauls remained unmolested till they were attacked by Cæsar. After the conquest of Gaul, Cæsar and the succeeding Emperors derived from that country large supplies for their armies. Struck with the dreadful losses they had sustained, the Gauls continued for a considerable time submissive to the Roman government. But being provoked by the rigid exactions of the præfects set over them, they attempted to recover their former liberty under different leaders*.

The Gauls, although miserably oppressed by the Roman governors, in common with the other provinces of the empire, made great progress in the arts of civilization. The study of eloquence was so much cultivated in Gaul, *Juvenal.* vii. 128. that it furnished orators to instruct the British lawyers in the

* First under Julius Florus and Julius Sacrovir, after the death of Germanicus, *Tacit. Annal.* iii. 49. but they were soon reduced by the Germanic legions to their former subjection; *ib.* 46. then under *VINDEX*, who revolted against Nero, but perished in the attempt, *Dio.* lxxiii. 22—24. *Tacit. Hist.* i. 51. afterwards under various commanders, but without success. The Druids, who were found to have encouraged these insurrections, were suppressed by Claudius, *ib.* 25. They continued however, for a long time after, to have influence among their countrymen, *Tacit. Hist.* iv. 54.

art of pleading, (*Gallia caufidicos docuit facunda Britannos* *) Juvenal. xv. 111. Under Claudius the chiefs of the Gauls, particularly of the *Ædui*, were chosen into the Roman ſenate. They had formerly obtained the right of citizenship, *Tacit. Annal.* xi. 23.—26. which was granted by Galba to all the Gauls, *Plutarch. in Galba.*; *Tacit. Hiſt.* i. 8. The Gauls, with their liberty, loſt that valour for which their anceſtors were ſo renowned, *Tacit. Agric.* 11. When the Roman empire was invaded by the barbarous nations, Gaul was attacked firſt by the Goths and Viſigoths, *Procop.* i. then by the Burgundians, *Agath.* 1. *prope princ.* and finally conquered by the FRANKS, a fierce people from Germany, *Procop.* i. compoſed of various tribes, among the reſt the SALII, *Zozim.* iii. from whom the law by which females were excluded from ſucceeding to the crown of France was called the SALIC LAW.

Modern Diviſions of FRANCE.

Provinces.	Chief Towns.	Provinces.	Chief Towns.
Picardy,	Amiens.	Gaſcony,	Bayonne.
Iſle of France,	Paris.	Languedoc,	Thoulouſe.
Champagne,	Troyes.	Provence,	Aix.
Normandy,	Rouen.	Dauphiné,	Grenoble.
Bretany,	Rennes.	Burgundy,	Dijon.
Orleanois,	Orleans.	Franche Compté,	Befançon.
Lionois,	Lions.	Lorraine,	Nancy.
Guienne,	Bordeaux.	Alſace,	Straſburg.

The chief harbours for the French Navy are, Breſt and Toulon. The other principal ſea-ports and harbours are, in Picardy, Calais and Boulogne; in Normandy, Dieppe, Havre

* Caligula, when he exhibited games of various kinds, (*miſcellos ludos*, *Suet.* 20. vel *miſcellanea*, ſc. *certamina*, Juvenal. xi. 20.) inſtituted a conteſt for pre-eminence in Greek and Latin eloquence; in which thoſe vanquiſhed were obliged to conſer rewards on the victors, and to compoſe orations in their praiſe. Such as had performed the worſt were forced to blot out what they had written with a ſponge or with their tongue; unleſs they choſe rather to be ſcourged with rods, or plunged in the neareſt ſtream, i. e. the Rhone or Arar, *Suet. Cal.* 20. This conteſt was celebrated before the altar dedicated to Auguſtus, *Liv. epit.* 137. *Suet. Cl.* 2. Juvenal i. 44. in the temple decreed to him by the joint conſent of all the ſtates of Gaul, whoſe names, ſixty in number, were inſcribed on the altar. *Strab.* iv. 192. An annual feſtival was celebrated there in the time of Auguſtus, which Dio ſays was ſtill kept in his time, *liv.* 32. This ſolemnity Caligula ſeems to have obſerved, *Dio* lix. 23. and to have only added the literary conteſt, to which Juvenal alludes, i. 44.

de Grace, Harfleur, Rouen, Honfleur, Caen, Bayeux, Cherbourg, Coutance, Granville, and Averanches. In Bretany, St Malo, Brioux, Treguer, Morlaix, Audierne, Port l'Orient, Port Louis, or Blavet, Vannes, and Nantz; in Orleanois, Rochelle and Rochefort; in Guienne, Bourdeaux; and in Gascony, Bayonne; in Languedoc, Narbonne and Bessiers; in Provence, Marseilles and Antibes.

From these ports the French carry on an extensive trade with all the quarters of the globe. The spirit of commerce was first excited by Henry IV. justly styled *the Great*, under whom the manufacture of silk was introduced. It was afterwards greatly encouraged and improved by the famous Colbert, a gentleman of Scotch extraction, minister to Louis XIV.

The chief capes are, Antifleur, Barfleur, and La Hogue, in the English Channel; Penmark and Quiberon, on the coast of Bretany; and Portes, on the coast of Provence.

The number of inhabitants in France are computed at twenty-five millions; those in Paris about nine hundred thousand. The King was styled, *His Most Christian Majesty*, and by the Pope, *the Eldest Son of the Church*. The King's eldest son was called *Dauphin*, and was declared to be of age when fourteen years old. Females were excluded from the crown, by what is called the *Salic Law*.

The chief palaces of the King of France were, the Louvre in Paris; and in the country, Versailles, twelve miles from Paris; Marli, Fountainbleau, St Germain, &c.

The established religion in France, till the late revolution, was the Roman Catholic. Protestants were not tolerated. In the year 1685, under Lewis XIV. they were obliged to change their religion, or leave the country, which is called *revoking the edict of Nantz*; because in that town Henry IV. promulgated his famous edict, securing to the Protestants the liberty of professing their religion, A. D. 1598.

There were in France 17 archbishopsricks, 104 bishopsricks, 750 great convents of monks, and 200 nunneries. The monks and nuns in the whole kingdom were reckoned above 200,000; and the revenues of the clergy and religious houses amounted to upwards of six millions Sterling.

The universities were those of Paris, Orleans, Rheims, Poitiers, Bourdeaux, Angers, Nantz, Caen, Bourges, Montpellier, Cahors, Valence, Aix, Lion, Grenoble, Straßburg, Pont, Mouson, and Thoulouse; besides several academies for the sciences, for painting, sculpture, and architecture.

The French monarchy was first founded by CLOVIS, A. D. 481. His descendants were called, from his grandfather Merovæus, the *Merovingian race*; and having continued 270 years, ended in Childeric III. A. D. 751, when PEPIN, the son of Charles Martel, mayor of the palace, and father of CHARLES the Great, was proclaimed king. His descendants were called the *Carlovingian race*, and ended in Lewis the Slothful, A. D. 987. After his death, HUGH CAPET, the son of Hugh called the GREAT, and grandson of Eudes, Count of Paris, who, together with Bishop Gossin, bravely defended that city for two years against the Normans, from 885 to 887, usurped the crown; and his descendants, till the late dreadful catastrophe, continued to enjoy it under the name of the *House of Bourbon*.

SWITZERLAND.

BOUNDED on the south by Italy; on the west by France; on the north by Alsace and Swabia in Germany; and on the east by the lake of Constance, Tyrol, and Trent: between 45 and 48° north lat. 6 and 11° east long.; about 260 miles long, and 100 broad.

Switzerland is divided into thirteen cantons, Bern, Basil, Schaffhausen, Zurich, Appenzel, Glaris; Friburg, Lucern, Solothurn, or Soleure, Zug, Switz, Uri, Underwald: all of them having capitals of the same name, except the two last, whose capitals are, Altorf and Stantz. The first six cantons are Protestant, the rest Popish.

The allies of the Swiss or Switzers are, the Grisons, anciently *Rhæti*, *Brenni*, and *Genauni*, who have under them Chiavenna, Valteline, and Bormio, partly Protestant and partly Popish; the republic and abbey of St Gall, Protestant and Popish; the republic of Geneva*, Protestant; the republic of Valais,

* GENEVA is situate on a lake of that name, one of the noblest in Europe. The Rhone rushing out of it, flows through the middle of the city; which is incircled with fertile fields, highly cultivated: the prospect, one of the finest in the world, is bounded by the long ridge of mountains, called mount Jura, on the one side, the Alps, the *Glaciers* of Savoy, and the snowy head of mount Blanc, on the other. The inhabitants are free and happy. An attempt was made by the Duke of Savoy, in 1602, to seize upon the town, in the middle of a dark night, in time of peace. Several hundreds of his soldiers had got in

lais, towards Italy, its capital, Sion, Popish; the Protestant city of Mulhausen in Alsace, and some others.

The Swiss cantons and their allies are so many independent states, united together for their mutual defence. The government

to the town by scaling-ladders, and the rest were following, when they were at length discovered by a woman, who gave the alarm. The Genevois, starting from their sleep, seized the readiest arms they could find, killed numbers of the assailants in the streets, and drove the rest out of the city. Hence the gates are always shut at sun-set, and are not opened without an order from the Syndics or Magistrates, which is not to be obtained but on some great emergency.

The anniversary of this event is kept with great solemnity, and called *le jour de l'Escalade*.

The public harmony of Geneva is frequently interrupted by political squabbles betwixt the favourers of aristocracy and democracy. Geneva owes its independence to the jealousy and interest of its neighbours.

About a day's journey from Geneva, in the king of Sardinia's dominions, are what are called the *Glaciers*.

The GLACIERS are prodigious collections of snow and ice, formed in the intervals or hollows between the mountains that bound the side of the valley of *Chamouni*, near which mount *Blanc* stands; five in number; their surface is from a thousand to two thousand feet high above the valley, some of them more. Their breadth is different, according to the interval between the mountains in which they are formed. In these vallies of ice are swellings like waves, some of them forty or fifty feet high, and rents from two to six feet wide, of an amazing depth.

The valley of *Chamouni* is about six leagues, or eighteen miles in length, and an English mile in breadth. The *Glaciers*, which descend from mount *Blanc*, are on one side, and on the other, mount *Brevin*, seven thousand three hundred feet higher than the valley. Behind *Malavern*, which gives name to one of the *Glaciers*, there is a chain of mountains all covered with snow, which terminate in four distinct rocks, of a great height, having the appearance of narrow pyramids or spires, hence called the *Needles*. From the top of *Malavern*, mount *Blanc* appears nearly as high as from the valley. The *Rhone*, when it issues from the lake of Geneva, is said to be one thousand two hundred feet above the level of the Mediterranean.

On the highest and most protuberant parts of those rocks and mountains are formed great masses of snow and ice, which sometimes giving way, under the name of *Avalanches*, and hurrying along with them large portions of the loosened rock or mountain, roll with a thundering noise to the valley, and involve in certain destruction all the trees, houses, cattle, and men, which lie in their way, *Virg. Æn. xii. 684*.

At some distance from *Chamouni*, after passing various defiles, rugged rocks, and steep mountains, is the beautiful valley called the *Pays de Vallais*; of an oval form, about seven leagues in length, and one in breadth, surrounded on all sides by mountains of a stupendous height, the lower parts of which are covered with a very rich pasture. The valley itself is highly fertile and finely cultivated; the *Rhone* flows in beautiful masses from the one end to the other: on the upper extremity is situate *SION*, the capital of the *Vallais*, and *Martigny* on the lower.

The *Vallaisans* are in alliance with the Swiss cantons, but independent of them or any other power. Their religion is Popery, and their form of government democratic.

The people are troubled with swellings in the glands of the throat and neck, called *Gistres*, (*struma*), which are common to other inhabitants of the Alps, (whence

ment in some of the cantons is aristocratical, and in others democratical. Of the former kind are, Bern, Zurich, Lucerne, Basil, Friburg, Soleur, and Schaffhausen; the other six are democratical.

The Swiss have several districts and towns subject to them which they conquered. The chief of these towns is Baden, about ten miles north-west from Zurich, where the deputies of the cantons and their allies meet annually.

The reformation in religion was begun at Zurich in Switzerland, by ZUING or ZUINGLIUS, much about the same time as by Luther in Germany. It was afterwards completed by JOHN CALVIN, a native of Noyen in Picardy, professor of divinity at Geneva, who died 1564.

This country was long subject to the house of Austria; but being cruelly oppressed by its governors, three cantons, Switz, Uri, and Underwalden, revolted, A. D. 1308. They are said to have been prompted to it by the heroic behaviour of one WILLIAM TELL *. They were afterwards joined by the other

(whence Juvenal, *Quis timidum guttur miratur in Alpibus?* xiii. 161.) but not universal; supposed to proceed from the noxious qualities of the water which they drink, (*aquarum qua potantur vitio*, Plin. xi. 37. c. 68.)

Near Geneva is *Ferny*, a village, where *Voltaire* passed the last years of his life.

At about thirty miles from Geneva near the other end of the lake, is situate LAUSANNE, the capital of the country called *Pays de Vaud*, subject to Bern.

BERN is a regular well built town, with some air of magnificence. The houses are of a fine white free-stone. A small branch of the river Aar has been made to run in the middle of the principal street. Criminals are employed to keep the streets clean; the more atrocious delinquents, chained to carts or wagons, drive away the rubbish. From a walk along the bank of the Aar is a most magnificent prospect.

The government of Bern is aristocratical, the religion Protestant, the common people easy and happy.

BASIL, the largest town in Switzerland, is washed by the Rhone, *Dr Mori's Tour*.

* GRISLER or *Gisler*, the Austrian Governor of Uri, caused a pole to be erected in the market-place of *Altorf*, on which he put a cap, and commanded every one that passed to pay it obeisance. WILLIAM TELL alone failed to comply, and was observed always to pass it with an indignant air; on which account he was apprehended, and commanded by Grissler, on pain of being hanged, to shoot an apple with an arrow from the head of his son. While the apple was adjusting on the boy's head he is reported to have said, *Let me and my family perish, provided my country be free*. He shot the apple without touching his son. A second arrow being observed in his quiver, when he was asked the reason of it, he said, it was to have been lodged in the tyrant's heart, if he had killed his son. For this offence Grissler determined to imprison him for life, and to see him secured in the dungeon himself. He therefore caused him to be fettered, and put in a boat, that he might be transported to a castle on the lake of *Lucerne*. The governor went in the boat, and being overtaken by a storm, was in danger of perishing; whereupon one of his servants, the boatman, unable to manage the vessel, requested that Tell, known to be the most expert

other cantons and the allies at different periods. They were declared a free and independent confederacy by the treaty of Westphalia, A. D. 1648.

NETHERLANDS, or LOW COUNTRIES.

THE Netherlands, or Low Countries, are so called from their situation with respect to Germany: they are divided into seventeen provinces: bounded by the German sea on the north, Germany on the east, France on the south, and the British Channel on the west; between 49° and 54° north lat. 2° and 7° east long. about 300 miles long and 200 broad.

In the time of Charles V. they were united to the empire of Germany, under the title of the *Circle of Burgundy*. After his death, these provinces descended to his son Philip II. who attempting to deprive them of their liberties, and to introduce the court of inquisition by the most shocking cruelty, they revolted under the conduct of William Prince of Orange, and others, 1567. But factions afterwards arising among them, only seven of the provinces succeeded in establishing their independence, according to the famous union of Utrecht, which they entered into, A. D. 1579, whence they are called *Belgium Fœderatum*, or the *Seven United Provinces*. The other ten provinces were reduced to subjection, chiefly by the valour and abilities of Alexander Farnese, Prince of Parma; and were called the *Spanish Netherlands*. Upon the death of Charles II. King of Spain, 1700, they fell to the house of Austria, and have since been called the *Austrian Netherlands*. Part of them being conquered by France, are hence named the *French Netherlands*. Part of them also belong to the Dutch. The United Provinces maintained a bloody war against the power of Spain for

expert boatman in the country, should be unbonded, and set to the helm. Gissler assented; and Tell, taking the command, steered the vessel to a rock, leaped ashore with agility, and made his escape through the mountains to Stauffacher; where he lay concealed, till the day for effecting the freedom of Switzerland arrived, when he joined his companions, 1st Jan. 1308. Tell afterwards lying in wait for Gissler, as he passed by a wood, killed him with an arrow.—The *Swiss*, called also *Schweizer*, protected by their inaccessible mountains, maintained the contest against their oppressors with invincible fortitude for more than 300 years, often defeating numerous armies sent to subdue them, till at last they established their independence. The Swiss were long esteemed the best foot-soldiers in Europe, and for that reason were frequently employed as mercenaries by foreign princes, particularly by the kings of France.

near

near fifty years, first under William Prince of Orange, surnamed the *Silent*; and he being assassinated at Delft, by one Gerard, 1584, then under his son Prince Maurice. They were strongly supported by Queen Elisabeth, and likewise by Henry IV. of France, through whose influence their independence was acknowledged by Philip III. of Spain, A. D. 1609.

THE UNITED PROVINCES, or HOLLAND.

THE united provinces are, Zealand, Holland, Utrecht, Guelderland, Over-Yssel, Friesland, and Groningen.

1. **ZEALAND** consists of several islands, formed by one of the two branches of the Scheld, the chief of which is Walcheren. Towns, Middleburg, Campvere, and Flushing.

2. **HOLLAND**, South:—**AMSTERDAM**, north lat. $52^{\circ} 23'$ east long. $5^{\circ} 4'$ at the top of Zuyder Sea; **DORT**, famous for a synod held there A. D. 1618; and **Rotterdam**, on the Maese, birth-place of Erasmus: **Delft**; **Hague**, where the *States-General*, or deputies of the provinces, assemble; **Leyden**, famous for its university; **Haerlem**, near a remarkable lake called *Haerlem-meer*: **Torgow**, **Ryswick**, **Williamstadt**, **Naerden**.

In **North Holland** are, **Saardam**, famous for ship-building, where Peter the Great of Muscovy learned that art, by working with his own hands; **Edam**, **Hoorn**, **Alcmaer**, &c.

There are several islands belonging to this province at the mouth of the Maese: **Voorn**, in which are, **Briel** and **Helvoetsluis**; **Goree**, &c.: At the entrance of the Zuyder Sea, the island **Texel**, separated from North Holland by a narrow channel, through which most ships bound for Amsterdam pass; **Ulle**, and **Shelling**, &c.

3. **UTRECHT**—Utrecht, famous for its university, on the old channel of the Rhine; **Montfort**.

4. **GUELDERLAND**, and **ZUTPHEN**—**Nimeguen**; **Harderwick**; **Loe**, a palace of the Prince of Orange; **Arnheim**; **Zutphen**. **Gelder**, the capital, is subject to the King of Prussia; and **Ruremond**, to Austria.

5. **OVER-YSSEL**—**Deventer**, **Coverden**, **Campen**.

6. **FRIESLAND**—**Lewarden**, **Dockum**, **Franker**, &c. the island **Ameland**.

7. **GRONINGEN**—**Groningen**, **Winschoten**, **Dam**, &c.

This

This country contains a greater number of inhabitants for its extent than any in Europe, or perhaps in the world. They are called the *Dutch*, or *Hollanders*, from the name of the principal province, and are computed at above two millions. To defend themselves against inundations of the sea, and land floods, which have sometimes done incredible mischief, they have constructed, at an immense expence, prodigious dikes or banks of earth, in several places seventeen ells thick.

Besides the large rivers, there are in Holland numberless canals, along which people commonly travel from town to town in covered boats, called *Treckscutes*, which are dragged by horses.

The seven United Provinces are a confederacy of so many separate independent republics, united together for their common defence. The internal government of each is called the *States* of that province; and delegates from them constitute the *States-General* at the Hague. At the head of this council is the *Stadtholder*, which office is now hereditary in the person of William V. Prince of Orange and Nassau, who is also commander in chief and admiral of the Seven United Provinces. The *States-General* are addressed by the title of *High Mightinesses*.

The established religion is the Presbyterian or Calvinism; but all religions are tolerated.

AUSTRIAN and FRENCH NETHERLANDS.

1. **BRABANT**, Dutch—Bisleduc, Breda, Bergen-op-zoom, Maastricht, Grave, Lillo, Steenberg: Austrian—BRUSSELS, north lat. $50^{\circ} 50'$ east long. $4^{\circ} 6'$. Louvain, Ramillies, Vilvorden, Tirlemont.

2. **ANTWERP**, subject to Austria, surrounded by Brabant—Antwerp was once one of the richest trading cities in the world; but in the struggle for liberty, it was plundered for three days, by the soldiers of the Duke of Alva, A. D. 1576. And the Dutch afterwards, in order to ruin its commerce at once, sunk vessels loaded with stone in the mouth of the Scheld, which runs past it: thus shutting up for ever the entrance of that river to ships of burden.

3. **MALIN, or MECHLIN**, likewise surrounded by Brabant, and

and subject to Austria.—The capital, Mechlin, is famous for the manufacture of lace.

4. LIMBURG.—Limburg, subject to Austria: the other towns to the Dutch, Dalem, Valkenburg, and Wych.

5. LUXEMBURG.—Luxemburg and Bastagne, subject to Austria; the other parts to France, Thionville, Montmedy and Danvilliers.

6. NAMUR, subject to Austria—Namur, Charleroy.

7. HAINAUT.—Mons, Aeth, Enguien, subject to Austria; Valenciennes, Bouchain, Conde, Landrecy, Charlemont, and Givet, to France.

8. CAMBRESIS, subject to France—Cambray and Vecœur.

9. ARTOIS, French—Arras, St Omer, Aire, St Venant, Bethune, and Terouen.

10. FLANDERS.—Sluis, Axel, Hulst, Sas van Ghent, subject to the Dutch; Ghent, Bruges, Ostend, Newport, Oude-gard, Dendermont, Courtray, and Dixmude on the Lis, Ypres, Tournay, Furnes, and Menin, subject to Austria; Lille, Dunkirk, Douay, Mardyke, St Amand, Gravelines, and Mount-Cassel, subject to France.

The inhabitants of Flanders are called *Flemings*. The Flemish language is a dialect of the German, but different from the Dutch. The cities of Flanders are greatly reduced in their opulence and number of inhabitants from what they were in former times. They still however carry on several manufactures, in which they are yet unrivalled; fine lawns, lace, and cambric, so called from Cambray, the chief place of its manufacture.

The Austrian Regent or Viceroy resides at Brussels. Each of the provinces have a separate governor under him, and courts of justice for the trial of civil causes.

The established religion, except in that part which belongs to the Dutch, is Popery. There is one archbishoprick, seven bishopricks, and three universities, namely, Louvain, Douay, and St Omer.

G E R M A N Y.

GERMANY is bounded on the north, by the German sea, Denmark, and the Baltic; on the east, by Poland, Bohemia, and Hungary; on the south, by the Alps and Switzerland; and on the west, by France and the Netherlands;

lands: between 45 and 55° north lat. and 5 and 19° east long. about 600 miles in length, and 500 in breadth.

GERMANIA ANTIQUA.—*Germania Antiqua*, or Ancient Germany, called also *Transrhodana*, *Barbara*, and *Magna*, extended from the Rhine to the Vistula; and from the Baltic to the Danube; so that its ancient boundaries were very different from the modern.

The chief states along the Rhine were, the *Frisii*, *Bracari*, *Uspii*, or *Uspetes*, *Tencteri*, *Catti*, *Ubi*, *Bicambri*, *Sedusi*, *Marcomanni*, whose territory was afterwards occupied by the *Alemanni*, whence Germany was called **ALLEMANNIA**, and now *Alemagne* in French. Farther east, the *Hervorii*, *Narvisci*, *Hermunduri*. From the river *Amisia*, or *Wes*, *Ems*, to the *Albis*, *Elbe*, dwelt the *Cbauci*, and *Cberusti*, north of whom, the *Angli* and *Fosi*, or *Saxones*, adjoining to the *Cberfongile Cimbrica*, now *Holstein* and *Jutland*, anciently occupied by the *Cimbri* and *Teutones*.

East from this, along the Baltic, *Longobardi*, *Vendili*, or *Vandalii*, *Burgundiones*, *Gothones*, &c. But the situation of these tribes is very uncertain, as the Romans never made any considerable progress past the *Elbe*. Hence *Strabo* supposes the Baltic to be a part of the ocean, and that by sailing east from the German sea one might reach the Caspian sea, which he supposed was also joined to the ocean, vii. p. 204. xii. p. 507.

The interior part of Germany was possessed by the **SUEVI**, who were divided into a number of tribes. From them the *Viadrus*, or *Oder*, was called, *Suevus*; and the *Sinus Codanus*, or the Baltic, *Mare Suevicum*.

That part of modern Germany which lies south of the Danube was included in *Noricum* and *Vindelicia*. The ancient Germans, according to *Tacitus*, had no cities. The name German, as it were *Ger* or *Gar man*, signifies in Celtic a warlike man.

The most ancient name of this country was *Teutsch-land*, from the *Teutones*, or from their god *Twisco* or *Teuthi*. The vulgar people in Germany still call themselves *Teutscherei*.

MANNERS and CUSTOMS of the ancient GERMANS.

The manners of the ancient Germans have been described by several authors, particularly by *Tacitus*, in his admirable treatise on that subject; which is justly esteemed one of the most precious remains of Roman learning, not only as being

curious and instructive in itself, but because it points out the origin of various institutions and customs, some of them still existing, in the countries which that people subdued, especially in Britain.

The Germans, as Tacitus imagines, were an *indigenous* race, that is, according to the vague notions of the ancients concerning the origin of nations, sprung from the earth, or originally produced in the country, without any intermixture of adventitious inhabitants*.

All the Germans had a great resemblance to one another in their external appearance and habit of body; stern blue eyes, ruddy hair, large bodies, vigorous for sudden efforts, but impatient of labour and fatigue; incapable of bearing thirst and heat, but inured by the climate and soil to cold and hunger. *Tacit. ib. 4.* Their chief wealth consisted in cattle, but of a small size. The country, although considerably varied, was in general covered with woods, or deformed by marshes. It was fertile in grain, but unfavourable for fruit-trees. The Germans, in the time of Tacitus, had not explored the earth for gold or silver; but those who lived near the confines of the Roman empire, employed these metals for the purposes of commerce, and set a value on the Roman coins; more however, which is curious, on the silver than gold, as being more convenient in purchasing low-priced commodities. In the interior parts they retained the simple and ancient custom of exchanging one thing for another, *ib. 5.*

The scarcity of iron appeared from their weapons. They rarely used swords or large lances; but spears, or, as they called

* They are however generally supposed to have emigrated from the north west of Asia, long before the art of navigation was discovered. The bards, in their old songs, the only memorial and records the Germans had, ascribed the origin of the nation to the god TUISCO or *Tuisla*, who was born of the earth, and his son MANNUS. From their descendants the various tribes are said to have derived their names, *Tutisii, Ingævones, Herminiones, Istaevones, Marci, Gambrivii, Sævi, &c.* GERMANIA was but a late appellation. Those who crossed the Rhine, and having expelled the Gauls, possessed the countries on the north of that river under the name of *Tungri, Tabii, de mor. G. 2. Cheldrisii, Eburones, Carpi, &c.* Caesar, *l. G.* were all called GERMANS, which name at first was expressive merely of their character, i. e. warriors; but afterwards was applied as a proper name to the whole nation. *ib.*

Hercules was said to have visited those parts; hence the Germans in their war-songs celebrated him above all other heroes. Strabo says the Germans were so called from their resemblance to the Gauls in their form, customs, and manner of living: (q. GERMANI, i. e. *fratres, ymnai*;) differing from them only in the superiority of their size, their ferocity, and yellow colour, *vii. iiii.* But Caesar says the Germans differed greatly from the Gauls, (*multum ab his consuetudinibus, sc. Gallorum differunt,*) *vi. 19. l. 20.*

them,

them, *frames*, frames, tipped with a short and narrow piece of iron, so sharp and commodious, that they used them either in close or distant combat, *ib.* 6. But they were unmanageable among trees, *Annal.* ii. 14. The cavalry had nothing but a shield and a *frames*. The infantry had also missile weapons, each a certain number, which they threw to an immense distance. They were either naked, or dressed in a light mantle, (*sagulo levis*.) A German paid no attention to dress, but decorated his shield with the choicest colours; whence what we call *coats of arms*, or *armorial bearings*, are supposed to have had their origin. Coats of mail were uncommon; and few had either a calque, (*cassis*, of metal) or a helmet, (*galea*, of leather.) Their horses were neither remarkable for their shape, nor swiftness; nor were they trained to the various evolutions of the Roman cavalry*.

Kings were chosen on account of their nobility; generals for their valour. The power of kings was neither unlimited nor arbitrary; and generals commanded rather by example than authority; admiration of their bravery secured obedience. None but the priests were permitted to put to death, to bind, or to scourge†; that these things might appear to be inflicted, not as a punishment, or by the general's order, but as it were by the command of that god who they believed attended them in war: and to impress this belief more strongly on their minds, they carried with them to battle certain images and banners, taken from the groves, where they used to be kept in time of peace, *ib.* 7. and *Hist.* iv. 22. and where they also deposited the standards taken from the enemy, *Id. Annal.* i. 59. †.

The

* The infantry composed the chief strength of the German army; a number of them, therefore, were always mingled with the cavalry. *ib.* & *Cæsar.* i. 48. Their line of battle was drawn up in the form of wedges, *ib.* & *Hist.* iv. 16. In the time of action to give ground, provided they returned to the charge, was esteemed a mark of military skill, not of cowardice. Even in doubtful engagements they always carried off their slain. It was reckoned the highest disgrace to have left their shield. Such as did so were neither admitted to sacred rites nor to any public assembly; from which infamy many extricated themselves by a halter.

† Cæsar says, that the magistrates who commanded in war had the power of life and death; that in peace there was no common magistrate, but that the chiefs of the districts and cantons administered justice to those in their bounds, (*inter suos*.) vi. 21. f. 22.

‡ Another circumstance which tended greatly to inflame their courage was, that they were not embodied by chance, but sought by families and clans; and in the field their dearest pledges were near them; so that while they fought, they might hear the shrieks of their wives and the cries of their children. These were the darling witnesses of their conduct, and the applauders of their valour. Their mothers and wives dressed their wounds. They even carried refreshments to them while fighting, and exhorted them to courage. Several armies, when

The god chiefly worshipped by the Germans Tacitus calls **MERCURY***, to whom, on certain days, they offered human victims. To Hercules and Mars † they sacrificed the animals usual in other countries, (*concessa animalia*): part of the *Suevi* performed sacred rites also to Isis ‡.

The Germans paid the greatest attention to omens, and that species of divination called *Sortes*, lots; which was performed by means of twigs, cut and marked in a particular manner,

put to the rout, are said to have been incited by the interposition of women to renew the combat, *ib.* 8. The wives of the *Cimbri*, after their husbands were defeated by Marius, slew themselves and their children, *Florus*, iii. 3. Valerius Maximus says, this was done by the wives of the *Teutones*, v. .vi. ext. 3. The Germans were more apprehensive of servitude on account of their women than of themselves, *ib.* see *Cæsar*, *B. G.* i. 51. and those states from which noble virgins were exacted as hostages were thought to be bound by the strongest obligation, *ib.* *U. Suet. Aug.* 21. For the Germans believed that there was something sacred in the female sex, and even the power of foreseeing future events: they therefore never slighted their advice nor disregarded their responses. *ib.* *Cæsar*, i. 50. Tacitus mentions several German prophetesses, who were held in the highest veneration, *ib.* *U. Hist.* iv. 61. & 65.

Strabo describes the prophetesses who followed the army of the *Cimbri*, as grey haired, dressed in white, with linen robes fast with a clasp, and bound with a brazen girdle, having their feet bare. They carried each of them a sword, with which, before an engagement, they used to cut the throats of captives, and to form conjectures concerning the future success of their countrymen, from the manner in which the blood of the captives flowed; and also from an inspection of their entrails, and other parts of their bodies. In the time of battle the women used to make a dreadful noise, by beating on skins stretched on the outside of the chariots, *Strab.* vii. 394.

* This name *Cæsar* gives to the chief divinity of the *Gauls*, *B. G.* vi. 16. f. 17. who was probably the same with *TUISCO*, *Tacit. M. G.* 2. or *TEUTATES*, mentioned by *Lucan*, i. 405. and with *THOTH*, the Mercury of the Egyptians, *Str. Nat. D.* iii. 22.

† Tacitus, in another place, calls **MARS** the principal deity (*præcipuus deorum*), *Hist.* iv. 64. and mentions human victims also offered to him, *Annal.* xiii. 57. Mars was likewise the chief deity of the *Scythians*, *Herodot.* iv. 59. from whom the Germans are thought to have been descended; and to Mars the *Scythians* likewise offered human victims, *ib.* 63. as the *Lusitani*, *Strab.* iii. 155.

Cæsar differs from Tacitus in his account of the religion of the Germans. He says, that they had no Druids to preside over sacred rites, and that they paid no attention to sacrifices, (*verum sacrificiis studium*;) that they reckoned them only as deities whom they saw, and whose beneficence they experienced, (*quorum opibus aperte juvantur*;) the Sun, Moon and Vulcan, or fire, vi. 19. f. 20.

‡ The cause and origin of the worship of Isis is uncertain; but an image of that goddess, in the figure of a galley, shewed that her worship had been imported from some foreign country. The Germans never built houses to their gods, nor represented them under an human form. This they thought would have derogated from their greatness. They consecrated to them groves and woods, and called by the names of their deities those secret recesses which they only beheld with reverence, *ib.* 9. but never profaned by hunting in them, or cutting down the trees, *Claudian de laud. Stilic.* i. 228. Here their cruel sacred rites seem to have been performed, *Lucan.* iii. 399. their solemn feasts held, *Tacit. Hist.* iv. 14. and the military oath administered, *Annal.* ii. 12. The gloom of woods, *Seneca* observes, naturally fills the mind with religious awe. *Ep.* 41. So *Pliny*, (*in la-
de silentia ipsa adoramus*), *ib.* 1.

and

and laid on a white cloth *. They took presages of futurity, not only from the sight and singing of birds; but also, what Tacitus says was peculiar to that nation, from the neighing and snorting of horses. † A number of these animals of a milk-white colour were kept for this purpose in the sacred groves. — Another kind of divination used in dangerous wars, was to oblige a captive of the enemy, procured by whatever means, to fight with a champion of their own country, each in the armour of his country. The victory of the one or the other was taken for a prognostic of the event of the war ‡ (*pro præjudicio accipiebatur*.) c. 10.

About matters of smaller moment the chiefs alone deliberated: important affairs were referred to the whole community, but not till they had been previously canvassed by the leading men. The national assembly met, unless when something sudden or unexpected happened, on stated days at the new and full moon: for they thought these the most fortunate times for beginning any enterprise, (*rebus agendis auspiciatissimum initium*), c. 11. In the computation of time they reckoned by nights and not by days §.

When a public assembly was summoned, the Germans were not punctual in meeting at the time appointed; but two or three days were lost by their tardiness in convening, (*cunctatione coeuntium*;) which fault was the consequence of their liberty, (*illud ex libertate vitium*.) When the meeting appeared sufficiently numerous, (*ut turba vel turba placuit*), they sat down armed. Silence was ordered by the priests, who then had also a coercive power. The king or chief of the community spoke first; the rest were heard in their turn, according to their age, nobility, renown in arms, or eloquence; and gained attention rather from their authority to persuade, than their power to command. If the opinion of any one was disagreeable, the assembly expressed their disapprobation by a murmur; if agreeable, they brandished their javelins. The most honourable kind of assent was to applaud by the sound of arms, *ib. al. hist. iv. 15.;*

* The Scythians also formed conjectures about futurity from rods, *Herodot. ix. 69.*

† The neighing of horses seems also to have been much attended to among the Persians. Thus the dispute about the crown was determined in favour of Darius, *Herodot. iii. 85. Justin. i. 10.*

‡ Hence the origin of duelling, as it is thought, which anciently was considered as an appeal to Heaven.

§ Thus all their resolutions and appointments or summonses were dated, (*Neque auspicant, sic condicunt*.) The night was thought to lead or precede the day, c. 11. So among the Gauls, *Cæsar. B. G. vi. 17. l. 16.* In like manner we use *se'night*, *fortnight*, *for seven days*, *fourteen days*. Hesiod makes *day* to be the child of *night*, *Theog. 124.* because darkness existed before light, *Genesis, l. 2.*

Cæsar

Cæsar. B. G. vii. 21. In this assembly accusations were made, and capital offenders prosecuted. Punishments were proportioned to the nature of the crime *.

In the same assemblies also were elected chiefs to administer justice in the cantons and villages. To each of these an hundred COMPANIONS (*comites*) were assigned from among the common people, to assist the judges with their counsel, and sanction his decisions by their authority.

The Germans transacted no business, public or private, without being armed, *c. 13.* So the ancient Greeks, *Thucyd. i. 6.* and Gauls †, *Liv. xxi. 20.* But it was not customary for any one to assume arms, till the state approved his ability to use them. Then, in presence of the assembly, the young man was presented (*ornabatur*) with a shield and a *fronsa* ‡.

When

* Traitors and deserters were hanged on a tree: cowards, effeminate persons, and those guilty of unnatural practices, (*corpore infames*), were sunk in dirt and mire under a hurdle. Acts of wickedness, (*scelera*), it was thought, should be publicly punished; but base crimes (*flagitia*) concealed. For smaller offences a mulct was imposed of horses or cattle; part of the fine went to the king, or, in free states, to the community, and part to the injured person or his relations.

† Hence the custom among those descended from the Celtic nations, of wearing swords; which was not permitted among the Romans and other polished nations of antiquity.

‡ This ceremony had the same effect among the Germans as assuming the manly gown (*toga virilis*) among the Romans. After this the young man ranked as a citizen, (*hic primus juvenis homo*;) before, he was reckoned part of a private family, but now, of the commonwealth. High birth, (*ingenui nobilitas*), or the great merits of a father, procured even for a young man the dignity of a chief. But in general those only enjoyed the distinction of having a numerous train of followers, who had reached the age of manhood, and signalled themselves by their valour. Nor was it thought dishonourable to be seen among the retainers of an illustrious chief, who divided them into different ranks, as he judged proper. There was a great emulation both among the COMPANIONS, who should possess the first place in their patron's favour; and among the chiefs, who should have the most numerous and the bravest companions. This was his dignity, this his strength, to be always surrounded with a large body of select young men, his ornament in peace, his bulwark in war. Nor was his fame confined to his own nation; his glory also extended to neighbouring states, if he excelled others in the number and valour of his companions. He was courted by embassies, honoured with presents, and by his very name usually terminated wars. *ib. 13.*

In battle it was disgraceful for a chief to be surpassed in bravery, and for a COMPANION, not to equal the courage of his chief. If the chief fell, to have survived him entailed on the companions infamy and disgrace for life. To defend, to protect him, to make their own brave deeds subservient to his glory, was the sacred obligation of followers. The chiefs fought for victory, the COMPANIONS for their chief.

When their own nation was at peace, young noblemen among the Germans usually repaired to some other state then engaged in war. Repose was hateful to them. It was only in the midst of dangers they could gain renown. Without violence and war they could not support their train of dependants, who demanded

When there was no war, the Germans paid little attention to hunting*, but spent most of their time in repose, devoted to sleep and feasting. The warrior, resigning the management of his house and farm to women, to old men, and the weakest of his domestics, remained himself in stupid inaction; by a wonderful diversity of nature exhibiting in the same character a love of sloth and a hatred of repose†.

The Germans had no regular cities; nor indeed did they allow a continuity of houses. They lived in separate habitations, scattered up and down, as a fountain, a plain, or grove invited‡.

manded from the liberality of their chief the warlike horse, the bloody and victorious *frons*; and, in place of pay, expected a table, although not elegant, yet always plentiful. The fund of this munificence was procured by war and rapine, (*Latrocinia nullum habent infamiam, quæ extra fines cujusque civitatis sunt; alios se juvenibus exercenda, ac depreda minuenda causa fieri prædicant*, Cæsar, vi. 11. *Yes in viribus habent, adeo ut ne latrocinii quidem pudori*, Mela, iii. 3.) To cultivate the ground and wait the produce of the year was not so agreeable to the disposition of a German, as to provoke the enemy and incur the risk of wounds, (*volens moreri*.) It appeared lazy and indolent to acquire by sweat, what might be obtained by blood.—This dependence of the *comites* on their chief, after the Germans sallied forth from their forests, and conquered various provinces of the Roman empire, proved the origin of *vassalage*, and of the FEUDAL SYSTEM.

* Cæsar on the contrary says, that they spent all their life in hunting and military affairs, being insured from their intancy to labour and hardship, *B. G. vi. 19. l. 20.*

† It was customary in the several states for individuals to make voluntary contributions to their chieftains, either of cattle or corn; which being received as an honorary gift, also supplied their necessities. They were particularly pleased with presents from the neighbouring nations, which were sent, not only from individuals, but also from communities; choice horses, magnificent armour, trappings, and chains. The Romans taught them the custom of receiving money. *Tacit. de mor. German. 15.*

‡ They laid out their villages not with a row of connected buildings; each house stood detached, with a vacant space around it, either as a security against the accidents of fire, or from want of skill in the art of building. They neither knew the use of mortar, nor of tiles. They used only rude materials, for all purposes, without either beauty or ornament. Particular parts were covered over with a kind of earth so pure and shining, that it resembled the lights and shades of painting. They used also to dig subterraneous caverns, and cover them over with a quantity of dung; which served both as winter retreats and repositories for their grain. Those hidden recesses not only mitigated the rigour of cold, but in times of hostile invasion, when the open country was ravaged, remained undiscovered, either because the enemy was ignorant of them or avoided the trouble of a search. *Id. 16.*

Other nations also used subterraneous caverns, *Ovid. Met. i. 121; Met. ii. 1.* Many of these still exist in different parts of the world. Strabo says, that the Germans neither cultivated the ground nor laid up grain; that they lodged in huts reared to shelter them only for a day; that their food depended chiefly on their cattle, as that of the *Norðes*; and that, like them, putting their effects on waggons, they shifted their habitations, with their flocks, where they chose, *vii. 291.* But this according to Cæsar and Tacitus was not universal.

The clothing used by all the Germans, was a loose mantle *, (*SAGUM*, *ib.* 17.) fastened with a clasp, or when that could not be had, with a thorn. Naked in other respects, they passed whole days by the fire-side †.

Among the Germans the bond of marriage was rigidly observed, and no part of their character does Tacitus more highly extol ‡.

The

* *Pellibus aut parvis rhenum legumētis utuntur, magna corporis parte nuda; Cæsar, b. G. vi. 20. Viri fugis velantur, aut libris arborum, quamvis sæpe biemis; Melis, iii. 3.*

† The rich wore a garment, not flowing loose, as the Sarmatians and Parthians, but girt close, and shewing the shape of every limb. They also wore the skins of wild beasts: those bordering on the Rhine, without choice or nicety, (*negligenter*;) those in the interior parts were more curious in the selection, (*exquisitis*;) as not having acquired by commerce a taste for other apparel. They chose particular beasts, and having stripped off the furs, variegated them with spots and pieces of the skins of marine animals, which the exterior part of the ocean and seas unknown to the Romans produced. The dress of the women was not different from that of the men: except that the women frequently wore linen robes, and variegated them with purple; not extending part of the upper garment into sleeves, but leaving the whole arms (*brachia*, a manibus ad cubitum, *ac lacertos*, a cubito ad humeros,) and part of the bosom bare, *ib.* 17.

‡ Every man was contented with one wife; a thing singular among savages; except a few of the nobility, who practised polygamy, not from loose desire, but because their alliance was courted. The wife brought no dowry to the husband, but the husband to the wife. The parents and relations of the virgin were present, and approved the presents; which were not calculated to please female vanity, or to adorn the future bride: but oxen, a caparisoned horse, a shield, a *frons*, and a sword. By giving these presents, (*in hæc munera*, i. e. *his muneribus dactis*;) the wife was spoused; who also in her turn made a present of arms to her husband. This, says Tacitus, was considered as the strongest bond of union, these the secret sacred rites, these the nuptial duties. Left the wife should think herself exempted from the practice of the same virtues with her husband, or removed from the accidents of war, she was reminded by the very ceremonies of her marriage, that she came to be the sharer of his toils and dangers, to partake with him the sufferings of peace, and hazards of war. This the yoked oxen, the harnessed horse, the present of arms, indicated; that thus she was to live, and thus to die: that she received these things, which she should deliver inviolate, and with honour, to her children; which her daughters-in-law should receive, and again transmit to her grandchildren. The German women therefore lived with impregnable chastity, without enticing spectacles to seduce them, or banquets to inflame their passions. The art of carrying on a secret correspondence by letters was equally unknown to both sexes, *ib.* 19. although the Germans were not altogether unacquainted with writing *Annal.* ii. 63. & 88. Among so numerous a people instances of adultery were very rare. The punishment of it was instant, and at the pleasure of the husband. Having cut off the hair of the offender, and stripped her before her relations, he expelled her from his house, pursuing her with stripes through the village. For the loss of honour there was no forgiveness; neither beauty, nor youth, nor fortune could procure a second husband. Vice was not treated by the Germans as a subject of raillery; nor was the profligacy of corrupting and being corrupted called the fashion of the age, (*Sacrilegium*.) In some states female virtue was carried to still greater perfection, where

The children of the Germans, in every family kept always naked and dirty, grew up to a size of limb and body, which the Romans beheld with wonder. Every mother suckled her own infants, and did not commit them to the care of maid-servants and nurses. There was no distinction in the mode of rearing the master and the slave. They lived among the same cattle, and lay on the same ground, till age caused them to be separated, and superior valour marked out the free-born*.

Among the Germans every one was obliged to adopt the enmities as well as the friendships of a father or kinsman: These resentments however were not everlasting nor implacable; for even homicide might be atoned for by a certain number of cattle and sheep, and the whole family was appeased by this satisfaction: a custom useful to the public, says Tacitus, because quarrels are more or less dangerous in a state, in proportion to its liberty, (*juxta libertatem*).

No nation enjoyed more liberally than the Germans the pleasure of convivial entertainments and hospitality. To refuse admittance to any human being was reckoned an impious crime †, (*nefas habebatur*), ib. 21.

The zone but virgins married, and when a woman once fixed her choice, her hopes and wishes were at once terminated. She received one husband, as one body and one life, that her thoughts and desires might not extend farther, and that she might love him, not merely as her husband, but as her marriage, i. e. the only person to whom she could be married. ‡ (Among the Indians this principle was carried still farther, where wives were burnt on the funeral piles of their husbands, *Diode.* xvii. 91. *Strab.* xv. 699. & 714. as they still are: and as polygamy is there in use, the favourite wife is preferred. So anciently among the Thracians the wife most beloved was sacrificed at the husband's tomb, *Herod.* v. 3.) To limit population by rearing only a certain number of children, or to kill any one of a husband's kindred, (*ex agnatis*), was accounted an infamous crime. Good morals had more influence among the Germans, than good laws in other countries, *ib.* 19.

* Young men were late of enjoying the pleasures of love, and therefore not enfeebled in their prime, (*but ali saturum, ali viris, nervosque confirmari putant*, *Cæsar.* *ib.*). Nor were virgins married too soon. Both parties waited till they attained their full growth, and the children inherited the vigour of their parents. The uncle by the mother's side regarded his nephews with the same affection as their father. Some reckoned this the strongest tie of consanguinity; and therefore in exacting hostages preferred those of this relation, as engaging the mind by a firmer bond, and the family by a more extensive obligation. Every man's own children, however, were his heirs and successors, without any testament or last will. If there was no issue, the next in succession were the brothers of the deceased, and then his uncles by the father's and mother's side. The more numerous a person's kinsmen (*propinqui*) and relations (*affines*, by marriage,) were, the more comfortable and respectable was his old age. It was no advantage to be childless, *ib.* 30. as at Rome, where the greatest court was paid to rich men without children by *fideicommissa*, legacy-hunters.

† Every one regaled a stranger according to his ability. When his stock of provisions failed, he accompanied his guest to some neighbouring hospite, where,

The Germans, as soon as the rose from sleep, which they usually protracted to broad day-light, first bathed, generally, on account of the coldness of the climate, in warm water; they then sat down to meat, each on a distinct seat, and at a separate table*. Their drink was a liquor drawn from barley or wheat, and, like the juice of the grape, fermented to a spirit, *Ib.* 23. & *Plin.* xiv. 22. Those bordering on the Rhine also purchased wine. Their food was simple, wild apples, fresh venison, or coagulated milk. Without elegance, without delicacies, they ate to satisfy hunger, *Ib.* & *Cæsar* *ib.*; *Mel.* iii. 3.; *Plin.* xi. 41. But they were not equally temperate in quenching their thirst. If one indulged their love of liquor by supplying them with as much as they desired, they might be vanquished no less easily by their vices than by arms.

The public spectacles of the Germans were but of one sort, and the same in all their meetings. A band of young men made it their diversion to dance naked amidst swords and pointed javelins, (*inter infestas framæas*). Exercise produced art, and art gracefulness. They did not however exhibit for gain or hire. The only reward of this diversion, although a hazardous one, was the pleasure of the spectators. The passion of the Germans for play was wonderfully strong. Without the excuse of liquor, (strange as it may seem,) in their sober moments they applied to dice as to a serious business, with such desperate eagerness to gain or lose, that, when every thing else was gone, they risked their liberty and persons on the last throw. The loser submitted to voluntary slavery. Though

though they went uninvited, they were sure of meeting with a cordial reception. To known and unknown the law of hospitality was always the same. The guest at his departure received as a present whatever he desired; and the host was equally free in asking from his guest. The Germans delighted in presents; but neither imputed as a favour what they gave, nor thought themselves obliged by what they received, *ib.*

After their repast, they proceeded to business completely armed, and not less frequently to convivial entertainments. It was not a disgrace to any one to continue day and night in drinking. Quarrels often happened, as is usual among persons in liquor; which were rarely confined to abusive language, but usually terminated in blood and slaughter. But the Germans generally at their feasts also deliberated about the reconciliation of enemies, the forming of family alliances, the election of chiefs, finally, about peace and war; conceiving that at no other time did the mind open itself with greater sincerity, or glow with more heroic ardour. Strangers to artifice and disguise, they disclosed the secrets of their hearts in the freedom of festivity. The opinions of all being thus laid open without reserve, were on the following day again taken into consideration. Each time had its proper use, and due regard was paid to it, (*salva utriusque temporis ratio est*). They deliberated, when warm, and incapable of disguise; they decided when cool, and not liable to mistake, *ib.* 22.

younger

younger and more robust than his antagonist, he suffered himself to be bound and sold. Such was their obstinacy in a wrong thing, they called it HONOUR. Slaves acquired in this manner were bartered away by commerce, that the winner might get rid of the scandal of his victory.

The lending of money at interest, and taking usury, was unknown among the Germans; ignorance was a better prevention against this evil than prohibitory laws.

In cultivating the soil each village occupied a certain tract, according to the number of its inhabitants; which was parcelled out among individuals, according to their rank and dignity †, *lib. 26. & Caesar. ibid.*

The Germans had no parade in their funerals; only the bodies of illustrious men were burnt with certain kinds of

* The slaves of the Germans were not divided, as at Rome, according to the different employments assigned them in the family. Each slave had a dwelling and household of his own. The master required from him a certain quantity of grain, cattle, and cloaths, as from a tenant. Thus the slave furnished, and no farther did his servitude extend. The master's wife and children performed the other offices of his family. A slave was rarely punished with stripes, bound with chains, or condemned to hard labour. They used sometimes to be killed, not through severity of chastisement, but in the heat of passion, as an enemy; but with this difference, that it passed with impunity. The German slaves were much in the same state with rural vassals in other times, called *serfs*, (*descriptio plebe*), or *villains*. — Freedmen were little superior to slaves; of small influence in the master's family, and of none in the state, except in those parts where regal government was established: for there they rose both above the free-born and the noble. In other states the unequal condition of freedmen was a proof of public liberty.

† The great plenty of ground made this partition easy. What was cultivated one year, was left fallow the next; and still some ground remained uncultivated. The Germans did not strive to render their industry adequate to the fertility and extent of the soil, by planting orchards, inclosing meadows, and watering gardens. They demanded nothing from the earth but corn. Hence the year was not, as among other nations, divided into four seasons. They knew and distinguished by their proper names *winter*, *spring*, and *summer*, the name and fruits of *autumn* were equally unknown, *lib.* And it seems the Germans yet have no proper term in their language for that season, when all their fruits are gathered, but *Herbst*, harvest, which denotes only the gathering in of corn. Caesar mentions several reasons which the Germans assigned for the custom of annually parcelling out their lands, and removing from one place to another — "That they might not lose their martial spirit by acquiring a taste for agriculture; that individuals might not become desirous of engraving extensive estates, and the more powerful dispossess the weaker; that they might not grow effeminate by building commodious habitations to shelter them against the cold and heat; that the love of money might not excite factions and dissensions; and that the common people might be kept in good order by equity, when every one saw himself in point of wealth on a level with the most powerful," *D. G. vi. 3.* It was thought an honour to a state to have as great an extent as possible of waste land on their frontier, as this shewed that no one durst remain near them, and was a security against sudden invasions, *lib.*

wood.

wood. The funeral pile was not, as among the Romans, heaped (*cumulabatur*) with garments and rich perfumes. The arms of the deceased were committed to the flames, and sometimes his horse. A mound of earth was reared for his tomb. The lofty and laboured magnificence of monuments they despised, as burdensome to the dead. Tears and lamentations they soon laid aside, but not their grief and regret. It was comely in women to weep for their friends; the men remembered them*.

One of the bravest states of the Germans were the CATTI, inhabiting the skirts of the Hercynian forest, whose chief strength consisted in their infantry †, *Ib.* 30.

The SUEVI possessed the greatest part of Germany, extending southward from the Baltic to the Danube, and eastward

* The Gauls are said to have been anciently more powerful than the Germans, and therefore occupied several countries beyond the Rhine, *Tacit. lb.* 28.; *Cæsar. lb.* vi. 22. f. 23. The names of some of their tribes remain to this day; as of the *Belli* in Bohemia, *Ib.* and Bavaria, q. *Belaria*. Some of the Germans acknowledged subjection to the Roman empire; as the *Bataræ*, who occupied an island at the mouth of the Rhine; but were exempted from taxes, and only furnished soldiers, celebrated by Tacitus for their bravery and skill in swimming rivers with their arms, *Hist. ii.* 59. ii. 21. iv. 12. 17. &c. Certain states were said to possess the *decimate lands*, (*Decimate agros exercere*), because, as it is supposed, they paid to the Romans the tenth of their produce, *Tacit. lb.* 29.

† It was a custom common among the Catti, and sometimes, although more rarely, used in other parts of Germany, not to cut the growth of their hair and beard till they had slain an enemy. Some also wore an iron ring, which was a mark of infamy in that country. These always formed the first line in battle, and many of them grew old in this ferocious appearance. They had no house, or land, or domestic care; but were maintained by those whom they chose to visit, *Ib.* 32. Next to the Catti along the banks of the Rhine were the *Uppili* and *Tendarii*, remarkable for their skill in horsemanship. Adjoining to the latter were the *Bructeri*, above 60,000 of whom were destroyed in battle by the *Cbamavi* and *Agriarii*, in the time of Tacitus, *Ib.* 33. — North of the mouth of the Rhine were the *FRISI*, now *Friesland*, extending to the ocean, where the pillars of Hercules were said to be still standing on the coast, *Ib.* 34. Contiguous to the *Frisci*, were the *CHAUCI*, possessing an immense extent of country along the German ocean and the Baltic; the most renowned people among the Germans for their justice, and inferior to none in valour, *Ib.* 35.; *Plin.* xvi. 1. Their neighbours the *Cbersi*, enervated by a long peace, were subdued by the *Catti*: so likewise the *Fosi*, a contiguous nation of less note, *Ib.* 36. In the same part of Germany dwelt the *CIMBRI*, anciently the terror of Rome, but in the time of Tacitus an inconsiderable people. They first became formidable in the year of the city 640. (*Cassio Modesto et Papirio Carbono Coss.*) From thence to the time of Trajan, the contest between the Germans and Romans was continued for about 230 years, with many losses on both sides. German liberty was more vigorous than Parthian despotism. Tacitus observes, that in later times the Germans had been triumphed over, (alluding to the mock triumph of Domitian, *Agri.* 39.; *Boet. D.* 6.) but not conquered, *Tacit. M. G.* 37. From the exultation of this historian at the destruction of the *Bructeri*, and his fervent prayer to the gods for the continuance of civil discord among the enemies of Rome, as the only means of saving the empire from its impending fate, *Ib.* 33. he seems to have foreseen the subversion of the Roman empire by the nations of Germany, which took place about 300 years after,

from

from the Elbe to the Vistula; divided into a number of different tribes, called by different names *.

The principal states of the Germans, along the banks of the Danube, were, the *Hermundurii*, in alliance with the Romans, *Tacit. ib. 41.* then the *Narisci*, the *Marcmanni*, and *Quadi*,

* They were distinguished by the custom of wreathing or twisting (*obliqua vel torquendi*) their hair, and tying it up in a knot, *Tacit. M. G. 38.* Thus the *Suevi* were discriminated from the other Germans, and free men among the *Suevi* from slaves. But Juvenal ascribes this custom to all the Germans, *Modo torquentes cornua cirro*, twisting their locks moist with ointment, or with frequent bathing, like horns, perhaps also braiding or plaiting them, and then fastening them in a knot, *xiii. 165.* In other nations indeed; either connected with the *Suevi* by consanguinity, or from imitation, this mode was sometimes adopted, but rarely, and only during the season of youth. Among the *Suevi* it was continued for life. Even old men turned back (*retro saguabantur*) their rough grey hair, fastening it behind, and often tied it only on the crown of the head, *ib.* Martial speaks of the *Sicambri* twisting their hair into a knot. (*crinibus in nodum tortis*.) *Speculac. 3. 9.* which, from the situation of that people along the Rhine, he calls *RHENI NOROS*; *v. 38. 8.* and remarks, that it was quite different from the natural curl of the hair of the Ethiopians or Blacks, *Speculac. 3. 10.*

The *Saxones* asserted, that they were the most ancient and noble tribe of the *Suevi*. This claim they confirmed by religion. On a stated day all the tribes of the nation assembled by their deputies in a sacred grove, where they celebrated the beginning of their horrid rites by publicly sacrificing a human victim. No one entered the grove unless bound with a chain, indicating his own inferiority, and the power of the deity. If he happened to fall, he was not allowed to rise, but made his way out by rolling along the ground. The whole of their superstition had this import; that from that spot the origin of their nation was derived; that there the supreme ruler of the universe (*regem omnium Deus*) resided; that other things were subject and obedient to him. The flourishing condition of the *Saxones* gave weight to their pretensions. They were distributed into an hundred cantons; and from their great numbers considered themselves at the head of the *Suevi*, *ib. 39.*

The *LONGOBARDI*, compared with the *Saxones*, were few in number, but ennobled by their valour, *ib. 40.* They afterwards founded the kingdom of Lombardy in Italy, see p. 350. & 476.

The other tribes of the *Suevi* were the *Rendigni*, *Avioni*, *ANGLI*, who afterwards gave name to England, see p. 503. the *Varini*, *Endosii*, *Suardones*, and *Nuithones*. There was nothing remarkable in any of these states, unless that they concurred in worshipping *HERTHUM*, *v. tha*, or *mother Earth*, who, they believed, interposed in human affairs, and visited the different parts of the globe. She was worshipped with great devotion in an island of the ocean, *ib.* (supposed to be *Heiligeland*, or the *holy land*, near the mouth of the Elbe.) *Tacitus* takes no notice of the *Saxones*, who afterwards became so powerful. *Ptolemy* mentions them in place of the *Fosi* near the mouth of the Elbe; and *Cluverius* makes them the same. The *Fosi* are mentioned by no other author but *Tacitus*. The people between the Elbe and the Rhine, having shaken off the Roman yoke, assumed the name of *FRANCI* or *free men*; and having conquered Gaul gave it the name of *Francia*, France, which it still retains. *St Jerome* places them between the Saxons and Alemanni, in *vita Hilarionis*. They are therefore supposed to have occupied the country of the *Catti*. *Zosimus* represents the *Francia* as contiguous to the Saxons, and at war with them in the time of Julian, *ib.*

1b. brave nations, who waged war with the Romans under the Emperor M. Aurelius *.

On the coast to the right or south of the Baltic, (*Suevici maris*;) dwelt the *Æstyi* †, who in their dress and manners resembled the *Suevi*, but in their language rather the Britons ‡.

The

* North-east of these were the *Musigni*, *Gabii*, *Ofi*, *Burii*, and *Lygi*, divided into several tribes, the *Arii*, remarkable for their ferocity, *Halcones*, *Manni*, *Alsi*, from whom the name of *Silesia* is thought to be derived, and the *Nabrodi*, 1b. 43. These states were settled between the Oder and the Vistula.

North of the *Lygi* were the *Gothoni*, near the mouth of the Vistula; under a regal government, somewhat more strict than that of the other nations of Germany, yet not to a degree incompatible with civil liberty. Contiguous to these, along the coast of the Baltic, were the *Rugi*, whose name the island of *Rügen* still retains, and the *Lemovii*, distinguished by round shields, short swords, and submission to regal authority, (*reges reges obsequuntur*;) 1b. 43.

Next were the *Saxoni*, (inhabiting Sweden and the Danish isles, *Frisia*, *Langland*, *Zealand*, &c. 1b. 43) as Tacitus expresses it; because the ancients thought Sweden and Norway an island, and called them *Scandinsavia*, Plin. iv. 13.) powerful not only by land, but also by sea. Their ships had a prow on either end, so that they were always ready for moving either way, without sails, or rows of oars on the sides. Among the *Saxoni* great deference was paid to wealth; and therefore, as Tacitus observes, they were subjected to unlimited monarchy. The use of arms was not allowed to all without distinction; as in the other German states; but military weapons were kept in a magazine under the charge of an officer, who was always a slave. It was thought unsafe to entrust them to a person of any other rank, 1b. 44.

Beyond the *Saxoni*, Tacitus says, there is another sea, whose sluggish waters are almost in a state of stagnation, 1b. 45. (It is uncertain whether Tacitus here means the gulphs of Finland and Bothnia, which are always frozen in winter, or the icy sea.) Here the sun continues to diffuse so great a brightness from his setting to his rising, as renders the stars imperceptible, 1b. the real cause of which Tacitus could not explain. *Astr. 12*. Here also, it was believed, that the sound of the sun emerging from the waves was heard, as Juvenal says was the case near the straits of Gibraltar, xiv. 280. and the form of his horses, (some read *deorum*, of the gods,) and the rays of his head, were seen. Thus far, and no farther, nature was supposed to extend, 1b. in other words, this was thought to be the end of the world, (*finis rerum*;) for the ancients imagined that the ocean was the boundary of nature, and that no land lay beyond it; *Cæsar* ix. 3. 13. & 9. 4.; *Seneca* *Nat. 1*. So Agricola represents the place in which he fought with Calgacus, the General of the Caledonians, as *invenit in natura finem*, Tacit. Agric. 33.

† Now the kingdom of *Prussia*, the duchies of *Samogitia* and *Courland*, the palatinates of *Lithuania* and *Esthonia*, still retaining the name of the ancient inhabitants.

‡ They worshipped the mother of the gods, as Tacitus names her, (called by the natives *Frisa* or *Frea*, supposed to be the same with *Venus*; whence the name of *Friday*, (*dies Fœneris*;) as *Sunday*, from the *Sun*; *Monday*, from the *Moon*; *Tuesday*, (*dies Martis*;) from the German god *Tiw*; *Wednesday*, (*dies Mercurii*;) from *Woden*; *Thursday*, (*dies Jovis*;) from *Thor*; and *Saturday*, (*dies Saturni*;) from *Sater*. The Romans, from certain supposed resemblances, usually called the deities of other nations by the names of their own divinities.

This

The nations on the east of the Vistula were reckoned to be in Sarmatia. Of these the *Peucini* or *Bastarnæ* were ranked among the Germans, *Plin.* iv. 14. from the similarity of their manners*, *Tacit. m. G.* 46.

The manners of the ancient Germans, as described by Tacitus and Cæsar, are wonderfully similar in several respects to those of the savage tribes of America.—It is curious to trace the resemblance between the manners of the ancient Germans, and the institutions and laws of their descendants, in the different provinces of the Roman empire which they subdued.

Modern

This people rarely used iron; their common arms were clubs. They were more industrious in the cultivation of corn and the other fruits of the earth, than was usual among the indolent Germans. They are said to have been the only people that explored the sea for amber (*succinum*), called in their language *gloum*, *glouf*, or *glouf*, *lb.* 45.; & *Plin.* xxxviii. 3. which they found among the shallows, and sometimes on the shore. The nature and causes of this concretion were unknown to the barbarians, who indeed had no curiosity to inquire, & nor are they yet ascertained by the most skillful naturalists. Tacitus supposes amber to be a distillation, (*succus*; unde *succinum*;) from certain trees; because a variety of insects, and even winged animals, appear through the transparent body; which being caught by the viscous fluid, were inclosed in it when it hardened; so *Martial*, iv. 32. & 39. vi. 15. But amber has been found, not only on the sea shore, but also in mines; whence it is supposed by some to be a fossil bitumen. This substance long lay neglected on the shore of the Baltic, till Roman luxury gave it a name, and brought it into request.

Contiguous to the *Sudines* were the nation of the *Sitones*, (now the Norwegians), differing in nothing from the former but in being governed by a woman; so much, says Tacitus, had they not only degenerated from liberty, but even sunk below slavery itself, *lb.* 45. Here the territory of the *Suavi* terminated.

The nation of the *Suavi*, in the time of Cæsar, was by far the greatest and most warlike nation of the Germans. They were divided into one hundred cantons, each consisting of about two thousand men. Of these one thousand was annually employed in war, the rest remained at home and cultivated the ground; who in their turn next year went to war, and the other thousand remained at home. Thus agriculture and arms were equally attended to, *Cæsar*, *B. G.* iv. 1. It was a part of the *Suavi* who are said to have passed the Rhine under Ariovistus, *lb.* i. 22. 28. & 42. *f.* 31. 37. & 48. But some suppose these to have been the *Catti*.

* But Tacitus speaks doubtfully of this matter, as he does of the *Venedi*, who lived near the mouth of the Vistula; and although they derived a great many of their customs from the *Sarmatæ*, yet they more resembled the Germans in building houses, wearing shields, and always travelling on foot; whereas the *Sarmatians*, on the contrary, went almost always on horseback or in waggons, *lb.*

North of the *Venedi* were the *FENNI*, (now *Finland*), remarkable for their savage manners and poverty. They had neither arms nor horses, nor any fixed dwelling. Their food was the common herbage, the skins of beasts their clothing, and their couch the bare earth. Their only dependance was on their arrows, which, for want of iron, they pointed with bones. Both men and women were supported by hunting, in which the women accompanied the men, and claimed their share of the prey. Their infants had no other shelter from

Modern Divisions of GERMANY.

THIS country is sometimes divided into Upper or Southern, and Lower or Northern Germany. The Emperor MAXIMILIAN, predecessor and grandfather to Charles V. divided it into ten parts, called CIRCLES, 1552. But the circle of Burgundy, or the seventeen provinces, being now detached from the empire, there only remain *nine circles*; three in the north, three in the middle, and three in the south:—in the following order.

1. UPPER SAXONY comprehends, 1. POMERANIA, subject partly to Prussia—Chief town, STETIN; and the islands *Usedom* and *Wollin*, at the mouth of the Oder: and partly to Sweden—*Stralsund*, and the island *Rügen*.

2. The electorate of BRANDENBURG, subject to its own elector, the King of Prussia—BERLIN, his capital, on the river *Spree*; Brandenburg, Frankfort on the Oder, Potsdam, Custrin, &c.

3. The electorate of SAXONY, subject to its own elector—DRESDEN, on the Elbe, the great school of Germany for painting and statuary; LEIPSIC, where the greatest fairs in Europe are kept; LUTZEN, near which Gustavus Adolphus, king of Sweden, was slain in battle, 1632; WITTENBURG, where Luther preached his first sermon against the Pope, 1517.

4. THURINGIA, subject to a great many different Princes, Dukes, and Counts—Erfurt, where there is a bell twenty-seven thousand pound weight, and eleven yards and three quarters wide; Gotha; Mansfeld; Eisleben, where Luther was born, 1483, and died, 1546, &c.

wild beasts and the inclemency of the weather, than a covering of branches interwoven together. The same was the retreat of young men, and the receptacle of the old. But even in this state, savage as it was, Tacitus thinks they were more happy than in the possession of property, (*Securi adversus homines, securi adversus deos, rem difficillimam affectu sunt, ut illis ne voto quidem opus esset*. lb. 46.) Seneca uses similar expressions in praise of poverty, ep. 17. The *Fiedusi* and *Oxiones*, the last people mentioned by Tacitus, are supposed to have been the inhabitants of Lapland. They were said to have the countenance of men and the limbs of wild beasts, because, as it is thought, they were covered with the hides of animals, as the Samojedes at present, and other savage tribes near the frozen ocean.

II. LOWER SAXONY comprehends, 1. HOLSTEIN, subject partly to Denmark, and partly to Russia—*Kiel, Meldrop, Glückstadt*. Here also are two Imperial cities, called *Hanse towns*; LUBECK; and HAMBURG, on the Elbe, a place of great trade.

2. The Duchy of LAWENBURG, subject to Hanover.

3. BRUNSWICK, and *Wolfenbüttel*, subject to its own Prince. The Elector of Hanover has the title of *Duke of Brunswick*, without any property in that duchy.

4. HANOVER, subject to its own elector, the King of Great Britain—*Hanover, Herrenhausen*, a fine palace, *Hamelen, Göttingen*, the seat of an university.

5. LUNENBURG, subject to Hanover—*Zell*.

6. BREMEN and *Verden*, subject to Hanover—*STADE*, a strong fortification.

7. MECKLENBURG, subject to the two Dukes of Mecklenburg Schwerin and Mecklenburg Strelitz. From the latter is the present Queen of Great Britain.

8. HILDESHEIM, subject to its own bishop.

9. MAGDEBURG and *Halberstadt*, subject to the King of Prussia.

III. WESTPHALIA, subject to a great many different sovereigns.—Chief towns, *Embsen, Munster, Paderborn; Osnaburg*, the Bishop of which is Frederick Duke of York, second son to the King of Great Britain; MINDEN, near which the British and allied army, under Prince Ferdinand of Brunswick, defeated the French, 1st August 1759; *Lippe; Pyrmont*, famous for its mineral waters; *Cleves; Dusseldorp* on the Rhine; *Juliers; Aix-la-Chapelle*, famous for its hot baths; *Ham; Liège, &c.*

IV. UPPER RHINE, which crosses the Lower Rhine, contains a great many states, subject to various petty sovereigns, styled *Landgraves, Counts, and Dukes*; besides some imperial cities—*Cassel; Darmstadt; FRANKFORT* on the Main; *Spire; Waldec; Deuxponte, &c.* From a protest made against the decree of a diet of the empire, held at Spire, 1529, by the Elector of Saxony, the Landgrave of Hesse, and others, the PROTESTANTS have their name.

V. LOWER RHINE, called also the *Electoral circle*, comprehends four electorates, *Palatine, Cologne, Mentz, and Triers*. The capital of the Elector Palatine is *Heidelberg*, where is a famous tun, fit to contain eight hundred hogheads, which used to be generally kept full of the best Rhenish wine. The archbishop of Mentz is the first elector, and presides in the diet of the empire. Here BERTHOLD SCHWARTZ, a

Franciscan friar, is said to have invented gun-powder, A. D. 1330. Other considerable towns are, *Philliburg*, *Manheim*, *Bonn*, **WORMS**, where Luther was summoned to appear before a diet of the empire, A. D. 1521, &c.

VI. **FRANCONIA**, subject to several petty Princes, Margraves, Bishops, &c.—Chief places, *Wartzburg*, *Cullenbach*, *Nuremburg*, *Mergentheim*, subject to the Grand Master of the Teutonic Order.

VII. **AUSTRIA**, subject to the Emperor of Germany: contains the archduchy of *Austria*, *Stiria*, *Carinthia*, *Carniola*, *Goritia*, *Tyrol*, *Brixin*, and *Trent*.—Chief towns, **VIENNA**, N. lat. 48.—20, E. lon. 16.—20, on the Danube, containing about two hundred thousand inhabitants; *Gratz*; *Trieſte*; *Inſbruck*; **TRENT**, where a famous council began to be held 1545, and was finished 1563.

VIII. **BAVARIA**, subject to its own Elector, and part of it to a few petty princes. The Elector's capital is **MUNICH**, where he has a magnificent palace, and a fine collection of pictures; *Landshut*, *Ingolſtadt*, *Donauwert*, and **RATISBON**, where the diet of the empire has usually been held, since *Spire* was burnt by the French, 1689; *Passau*, *Newburg*, and *Salzburg*.

IX. **SWABIA**, subject to various sovereigns. — *Stutgard*, capital of the duchy of *Wurtemberg*; **WEIBLINGEN**, which being besieged by Conrad III. and the women being allowed by capitulation to depart, and carry out as much as they could on their shoulders, carried each of them their husbands; *Baden*; **AUGSBURG**, an imperial city, where the Protestants presented their confession of faith to the Emperor, in a diet of the empire, held 1530, hence called the *Augsburg Confession*; *Ulm*, on the Danube; **CONSTANCE**, on the lake of that name, famous for the death of **JOHN HUSS** of Prague, who was burnt by the orders of a general council held there 1415, for maintaining the doctrines of Wickliffe, although he had received a promise of protection from the Emperor Sigismund. **JEROME** of Prague, his scholar, shared the same fate the following year.

Germany is a level country, with a very few mountains of note. It is covered in many places with wood, which is occasioned by the passion of the Germans for chasing the wild boar. The **HERCYNIAN** forest, supposed to be so called from the German *hartz*, denoting resinous or pine trees, which, in the days of Cæsar, was nine days journey in length, and six in breadth, is now in many places cut down.

The chief river is the **DANUBE** or *Danau*, which rises in the Black Forest in Suabia, and, including its windings, is supposed to run above one thousand six hundred miles. It receives in its progress above forty navigable rivers. The chief of these are, on the south, the *Iller*, or *Iser*, the *Lech*, the *Isar*, the *Enz*, the *Drave*, the *Saave*, and the *Merous*; on the north, the *Rogen*, the *Nab*, the *Thoyse*, the *Alania*, and the *Pruthi*.

The Danube discharges itself into the *Rumine* or *Pontic* sea by six channels, (the seventh is absorbed by marshes, *Tacit. Mor. G. 1.*) According to Pliny, it sweetens the water of the sea for forty miles, *iv. 24.*

The empire of Germany was established by **CHARLES** the Great, King of France, after his conquest of the Saxons, A. D. 800. The imperial dignity was possessed by a branch of his family for about one hundred years. It was afterwards obtained by different families. It has been, with little intermission, enjoyed by the house of Austria now for several centuries.

The emperors having had occasion to borrow considerable sums from several cities, repaid them by granting certain indulgencies and immunities, whereby they became sovereign states. These are called *Imperial cities*, in number about fifty-two.

The number of inhabitants in Germany is supposed to exceed twenty millions.

The number of sovereign states in Germany is about three hundred. Every petty prince is arbitrary in his own territories. All these are subject to the Emperor, whose power in that capacity is very limited, although absolute in his own dominions. An assembly of the princes of Germany with the Emperor, or his commissioner, at their head, is called a *diet*. When the imperial throne happens to be vacant, a successor is chosen by nine electors. These are, the archbishops of *Mentz*, *Treves*, and *Cologne*; the electors of *Bohemia*, *Bavaria*, *Saxony*, *Brandenburg*, who is King of Prussia, *Palatine*, and *Hanover*, who is King of Great Britain. But it is usual, in the Emperor's lifetime, to chuse a *King of the Romans*; who, upon the Emperor's death, succeeds him of course without any further election. The Emperor is addressed by the title of *Sacred Imperial Majesty always August*, in imitation of the Roman emperors of the later ages. He claims a precedencey for his ambassadors in all Christian courts.

The empire is pretty equally divided between Papists and Protestants. Of the latter the greater number are *Lutherans*.

The

The King of Prussia, the Landgrave of Hesse, and some others, are *Calvinists*.

The LUTHERANS have bishops and superintendants for the government of the church; the CALVINIST clergy are all equal, and govern their churches by presbyteries, where lay-elders are admitted; whence with us they are called *Presbyterians*. But the chief difference between these two churches is, that the Lutherans believe in what is called *consubstantiation*, and the Calvinists do not *.

B O H E M I A.

BOHEMIA was anciently included in Germany, under the name of *Boienum* or *Boiohemum*, so called from the *Boji*, a Gallic nation, who settled in it. They being expelled by the Marcomanni, seized on the west of *Vindelicia*, hence called *Bavaria*. The Marcomanni were displaced by the *Boiohemi*, a tribe of Sclavonians, who still possess it. It remained long a separate kingdom; and the nobility used to elect their own princes; till at last it fell under the dominion of the house of Austria, whence it is sometimes ranked in Germany. Bohemia is bounded on the north by Saxony; on the east by Poland and Hungary; on the south by Austria and Bavaria; and on the west by the palatinate of Bavaria. It is 300 miles long, 250 broad; between 48 and 52 deg. N. lat. and 12 and 19 deg. E. lon.

It comprehends, 1. **BOHEMIA PROPER**, mostly subject to the house of Austria. — Towns, *Prague*, a large city on the river Muldaw, which runs into the Elbe, over which there is a magnificent bridge, 1850 feet long and 34 broad, consisting of

* The Lutherans believe, that the sacramental elements, instead of being changed after the words of consecration into the real body and blood of our Saviour, according to the doctrine of the Roman Catholics, called **TRANSUBSTANTIATION**, still retain the nature of bread and wine, but, at the same time, in a mysterious manner, also partake of the substance of Christ's body, or are *consubstantiated* with it; whereas the Calvinists maintain, that the bread and wine are only *symbolical* representations of the body and blood of our Saviour. The intolerance of the church of Rome with respect to this and other such abstruse doctrines occasioned, in Germany and other parts of Europe, for several centuries, the most dreadful scenes of cruelty and massacre.

16 arches; *Koninggratz*; *Tabor*, famous for being the headquarters of the Hussites * under Zisca.

2. SILESIA, mostly subject to the King of Prussia. — Its chief towns are, *Breslau*; *Glogaw*.

3. MORAVIA, entirely subject to the house of Austria. — Its chief towns are, *Olmutz*; *Brin*.

H U N G A R Y.

HUNGARY is bounded on the north by Poland; on the east by Transylvania; on the south by Sclavonia; on the west by Austria and Moravia; about 300 miles in length, and 200 in breadth; between 17 and 23° E. lon. and 45 and 49° N. lat.

It was anciently called PANNONIA, divided into *Superior* and *Inferior*. — The chief town was SIRMUM, at the confluence of *Savus*, the Save, and *Bacuntius*, the Bosna. It obtained its present name from the HUNS, who settled in it. It

* The Bohemians, enraged upon hearing of the cruel death perfidiously inflicted on John Huss and Jerome of Prague at Constance, see p. 572. and of the Emperor's severe decrees against their followers, flew to arms, and murdered the magistrates of Prague, who had published the royal mandates. They chose for their leader JOHN TRAUTINAW, commonly called ZISCA, because he had but one eye, having lost the other in battle. He conducted the war with astonishing conduct and success, defeating with great slaughter all the armies sent against him. He encamped his men on a rocky mountain, about ten miles from Prague, and fortified it with a wall, within which the people built houses. To this place he gave the name of Tabor, in allusion to the mount of transfiguration. Zisca had the misfortune to lose also his other eye; but notwithstanding continued still to command the army for five years. At last, while going to meet the Emperor, who offered to give him his own terms, he was seized with a dangerous disease from infection. Perceiving his end approaching, when his friends asked in what manner he wished to be buried, he is said to have desired them to leave his body in the open fields, because he chose that it should be the food of birds rather than of worms; and to make a drum of his skin, that the sound of it might strike their enemies with terror. The inhabitants of Tabor erected for him a noble monument, with a suitable epitaph, and put up his picture at the gate of the city.

After the death of Zisca, the *Hussites*, or as they called themselves, the *Tabornites*, chose PROCOPIUS, a priest, for his successor; who for a long time carried on the war with still greater success than Zisca, spreading his ravages over most of the neighbouring countries. Among the rest he defeated *Julian*, a warlike cardinal, who by the order of Pope *Martin* the Vth, led against Procopius an army of 80,000 crusaders, furnished by different princes, in 1431. At last however discord having arisen among these enthusiasts, through their own imprudence and the arts of their enemies, Procopius was defeated and slain, and the Hussites in a manner entirely extirpated. The most shocking cruelties were committed on both sides during the continuation of this struggle.

formerly

formerly comprehended several other states, as *Transylvania*, *Slavonia*, &c. The crown used to be elective, till the year 1526, when Lewis, King of Hungary, being slain in a battle against the Turks, FERDINAND, the brother of Charles V. and afterwards Emperor of Germany, having married the sister of Lewis, with some difficulty obtained the kingdom of Hungary; and it has ever since been held by the house of Austria.

The chief towns are, *PRESBURG*; *Buda*, famous for its hot baths; and *Pest*, all on the Danube; *Tokay*, famous for its wine, at the confluence of the Teisse and Bodruc; *Raab*, on a river of the same name.

Hungary is separated from Poland by the Carpathian mountains, anciently *Mons Carpates*. There are besides many detached mountains in this country very high, as the *Benikova*, six thousand two hundred feet perpendicular height, the *Grapach*, &c.

P O L A N D.

POLAND is bounded on the north by the Baltic and Russia; on the east by Russia and Little Tartary; on the south by Turkey and Hungary; and on the west by Germany; 700 miles in length, and 680 in breadth; between 46 and 57° N. lat. and 16 and 34° E. lon.

The chief provinces are, on the south, Volhinia, Podolia, Red Russia; in the middle, Little Poland, Great Poland, Polesia, Polachia, &c.; in the north, Polish or Royal Prussia, Ducal Prussia, subject to the King of Prussia; and Courland, subject to Russia.

The chief cities are, WARSAW, N. lat. 52° 15'. E. lon. 21° 5'. Cracow, and Gnesna; Dantzic, Thorn, and Elbing, in Prussia Royal, are free cities, under the protection of Poland, but have been lately seized by the King of Prussia.

The rivers are, the *Divina* or *Duna*; the *Wilna*, joined by the *Berezini* or *Rufs*; the *Wiesel* or *Vistula*; the *Worta*, which falls into the Oder; the *Nieper*, joined by the *Bog*, anciently *Hypanis*; and the *Niester*.

Poland is in general a level country, and exceedingly fertile both in corn and pasture.

The government of Poland is an elective monarchy, the only one now in Europe. The King is elected by the clergy and nobility in the plains of Warsaw. He lives in great splendour, but his authority is very limited. The grandees have the absolute

solute disposal of the lives and properties of their vassals. The present King is STANISLAUS AUGUSTUS, chosen 6th September 1764, formerly Count Poniatowski, a Polish nobleman.

The established religion is Popery. There are two archbishopricks, Gnesna and Leopold; and 13 bishopricks. The Protestants, who are here called *Dissidents*, being harshly treated by the Catholics, applied to Russia for protection; whereupon the Catholics, who got the name of *Confederates*, solicited the assistance of the Turks. The contest between these two powers involved Poland in the greatest calamities, and was terminated by the dismemberment of the kingdom. The Russians being finally victorious over the Turks, the Empress of Russia, the Emperor of Germany, and the King of Prussia, agreed to share among themselves some of the finest provinces of that unhappy country. The territories of Poland have been still farther diminished by a late partition of a great extent of country between the Empress of Russia and the King of Prussia.

DUCAL PRUSSIA was formerly subject to the German knights of the Teutonic Order, who conquered it in the 13th century. ALBERT, Margrave of Brandenburg, who was Grand Master when the Reformation was begun by Luther, having embraced that persuasion, had the address to secure this province to himself, with the title of *Duke*. His successors, being men of great abilities, gradually enlarged their territories. In the year 1701, Frederick, son to FREDERICK WILLIAM, deservedly called the *Great*, was decorated with the title of *King* by the Emperor Leopold; but supported that dignity only by pompous dissipation. His son Frederick William, who succeeded, 1713, was of a very different character; and his grandson FREDERICK III. the late King of Prussia, who succeeded in 1740, by his eminent talents raised himself to be one of the most powerful princes in Europe, and by his wonderful military exploits, may be compared to the most illustrious warriors of antiquity.

RUSSIA, or MUSCOVY.

THIS vast empire extends from the Baltic and Sweden to Kamschatka and the Eastern ocean in Asia. It is bounded on the north by the frozen ocean, and on the south by Poland, Little Tartary, Turkey, Georgia, the Euxine and Caspian seas,

Great Tartary, Chinese Tartary, and other unknown regions in Asia.

It is of greater extent than all the rest of Europe, and even exceeds the limits of the greatest empires of antiquity. When it is noon-day in its western parts, it is almost midnight in its eastern parts. In the south the day does not exceed fifteen hours and a half; in the north, the sun is visible for two months. The part contained in Europe is 1500 miles in length, and 1100 in breadth; between 47 and 72° N. lat. and 23 and 65° E. lon. It comprehends a great number of different provinces, which have been divided into various governments.

The chief provinces and governments are: in the north, part of Lapland; Samoiëda, or the country of the Samoiëdes, extending from the White Sea, along the northern ocean, an immense way, separated from Nova Zembla by the Waygat Straits, included in the government of Archangel, which city stands near the mouth of the Dwina, four miles from the White Sea. The English first opened a trade with it, 1553. The extent of Nova Zembla is unknown, as mariners have been prevented, by fields of ice, from sailing to the north of it.

In the middle, Carelia, Ingria, Esthonia, Livonia, countries conquered from Sweden; the governments of Novogorod, Smolenski, Moscow, Jarislaw, Wologda, Galiczkow, Wiataka, Kafan, Solokamskoi, &c.

In the south, the government of Kiow or Kioff, in the Ukrain, the country of the Cossacks, along the Nieper, remarkably fertile; Bielogorod; Woronesh, &c.

Most of these provinces and governments have capitals of the same name. MOSCOW, on the river Moskwa, was anciently the capital of Russia, celebrated for its magnificence, and the number of its great bells, of which the Russians have always been fond.

PETERSBURG, the present capital, consisted only of a few fishing huts, till the year 1703, when it was founded by Peter the Great. It stands on swampy ground, on both sides of the river Neva, extending six miles every way, between the Lake Ladoga and the Finland Gulph. As the Neva is not in all places of a proper depth, merchant-ships are commonly cleared at Cronstadt, on the island Retusari, in the Finland gulph, where the Russian fleet is usually laid up. In the neighbourhood of Petersburg are several magnificent palaces, Peterhoff, an imperial seat; Oranienbaum, built by Prince Mentzickoff, &c.

Noteburg,

Noteburg, at present Sluffelburg, situate on an island in the lake Ladoga, was the capital of Ingria before the building of Petersburg.

In Carelia are, Wiburg, Frederichsham, and Kexholm. In Livonia is Riga, at the mouth of the Duna or Dwina, a city of considerable trade; Dort; Revel; and Nerva, on a river of the same name, near which Charles XII. of Sweden, with 20,000 men, gained a signal victory over 100,000 Russians, 1700. In the Ukraine, south-east of Kiow or Kiof, is PULTOWA, on the river Workla, celebrated for the decisive victory gained by Peter the Great over Charles XII. of Sweden, 27th June 1709.

The principal river in Russia is the WOLGA, one of the largest in the world. After a course of above 2000 miles, in which there is not a single cataract, it falls into the Caspian Sea below Astracan. It approaches so near the Don, that Czar Peter proposed forming a communication between them: but this noble project was defeated by the irruption of the Tartars; and it has never since been resumed. The Nieper has a great many water-falls, which prevent its navigation.

The most considerable lakes in this country are Ladoga, 150 miles long, and 90 broad; subject to storms, which produce shelves in it; joined to the sea by a canal 70 miles in length, cut by Peter the Great at an immense expence: Onega, 100 miles long, and 40 broad, which has a communication with Ladoga by the river Swir, and with the White Sea, by a channel lately cut: the White Lake, Ilmen Lake, Worsero, and Pepus.

In this empire lay the *Montes Riphei* and *Hyperboræi* of the ancients; but their situation is uncertain.

The number of inhabitants in Russia is by no means proportioned to its extent. They are computed at twenty-four millions. Before the days of PETER the GREAT, the Russians were little better than savages. That illustrious prince, by the native force of his own genius alone, for he had received but an indifferent education, produced an astonishing change. Having committed the management of his affairs to *La Forte*, a Genevan, and General *Gordon*, a Scotsman, he travelled in disguise through several countries of Europe, to learn their arts and improvements. He left Moscow in April 1697, and did not return till September 1698. At Saardam and Deptford, he worked as a common carpenter, to acquire the knowledge of shipbuilding. Since his time, this empire has made wonderful progress, not only in power and opulence, but in every kind of improvement. Peter left the crown to his Empress Catharine,

rine, a native of Livonia, whom he had raised to that dignity from being the wife of a Swedish corporal, and a captive. Prince Mentzikoff, his chief favourite, and one of his best generals, had been in his youth a pastry-cook. The present Empress of Russia is Catherine II. who succeeded in 1762, upon the deposition and death of her husband Peter III. formerly Duke of Holstein.

Christianity was introduced into Russia about the end of the tenth century, by the zeal of a princess, as it had been formerly into France and Britain. The Russian church used to be subject to the patriarch of Constantinople; but about the end of the sixteenth century, it had an independent patriarch of its own. This office Peter abolished, on account of its exorbitant power. All religious matters are now under the direction of a council, called the *Holy Synod*. Besides archbishops and bishops, there are two metropolitans, the one residing at Kioff, and the other at Tobolski. Although the Russians disclaim image-worship, their churches are full of the pictures of saints; and in their private devotions they kneel before some image. They retain many other superstitious and idolatrous customs, such as bowing and crossing themselves when they pass by a church, and prostrating themselves at the entrance. Even the ringing of bells is considered as an act of devotion. Divine service is performed in the Slavonic tongue, which, as it differs much from the modern Russian language, is only understood by the clergy.

The professors of all religions are tolerated, Jews and Jesuits excepted: a great number of the Russian subjects are Mahometans and Pagans.

S W E D E N.

SWEDEN is bounded by Danish or Norwegian Lapland on the north; by Russia on the east; by the Baltic on the south; by the Sound, the Scaggerac Sea or Cattegat, and the Dofrine mountains, on the west: 800 miles in length, and 500 in breadth; between 56 and 69° N. lat. and 10 and 35° E. long.

The principal divisions are, SCHONEN—chief town, Lunden; GOTHLAND—Gottenburg, Norcoping, Christianstadt, Calmar; SWEDEN PROPER—STOCKHOLM *, N. lat. 59° 20'; E. lon. 19°

* Stockholm is built on each side of the influx of the lake Mellor, into the Baltic, and on an island in that influx or strait. The island is properly the city, and the buildings on each side, the suburbs, which have communications with the city by two long wooden bridges; on one of which are the butchers slaughter houses, and shambles, and on the other, the fish market. These markets are kept clean by water pumped up from below, and the strong current carries off completely all filth.

30.; Upsal, an archbishop's see : WEST BOTHNIA, and part of Lapland ; EAST BOTHNIA, and part of Finland—Abo, Nystad, Cajenburg, Uma, Torne.

The islands in the Baltic belonging to Sweden are, Aland, Gothland, Oeland, and Rugen.

Sweden, in general, is a cold, barren, mountainous country, It abounds with lakes and torrents, but has few navigable rivers, and these are frozen up for four or five months in the year, as is likewise the Baltic. The chief wealth of Sweden arises from its mines of silver, copper, lead, and iron.

The Swedes were anciently free, and their King elective. In 1397, the crowns of Sweden, Denmark, and Norway, were united by Margaret, daughter of Waldemar, Queen of Denmark, surnamed the *Semiramis of the North*. Christiern, one of her successors, wishing to become absolute in Sweden, by the assistance of Trollo, Archbishop of Upsal and Primate of Sweden, formed a plot for massacring the principal nobility, who opposed his views ; which inhuman design was executed at Stockholm, 8th November 1520. Sweden was delivered from his tyranny by GUSTAVUS VASA, descended from the ancient royal family, who, having escaped from prison, had taken refuge in the mountains of Dalecarlia. Christiern was deposed by his own subjects for his cruelty, 1523. Under Gustavus Vasa the Protestant religion was introduced into Sweden, as it was taught by Luther. Vasa died 1559.

His grandson GUSTAVUS ADOLPHUS, and the fourth in order of succession from him, by his great abilities and noble exploits filled all Europe with his renown. Being set at the head of the Protestant confederacy in Germany, he defeated the Imperial troops in repeated engagements, in one of which the famous Austrian general Count Tilly was slain. But in the midst of his successes, Gustavus was killed in battle fighting against Wallstein, the successor of Tilly, on the plain of Lutzen, 15th November 1632, aged only thirty-seven. His lieutenant-general, however, Duke Bernard of Saxe-Weimar, gained a complete victory. The war was continued with great success by Sweden and the Protestants in Germany, aided by France, under the famous generals Bernard, Bannier, Torstenson, Wrangel, and others, all trained under Gustavus, till it was finally terminated by the celebrated treaty of Westphalia, 24th October 1648 ; by which the Protestant religion and the liberties of Germany were established on a solid basis. The affairs of Sweden were conducted by Chancellor Oxenstiern, a man of great sagacity, during the minority of CHRISTINA, the

the only child of Gustavus, who was only six years of age at her father's death. This capricious Queen, from a passion for letters, resigned the crown to her cousin Charles Adolphus, son to the Duke of Deux-Ponts, 1654; and, embracing the Catholic religion, retired to Rome, where she was not treated with that deference she expected. She died 1689.

Charles XI. the son of Charles Adolphus, oppressed the liberties of Sweden, and made himself absolute. CHARLES XII. his son, who succeeded 1697, aged 15, was one of the most distinguished warriors of modern times. At an early period of life, he performed wonderful exploits against the Danes, the Poles, and the Russians, who had all combined to crush him. Laying siege to Copenhagen, he forced the King of Denmark to accept a peace; he deposed Augustus King of Poland, 1702; but afterwards madly attempting to dethrone Czar Peter, he was completely defeated by him at Pultowa, 1709. Upon this Charles took refuge in Turkey, where he remained for five years. Being ordered to depart from that country, with a frantic boldness he attempted, at Bender, with 300 Swedes, to defend himself against 30,000 Turks. Having at last returned to Sweden, he resumed the war against Denmark. He was killed by a musket-shot at the siege of Frederickshall, a frontier-town of Norway belonging to the Danes, 1718, aged thirty-six. After his death, the Swedes recovered their former liberty; but were deprived of it, by the address of their late King, Gustavus. This change took place 19th August 1772.

D E N M A R K.

THE dominions of Denmark consist of Denmark Proper, Norway, Lapland, Iceland, Greenland, the Faro islands, and some territories in Germany.

DENMARK PROPER consists of the peninsula of Jutland, and the islands at the entrance of the Baltic; Zealand, between the Sound and the Greater Belt; Fünen, between the two Belts; and several other lesser islands, Langland, Laland, Falster, Mona, Femeren, and Alsen.

JUTLAND—Chief towns, Alburg, situate on the gulf of Limburg; Wiburg, Arhusen, Scanderbourg, Ripen, Fredericia. The south part of Jutland is called the duchy of SLYSWICK.

ZEALAND

ZEALAND—COPENHAGEN, 55-30 N. lat. 13° E. lon. Elsinore, where all the ships which enter the Baltic pay toll.

NORWAY, called *Norgie* by the natives, is divided into four governments, Christiana, Christiansand, Bergen, and Drontheim, so called from cities of the same name.

The Viceroy of the King of Denmark resides at Bergen.

Other cities of note are, Koningsberg, famous for its silver mines, which were first discovered 1623; Frederickshall; Frederickstadt; Arndal, situate on a rock in the river Nid, &c.

This is one of the most mountainous countries in the world. A chain of mountains extends between Norway and Sweden above 800 miles. Some of the ridges are esteemed the highest ground in Europe. These are called Hardanger, sixty miles over; Filefield, Dolrefield, &c. At the foot of several of these mountains are caverns of a prodigious extent.

On the north coast of Norway, in lat. 68, is that dreadful vortex, called the Malestrom or Moskoestrom, from the adjoining island Moskoe, which swallows up every thing that comes near it. The noise of it is heard at a great distance; and its attraction is said sometimes to reach more than six English miles. At the turn of ebb and flow, the water, for a short time, becomes still.

The Norwegian seas are said to contain various monsters; some of them of an incredible size. The sea-serpent is above 100 feet long; the *kraken* or *korven* is reported to be a mile and an half in circumference. But what is related concerning it, and concerning the mermen, and merwomen or mermaids, is fabulous.

The most remarkable cape is at the bottom of the Scaggerac Sea, called the *Nase of Norway*.

LAPLAND is very thinly peopled. The inhabitants are of low stature, and mostly Heathens. They live chiefly by fishing and hunting. In this country is produced the rein-deer, a most useful animal, and of surprising speed in travelling.

The only place worth notice is WARDHUS, an old fort and harbour, with a few houses, in a small island of the same name, about one hundred miles east from North Cape, N. lat. 71.—55.

ICELAND is situate between 63 and 66° 30 N. lat. and 12 and 27° W. lon. about 400 miles long, and 180 broad. The chief town is Scalholt. The inhabitants are supposed to be about 80,000, most of them Christians, but some Heathens.

The

The most remarkable thing in this island is Mount HECLA, which, although covered with snow, is always throwing up flames of sulphur, and torrents of boiling water, which renders it unsafe to approach it.

GREENLAND is divided into East Greenland and West Greenland.

The extent of this country is unknown, as mariners have been prevented from sailing beyond the 80 or 81 deg. of N. lat. by mountains of ice; nor is it agreed to which quarter of the world it belongs.

EAST GREENLAND, called also *Spitsbergen*, from its rocky coasts, was first discovered by Sir Hugh Willoughby, in 1553. It is quite uninhabited, although some Europeans, who were accidentally left here, made a shift to preserve themselves through the winter. In the summer-season the Dutch and English carry on the whale-fishery on its coasts.

WEST GREENLAND, which extends from 60 to 75 deg. N. lat. is inhabited by a wild sort of people, to the number of 7000, who in summer employ themselves in fishing and hunting; and in winter live in small huts, which are dug to a great depth below ground, and raised only a little above the surface.

The straits betwixt Greenland and North America, are called *Davis's Straits*, from Captain Davis, an Englishman, who first sailed through those seas, 1585.

The FARO or FERRO ISLANDS, are so called from their lying in a cluster, and the inhabitants ferrying from one island to another. They are about 24 in number, of small extent, N. lat. 64 deg. W. lon. 7. deg. between Iceland and the Shetland islands. The inhabitants are supposed to amount to about 4000.

From Denmark and the north of Germany issued those swarms of barbarians, who, for several ages, under the name of *Danes* and *Normans*, ravaged the different countries of Europe.

The regal dignity in Denmark was at first elective; but in process of time, to prevent the horrible ravages of civil wars, it became hereditary in the present family. The powers of the crown, however, were very limited. The common people, being oppressed by the nobles, at the instigation of the clergy, put themselves under the protection of the King; and, according to a preconceived plan, made a solemn surrender of their liberties to Frederick III. at Copenhagen, 1660. He accepted their

their tender; and the nobility were obliged to confirm what the common people had done. Frederick and his successors have used the absolute power vested in them with great moderation.

The established religion in Denmark is the Lutheran, which was introduced by Christian III. 1533. The office of bishops here, is only to superintend the inferior clergy, without any other mark of pre-eminence than a distinction of their ecclesiastical dress.

A S I A.

ASIA is bounded on the north by the Frozen Ocean; on the west by Europe and Africa; on the south by the Indian Ocean; and on the east by the Pacific Ocean, or great South Sea, which separates it from America: Extending 4740 miles from east to west, between 25 and 180 deg. E. lon. and 4380 from north to south, between the equator and 80 deg. N. lat.

The chief seas, gulfs, and straits of Asia are:

On the Northern Ocean, the Gulf of the Icy Sea on the south-east coast of Nova Zembla; and the Gulf of Obi or Obiskaia.

On the west, the Caspian Sea; anciently *Mare Caspium* or *Hyrcanum*, (thought to be joined with the Northern Ocean by a narrow strait, *Strab.* xi. p. 507.) part of the Mediterranean; *Sinus Arabicus*, or *Mare Rubrum*, the Red Sea; and the Straits of Babelmandel.

On the south, the Arabian Sea, anciently *Mare Erythraum*; Gulf of Persia and Gulf of Ormus; Gulf of Sindi; Gulf of Cambaya; Bay of Bengal; Straits of Malacca and Sincapora; Straits of Sunda; Gulf of Siam; China Sea.

On the east, the Gulf of Tonkin or Cochin China; Bay of Canton; Gulf of Nanking; Yellow Sea, near Peking; Gulf of Corea, between Corea and the islands of Japan; Sea of Ochozk or Lams; Sea of Kamshatka, &c.

The chief rivers are, the *Euphrates* and *Tigris*, which run into the Persian Gulf; the *Indus*, which runs into the Indian Ocean; and the *Ganges*, which runs into the Gulf of Bengal; the *Iaxartes* and *Oxus*, which anciently ran into the Caspian Sea, but now run into a great lake east of the Caspian Sea.

The

* The course of the Oxus and Iaxartes are supposed to have been diverted into this lake by the Tartars. The notions of the ancients concerning the course of these rivers, as concerning the Caspian Sea, were very uncertain. *Strab.* xi.

The other great rivers of Asia were unknown to the ancients; the Ava or Menamkion, the Menan, Mecon, and Domea, in India beyond the Ganges; the Kiam or Blue River, and the Whamho, Croceus, or Yellow River, in China; the Argun, and Yamour, which separate Chinese and Russian Tartary; the Oby, Genesa or Jenisca, and the Lena, which run into the Northern Ocean.

The chief mountains in Asia are *Caucāsus*, between the Euxine and Caspian Seas; *Taurus*, *Antitaurus*, and *Imaus*, connected together, and extending the whole length of Asia, from the Mediterranean to the Eastern Ocean.

ASIA ANTICUA.

THE great divisions were, *Asia Minor*; *Colchis*, *Iberia*, and *Albania*; *Armenia*; *Syria*; *Arabia*; *Babylonia* and *Chaldea*; *Mesopotamia*; *Affyria*; *Media*; *Persia*, and *Sufiana*; *Parthia*, *Hyrcania*, *Margiana*, *Bactriana*, &c.; *India*; *Scythia*.

ASIA MINOR is a name which does not occur in the Classics; but first took place in the middle ages. It is now called *Natolia* or *Anatolia*, because it lies east from Constantinople. The Romans divided it into *Asia cis* or *intra Taurum*, and *Asia ultra* or *extra Taurum**, *Liv.* xxxvii. 45. xxxviii. 39.

The chief parts of *Asia Minor* were, *Mysia*, *Troas*, *Æolis*, *Ionia*, *Lydia*, *Caria*, *Lycia*, *Pamphylia* and *Pisidia*, *Isauria* and *Lycaonia*, *Cilicia*, *Cappadocia* and *Armenia Minor*, *Pontus*, *Paphlagonia*, *Bithynia*, *Galatia* or *Gallogrecia*, and *Phrygia Magna*.

I. *MYRIA*, divided into *Minor* and *Major*. The first lay along the Hellespont; hence part of it is called *HELLESPONTUS*. — Chief towns, *Cyzicus*, or -um, people *Cyziceni*, situate in a cognominal island of the Propontis, joined to the

509. 517. & 518. Alexander and his men took the Iaxartes for the Tanais, *Plin.* vi. 16. l. 18. Hence it is so called by Q. Curtius, vii. 6. 13. & 7. 1. and by Arrian, iv. 15. See also Strabo, xi. 510. Herodotus is thought to have described the Iaxartes, under the name of the *Araxes*, i. 202.; but this cannot be the case, *in* iv. 40.

* Herodotus calls *Asia cis* vel *intra Taurum*, Asia within the river Halys, i. 28. So Strabo, xii. *in* i. xvii. *fn.* Asia when put for a province, comprehended only the countries along the Propontis and the Ægean sea, *Cic. Flacc.* 27.

continent by two bridges, rendered famous by the siege of Mithridates, which was raised by Lucullus; near this is the river *Granicus*, where Alexander first defeated the Persians, and Lucullus cut to pieces the army of Mithridates; north of it the river *Æsopus*, the boundary of this province; south of it *Lampsacus*; the people, *Lampsaceni*.

Myfia Major was intermingled with the two following divisions, which it anciently included.

II. TROAS, or *Phrygia Minor*.—TROJA or *Ilium*, near the mouth of the river *Scamander* or *Xanthus*, below its junction with the *Simois*. These are torrents which flow from Mount *Ida*, and are said to have been drunk up by the army of Xerxes. On the sea stood *Rhatium*, where was the tomb of Ajax, and *Sigæum*, where was the tomb of Achilles, both situate on promontories of the same name; opposite to which is the island *Tenedos*. On the *Thymbris*, a small river which runs into the *Scamander*, stood *Thymbra*, famous for the temple of Apollo, hence called *Thymbraeus*, in which Achilles was slain by Paris.

Opposite to the north of the island *Lesbos* is the promontory *Leium*; south of which stood *Antandros*, and *Adramyttium*, on a bay of the same name; *Campus Thebei*, celebrated by Homer, and *Lyrnessus*, the country of Briseïs, the mistress of Achilles; all in *Myfia Major*. In this and the neighbouring countries dwelt the *Lelæges*.

III. ÆOLIA, or *-is*, between the rivers *Caicus* and *Hermus*, peopled by the Æolian Greeks from *Ætolia*. Taken at large it includes the two former divisions. — The chief towns were, *Elea*; *Grynium*, where was an oracle of Apollo, hence called *GRYNÆUS*, *Virg. Æn. iv. 345.*; *Cana*, or *-æ*, on a promontory of the same name; *Cyme*; *Larissa*; *Temnos*, &c.

IV. IONIA, likewise peopled by Greeks, containing twelve cities. — PHOCÆA, north of the river *Hermus*, and therefore reckoned by some in Æolis; a colony from this city founded *Marseilles*; SMYRNA, now the chief city in those parts, on the river *Meles*, near the banks of which Homer is said to have been born, hence called *Melesigæntes*. Seven cities contended about the birth of this poet;

Smyrna, *Rhodus*, *Colophon*, *Salamis*, *Chios*, *Argos*, *Athene*. West from *Smyrna* stood CLAZOMENÆ; ERYTHRÆ, whence the Sibyl *Erythraa*, at the bottom of a peninsula, opposite to the isle of *Chios*; its harbour *Cyffus*; near which *Mimas*, a very high mountain; and the promontory and port *Corycus*, or *-um*, near which the fleet of *Antiochus* was defeated by the

Romans. Alexander made a cut for seven miles, to bring the sea round Erythræ and Mimas.

On the south side of the peninsula stood TEOS, the city of Anacreon; and at the top, LEBÆDUS: Betwixt these is the promontory *Myonnēsus*.

Without the peninsula stood COLOPHON, on the river *Halesus*, near which was the grove *Claros*, sacred to Apollo, hence called *Clarius*; and *Notion*, or *-um*.

On the south of the river *Cayster*, or *-tras*, stood EPHĒSUS, the most illustrious city of Hither Asia, famous for the temple of Diana, one of the seven wonders of the world, built at the joint expence of the Grecian states in Asia; the birth-place of Heraclitus, the weeping philosopher, of Hippônax the poet, of Parrhasius and Apelles the painters, *Strabo*, xiv. p. 642.

Opposite to the island *Samos* is the promontory *Mycale*, where the fleet of Xerxes was destroyed by the Greeks.

On the north of the river Mæander stood PRIENE, the city of Bias, one of the seven wise men of Greece. The Mæander forms so many windings in its course, that it is put for any winding or maze, *Strab.* xii. p. 577. f.; *Virg. Æn.* v. 250. South of it was *Milētus*, the city of Thales, the father of philosophy, and of his scholar Anaximander, the inventor of dials and of maps; and of Timotheus the musician. This city is sometimes ranked in Caria. — About thirty stadia from the mouth of the Mæander stood MYUS, *-untis*, which Artaxerxes assigned to Themistocles, to furnish his table with meat, (*opsonium*,) as *Magnesia* was appointed to supply him with bread, and *Lampsacus* with wine, *Thucyd.* i. 138.; *Strab.* xiv. 636.; *Diodor.* xi. 57.; *Nep.* 10.

The cities of CHIOS and SAMOS were also comprehended among the cities of Ionia, and completed the number twelve.

V. LYDIA, the kingdom of Cræsus, called also *Maonia*, anciently included Ionia. — Its capital was SARDES, at the foot of mount *Imolus*, on the river *Pactolus*, which joins the *Hermus*. North of this was MAGNESIA, at the foot of mount *Sipylos*, near which Antiochus was defeated by the Romans under Scipio Asiaticus; north of it *Thyatira*.

On the river Caystrus stood *Philadelphia* and *Metropolis*; south of which *Tralles*.

VI. CARIA, the inhabitants, *Cares* * — HALICARNAS-

* The *Cares* are called by Homer βαρβαροφωνοί, *Barbarolinguæ*, H. ii. 867. as *Strabo* thinks, because they spoke the Greek language improperly, xiv. 661. according to *Thucydides*, because they were not Greeks, *Ibid.* & *Thucyd.* in *proem.* But the division of mankind into Greeks and Barbarians is said to have been unknown in the time of Homer, *Strab.* viii. 370. xiv. 661. & 662.

SUS,

sus, birth-place of Herodotus, the father of history, and of Dionysius, hence called *Halicarnassus*, -*aeus*, or -*ensis*; — famous for the monument of Mausolus, erected by his Queen Artemisia, one of the seven wonders of the world, *Strab.* xiv. p. 656.; *Plin.* 36. 5. *m.* situate between the *Sinus Seramicus* and *Iasus*, which form the peninsula Doris; at the bottom of which stood *Cnidus*, sacred to Venus, where was a celebrated statue of that goddess, made by Praxiteles.

Near Halicarnassus was the famous fountain *Salmacis*, which rendered men effeminate, *see p.* 363.

Opposite to Rhodes was a district called *Peraa Rhodiorum*, because it belonged to that people. At a greater distance from the sea, *Stratonice*, or -*ea*, *Ablanda*, *Alinda*, *Hydræla*, &c.

VII. LYCIA. — *Telmessus*, or -*issus*; *Xanthus*, on a river of that name; *Patæra*, famous for the oracle of Apollo, hence called *Patæreus*; *Limyra*, on the river *Limyrus*, where Caius, the grandson of Augustus, died of a wound he had received in Armenia; near which was *Promontorium Sacrum* or *Chelidonium*, whence mount Taurus begins; *Olympus*, at the foot of a mountain of that name; mount *Climax*, projecting so far into the sea, that Alexander's army were obliged to march round it up to the waist in water; *Phaselis*, on the confines of Pamphylia, *Lucan.* viii. 249.

The chief mountain in Lycia is *Cragus*, one of the ridges of which emitting flame, gave room to the poetic fiction of the threefold monster *Chimæra*, made up of a lion, a goat, and a dragon, *Ovid. Met.* ix. 646.; *Serv. in Virg. Æn.* vi. 288.

The government of Lycia was anciently republican, and the inhabitants were distinguished for their virtue, *Strabo*, xiv. p. 664.

VIII. PAMPHYLIA and PISIDIA, — a mountainous country. — Between the rivers *Cestrus* and *Cataractes* stood *Perga*; *Aspendus*, on the river *Eurymædon*, at the mouth of which Cimon destroyed the fleet and army of the Persians. In Pisidia were *Antiochia*, *Termessus*, *Lyrba*, *Selga*, &c.

IX. ISAURIA and LYCAONIA, intersected by the branches of mount Taurus; subdued by the Romans under Servilius, hence called *Isauricus*; *Coracesum*; *Sydra*; *Hamaxia*; *Selinus*, where the Emperor Trajan died, hence called *Trajanopolis* — *Iconium*, *Derbe*, *Lystra*, where the Apostle Paul was stoned, *Acts*, xiv. 19.

X. CILICIA, divided into *Aspera* or *Tracheotis*, *Campestris* or *Pedias*, and *Cilicia Propria*; so hemmed in with mountains that it has few passages, and these very narrow, hence called

Pyla.

Pyle. — At the mouth of the river *Calycadmus*, the promontory *Sarpēdon*, fixed by the Romans as the limit of Antiochus; near which the promontory *Zephyrium*.

Along the coast, *Soli*, said to have been founded by Solon. The Athenians who settled there, having corrupted the purity of their language, are thought to have given rise to the term *solécism*. But this is also said of *Soli* in Cyprus, *Strab.* xiv. 663.; *Eustath.* ad *Dionys.* 875.

On the river *Cydnus*, which had almost proved fatal to Alexander, stood TARSUS, feigned to have got this name from the Pegāsus of Bellerophon having here lost his hoof; said to have been built by Perseus, *Solin.* 38. *Marcellin.* xiv. 25. whence it is called by Lucan *Persea* Tarsus, iii. 225. the birth-place of the Apostle Paul. Strabo says that the inhabitants of this city excelled those of Athens and Alexandria in the study of philosophy and the sciences, xiv. p. 673.—676.

On the confines of Syria, the mount *Amanus*, now Monte Negro, often mentioned by Cicero, approaches so near the sea as to form the pass called *Pyle Syria*, or *Amanica*, near which stood ISSUS, not far from the river *Pindrus*, where Alexander gained his celebrated victory over Darius; and to perpetuate the memory of it, afterwards built *Alexandria*, now Scanderoon or Alexandretta, the port-town to ALEPPO, on the *Sinus Issicus*, or the Gulf of Issus; and at some distance from it *Nicopolis*.

XI. CAPPADOCIA and ARMENIA MINOR. — The people, *Cappadoces*, or *-ce*, anciently called *Syri*, were one of the three bad *Kappas*, or names beginning with the letter *K* or *C*, the Cretans and Cilicians being the other two, which was afterwards applied to the three Cornelii, Sylla, Cinna, and Lentulus. Upon the extinction of the royal family, the Romans, in consideration of the ancient league between them, offered this people the enjoyment of their liberty, which they refused to accept, alledging they could not bear it. Whereupon they were permitted to chuse another king. This country was remarkable for its breed of horses and mules, and for furnishing the world with slaves.

On the confines of Cilicia, at the foot of mount Taurus, stood *Cybisra*, the place of Cicero's encampment.

In Armenia Minor, on the Euphrates, stood *Melitēne*, the station of the legion, called *Fulminifera*, the thundering legion.

XII. PONTUS extended along the Mediterranean from *Colchis* to the river *Halys*, the kingdom of Mithridates. East from

from *Halys* stood *Amisus*. On the confluence of the *Iris* and *Lycus*, *Eupatoria*, which Pompey named *Megalopolis*; above which was *Amasia*, the city of Strabo the geographer.

Along the river *Thermodon* is supposed to have been the country of the Amazons; their city *THEMISCYRA*, *Strabo*, xi. p. 504.

East from this, along the coast, *Polemonia*, *Pharnacia*, and *Ceræsus*, -*untis*, whence Lucullus is said to have first brought the cherry-tree into Italy.

On the borders of Colchis stood *Trapezus*, Trebifond.

Along the river *Halys* lived the *Henēti*; a colony of whom afterwards settling in Italy, were called *Venēti*, *Plin.* vi. 2. and near the *Chalybes*, who are said to have invented iron weapons, *Val. Flacc.* v. 141.; *Dionys.* 944.

XIII. PAPHLAGONIA — *Sinōpe*, situate on a peninsula, the most illustrious city on this coast; the birth-place of *Dio-genes the Cynic*; *Carambis*, near a famous promontory of the same name, now *Karempi*, opposite to *Criu-metopon*, or *Ariētis Fronts*, in the *Chersonesus Taurica*, *Crim Tartary*, *Strab.* ii. 124. f.

XIV. BITHYNIA, extended from the Thracian Bosphorus to the river *Parthenias*. It was anciently called *Bebrycia*, the country of *Amýcus*, the son of Neptune, the famous pugilist, who was slain by Pollux, *Serv. ad Virg. Æn.* v. 373.; *Val. Flacc.* iv. 99.

On the Propontis, near the mouth of the river *Ryndacus*, stood *Apamēa*, called formerly *Myrlea*. North of it was *Nicomedia*, near which *Libysa*, the burial-place of Hannibal, *Plin.* v. 32. f. 43.

On the Bosphorus stood *Chalcēdon*, now *Scutari*, called the city of the blind, because the founders of it preferred this situation to that of Byzantium, on the opposite side of the Straits, *Herodot.* iv. 144.; *Strab.* vii. 320.; *Plin.* v. 32. f. 43.; *Tacit. Annul.* xiii. 63. to which Claudian alludes, *de quarto consul. Honorii*, 176.

On the Euxine sea, *Calpas*, or -*es*, at the mouth of the river *Calpas*, a celebrated harbour; east of which is the river *Sagaris* or *Sangarius*; *Heraclea* on the *Lycus*; *Tios*, or -*um*.

At the foot of mount Olympus, stood *Prusa*, now *Bursa*, for some time the capital of the Turks; on the Lake *Ascanius*, *Nicaa*, Nice, famous for the first general council held there.

The most remarkable cities along the sea-coast in Asia Minor were settled by Greek colonies,

XV. GALATIA or GALLOGRÆCIA, formerly the north of Phrygia. It got this name from the Gauls, who settled in it about two hundred and seventy years before Christ.—Chief town, *Ancyra*, now Angoura, the capital of the *Tectosages*, near which Bajazet was defeated and made prisoner by Tamerlane. *Tavium*, the capital of the *Trocmi*, near the river Halys.

XVI. PHRYGIA MAGNA.—In the north, near the source of the river Sangarius, stood *Pessinus*, famous for an ancient temple of Cybele, the mother of the gods, which was conveyed to Rome in the second Punic war, at the foot of Mount Dindymus; south of it *Gordium*, famous for the Gordian knot, which Alexander cut with his sword, instead of fairly untying it; *Eumenia*, *Acmonia*.

On the river *Lycus*, before its conjunction with the *Meander*, stood *Laodicea* and *Colosse*; north of which *Apamea*, on the river *Marfyas*, named from the sister of Seleucus, increased by the ruins of *Celene*, likewise on the *Marfyas*; where Apollo is said to have slayed alive one *Marfyas* for presuming to contend with him in music. The rivers *Marfyas* and *Meander* are said to flow from the same lake, *Strab.* xii. 577. At a temple near *Laodicea*, was a famous medical school in the time of Strabo, *Ib.* 580.

In the east end of the Mediterranean is the island CYPRUS, about one hundred and fifty miles long and seventy broad; sacred to Venus, who is hence called *Cypria*, *Cypris*, and *Cyprigena*.—Chief cities, on the west, *Paphos*, now Baffo; on the south, *Amātibus*, and *Citium*, the birth-place of Zeno, author of the sect called the *Stoics*; on the east, *Salamis*, now Famagusta, north from the prom. *Pedalius* or *Idalius*; and on the north, *Lapithus* or *Lapethus*, *Arfinoe*, and *Soli* or *Solos*, founded by Solon. In the middle of the island was *Tamassus*, famous for producing the metal called *Æs Cyprium*, copper, at the foot of Mount *Olympus*.

COLCHIS, ALBANIA, and IBERIA, lay between the Euxine and Caspian seas, intersected by different branches of Mount Caucasus, now Georgia, including Mingrelia, Imaretta, and part of Circassia.

Two rivers, which have their source at no great distance from one another, run into the opposite seas: the *Cyrus* into the Caspian; and the *Phasis*, joined by the *Glaucus* and *Hippus*, into

into the Euxine. Some say that the Cyrus is joined by the Araxes.

At the mouth of the *Phasis* stood a city of the same name, the capital of Colchis, celebrated in fable for the expedition of the Argonauts under Jason, in search of the golden fleece; also for the temple of Phryxus, &c. See p. 439.

On the north-east point of the Euxine stood *Dioscurias*, said to have been built by Castor and Pollux; whence its name, *Mel.* i. 19.

The country north of this was called *Bosphorus*, and the people *Bosphorani*; their chief town was *Commerium*.

ARMENIA MAJOR, now *Turcomania*, is a very mountainous country. Here are *Taurus*, *Antitaurus*, and *Niphates*, &c. and, according to some, Mount *Ararat*, where Noah's ark first rested. In this country rise the rivers *Tigris* and *Euphrates*, which run into the Persian gulf; the *Phasis* and *Lycus*, into the Euxine; and the *Cyrus* and *Araxes*, into the *Caspian* sea; *Strabo*, xi. p. 529. The *Tigris*, for some space, runs below a branch of Mount *Taurus*, and then bursts forth again at a place called *Zoranda*, *Ibid.*

The chief towns were, *Tigranocerta*, on the river *Nicphor*; and *Artaxata*, on the river *Araxes*.

SYRIA extended from Cilicia and Mount *Amanus* to Arabia and Egypt, between the Mediterranean and the Euphrates. It was divided into five parts, *Commagene*, *Seleucia* or *Syria Propria*, *Celestria*, *Phœnicia*, and *Palestina* or *Judea*.

1. **COMMAGENE**, or *a*.—The chief city was *Samplata*, the birth-place of *Lucian*, on the Euphrates; below which stood **ZEUGMA**, where Alexander transported his army over that river opposite to *Apamea*.

* A chain of mountains runs through Syria, from north to south, with a great many ramifications; whence the climate, although naturally hot, is greatly varied. The most elevated point is **LEBANON**, as may be perceived on a map, from the course of the rivers.—The rivers of Syria are very inconsiderable, and most of them in summer become dry. The *Orontes* and *Jordan*, the two chief, are scarcely sixty paces wide at their mouths. The *Jordan* has a considerable depth; but the *Orontes*, if not impeded by repeated obstructions, would be quite dry during the summer. Syria, as well as Egypt, Persia, and almost all the south of Asia, is sometimes dreadfully infected with clouds of **LOCUSTS**, a kind of insects, which suddenly destroy the leaves of trees and plants, and every green herb, and never fail to produce a famine, with all its dismal effects. They are so numerous, that, when they take their flight, they literally darken the heavens. They are supposed to be bred by too mild winters, and constantly come from the desert of Arabia. *Pooley's Travels through Syria.*

2. **SELEUCIS**, *Antiochene* or *Syria Propria*.—On the river *Orontes* stood *Antiochia*, *Antioch*, where Christians were first called by that name; near which the delightful village and grove of *Daphne*, where was a famous temple of *Apollo*. At the mouth of the *Orontes*, is the island *Malibea*, famous for producing purple. On the sea stood *Seleucus* or *Pieria*, at the foot of Mount *Pierius*, and north of it *Raphus*.

East from thence *Beraa*, now *Aleppo*, the chief city in this country, about ninety miles from the sea, and one hundred miles from the *Euphrates*; *Dambyca*, or *Hierapolis*, famous for the temple of the Syrian goddess *Atargatis* or *Mabog*, having the face of a woman and the tail of a fish, called by the Greeks *Deireto*, *Plin.* v. 23. The country here was called *Cyrbesica*; south of which, *Chalcidene* and *Chalybonitis*. Towards the source of the *Orontes*, *Emesa*, the city of *Heliogabalus*, *Lodicea*, *Heliopolis*, famous for the temple of the sun, now *Balbeck*, the ruins of which still remain, and shew its former magnificence. This country was called *Lodicea*, and is commonly included in *Calesyria*.

3. **CALA SYRIA** (*Kolan Zoria*, *Cava Syria*), is inclosed between two parallel mountains, *Lidanus*, *Lebanon*, and *Antidanus*.—The chief city, *Damascus*, on the river *Abana* or *Chrysorrhoas*, which rises in Mount *Hermoh*.

Between the *Orontes* and *Euphrates*, about one hundred and seventy miles north-east from *Damascus*, stood **PALMYRA** or *Abadhor*, in the middle of a sandy desert, the city of *Zenobia*; whence the country was called *PALMYRENE*.

4. **PHOENICIA**, or *-ice*, contained the cities **TYRUS**, *Tyre*, and **SIDON**, famous for their commerce; north of which, *Tripolis*, *Tripoli*, the present capital.

5. **PALESTINA** or **JUDAEA**; the Holy Land; called in Scripture the Land of Canaan, the Land of Israel, and of Judah.

This country was differently divided at different times; anciently into twelve tribes; afterwards into the two kingdoms of *Judah* and *Israel*; and lastly, under the Romans, into different districts, *Gallilee*, *Samaria*, *Judea*, and the *Regio Transjordanica*, or the country on the east of *Jordan*.

The *Jordan*, that is, the river *Dan*, so called from a town near the source of it, but far from the foot of Mount *Lidanus*, runs straight south. It is first increased by the small lake *Sennachonitis*, and then by the Lake of *Genesareth* or *Tiberias*, twelve miles long and eight broad. After a course of about one hundred and fifty miles, it falls into the lake called *Asphaltites*.

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lites, from its sulphur, or *Mare Mortuum*, the Dead Sea, from the immobility or gravity of its waters.

In **GALILEA** the chief places were, *Caesarea*, *Chorazin*, *Capernaum*, *Tiberias*, *Monte Gilboa*, *Bethsaida*, *Nazareth*, *Sepphoris*, *Thabor*, *Nasim*, *Zabulon*, *Acre*, *Abdymon*, *Ptolemais*, now *Acre*, a sea-port town north of *Mount Carmel*, famous in the time of the *Crusades*.

SAMARIA, or *Samaria*.—Its capital *Samaria*, the chief sea-port town *Safat*, called before the days of *Herod* *Tyris Stratonis*; south of which *Typp*, where *Andromeda* is fabled to have been bound, and exposed to a sea-monster, from which she was delivered by *Perseus*; see p. 396.

JUDEA.—Its capital *Hierosolyma*, *Jerusalem*, was built on four hills, called *Sion*, *Acra*, *Moriah*, and *Bezetha* or *Kanopoli*, that is the new town. On *Moriah* stood that magnificent building the Temple, which was also a kind of fortress. The city was surrounded with a triple wall. It was but indifferently supplied with water. Its principal fountain was called *Siloe* or *Gihon*. The present city *Jerusalem* is built on the ruins of *Kanopoli*, and small in comparison of what it was anciently.

East of *Jerusalem*, *Hierobus*, or *Jericho*, *Bethel*, *Gilgal*, *Ephraim*; south of which, *Hebron*, *Mamre*, &c. Six miles south of *Jerusalem* *Bethlem*, the birth-place of our Saviour; at the same distance north, *Emmaus*. On the west, *Ramath*, *Gibea*, &c.

The country of the *Philistines*, *Philistia*, lay along the sea-coast. Chief towns, *Gaza*, *Gath*, *Ascalon*, *Asdod*, or *Ajdod*, and *Echron*.

* This lake contains neither animal nor vegetable life; owing to the extreme saltness of its water, which is much stronger than that of the sea. It is not however true, as some authors affirm, that its exhalations are pestiferous, so as to destroy birds flying over it. For it is very common to see swallows skimming its surface, and dipping for the water necessary to build their nests. The saltness of the water is thought to be occasioned by mines of fossil salt, found in the side of mountains on the south-west shore. On this shore also are found fragments of sulphur and bitumen, and hot springs. The evaporation from the surface of the lake is so great as to carry off the waters brought into it by the Jordan. Pliny makes the lake more than 100 miles long, and 25 miles in its greatest breadth, whereas Josephus makes it 30 miles long, 22 miles broad, and 150 stadia or 12½ miles broad; in *Bel. Tyr.* it is 27 stadia long, and only 60 stadia broad, xix. 98. It is supposed to occupy the place where the cities of *Sodom* and *Gomorrha* stood. Strabo says, that the tradition of the inhabitants of the country was, that thirteen times had flood there, of which *Sodom* was the chief; and that they were swallowed up by a volcano, xvi. 764. There is every appearance of volcanoes having existed in this country; and the whole coast of Syria is frequently subject to earthquakes.

The country east of Jordan, called *Berea*, anciently *Gilead*, was in general rough and barren. It was divided into several parts, *Trachonitis* or *Iturea*; on the north, *Gaulonitis*, *Batanea*, or *Basan*, *Galaaditis*, in which were *Ramoth-Gilead*, *Astharoth*, &c. *Ammonitis*, *Moabitis*, &c. A confederacy of ten cities in this country was called *Decapolis*.

The country south of the Dead Sea was called *Idumæa* or *Edom*; in which were *Zoar*, *Theman*, *Bozra*, at the foot of Mount *Seir*, &c.; but these are commonly comprehended in *Arabia*.

ARABIA was divided into three parts, *Deserta*, *Petraa*, and *Felix*.

1. **ARABIA DESERTA**, now called *Arden*; extends from the deserts of *Palmyra* and the *Euphrates* on the north, to *Arabia Felix* on the south, from which it is separated by a range of mountains, as it is from *Chaldea* on the east.

In travelling through the sandy deserts of this country, people are obliged to direct their course by the stars, or mariner's compass.

The city of greatest note was *Thapsacus*, on the *Euphrates*, where was a bridge which *Darius* crossed in his march against *Alexander*, and hither he fled after his defeat. Here *Cyrus* the younger waded through with his army, a thing which *Xenophon* says the people of *Thapsacus* had never seen done before. This city is sometimes ranked in *Palmyrenæ*.

2. **ARABIA PETRÆA**, lies west of the former. It had its name from the city *Petra*, which, before the time of the *Macedonians*, was called *Arce*, the capital of the *Nabatei*, *Strab.* xv. 776.; *Joseph. Antiq.* iv. 8. east from mount *Horeb* and *Sinai*, and the desert of *Sur*; but authors differ about the situation of it.

On the *Sinus Arabicus*, or Red Sea, stood *Berenice*, anciently *Exion-Geber*, whence the ships of *Solomon* sailed to *Ophir*, supposed to have been a port in *Sofala* on the south-west coast of *Africa*, see p. 127.; *Pbara* or *Paran*, whence the adjoining wilderness was named, at the bottom of the east side of the gulph of *Herodopolis*; at the top of which stood *Arsinoe* or *Cleopatris*, now *Suez*, whence the isthmus has its name.

3. **ARABIA FELIX**, is a large peninsula between the gulphs of *Arabia* and *Persia*. It is remarkable for the fertility of its soil; but was very little known to the ancients. Among the different states, the *Sabæi* were the most distinguished.

BABYLONIA and **CHALDÆA**, now *Eyraco* or *Iraco Arabie*, extended from the Persian gulf, along the *Euphrates*, a little above *BABYLON*, its capital.

MESOPOTAMIA was included between the Euphrates and Tigris, now commonly called *Diarbek*. The chief cities were, *Nisibis*, on the river *Mydonius*, which flows into the Tigris, the great bulwark of the Romans against the Parthians; *Seleucia*, now **BAGDAD**, on the confluence of the Tigris with a branch of the Euphrates; built by Seleucus Nicator, who, to people it, exhausted Babylon of its inhabitants; *Carra*, between the river *Chaboras* and the Euphrates, memorable for the defeat and death of Crassus, and afterwards for the murder of Caracalla; north of which *Batna* and *Edeffa*, near the foot of mount Taurus.

In Mesopotamia the learned suppose the garden of Eden to have been; but where, is uncertain.

ASSYRIA, now *Curdistan*, lay east of the Tigris. — Chief cities, *Ninus* or *Nineve*, on the Tigris, opposite to the place where *Mousul* now stands; *Arbela*, memorable for the final overthrow of Darius by Alexander, which happened at the village *Gaugamela*, near the river *Lycus*; *Ctesphoen*, opposite to Seleucia.

MEDIA extended along the south of the Caspian sea. — Its chief town was *Ecbatana*, now Hamadan.

PERSIS and **SUSIANA**. — Chief towns, *Persepolis* and *Pasagarda*, the burial-place of Cyrus; *Susa*; and *Elymais*, which gave name to a distinct province.

The countries of Asia east of this were very imperfectly known to the ancient Romans; and therefore are seldom mentioned in the classics, except in the history of Alexander the Great.

The northern parts of Asia were altogether unknown.

Historical Account of ANCIENT ASIA, particularly of the PERSIAN EMPIRE.

THE state of Asia, as of other countries, during the first ages of the world, is involved in obscurity. All we know of it is gathered from the sacred writings. The accounts of heathen authors, till the wars of the Persians with the Greeks, are fabulous and contradictory. The authors from whom chiefly we derive our information on this subject are, *Herodotus*, *Xenophon*, *Diodorus Siculus*, who borrows from *Ctesphas* of *Cnidus*, the physician of *Artaxerxes Mnemon*, ii. 2. & 32. and *Justin*, the abridger of *Trogus Pompeius*.

NINUS

NINUS was the first king who established an extensive empire in Asia. He conquered all the countries from the Buxine and Caspian seas to Arabia and Egypt. *Diodor. ii. 1. & 2. Juslin. i. 91.* He built **NINIVE** or **Niue** on the Tigris. *Diodorus* says, improperly, on the Euphrates; a city of immense extent, no less than four hundred and eighty stadia or sixty miles in circumference. *Diodor. ii. 3.* of three days journey. *Jacob. iii. 2.* The walls were one hundred feet high, and so broad that three chariots could go on them abreast. They were defended by one thousand five hundred towers, two hundred feet high. *Diodor. ib.*

Ninus, at his death, left the government to his Queen **SE-MIRAMIS**, who raised over his tomb a mound of earth, according to *Diodorus*, nine stadia high, and ten broad. *ib. 7.* which is scarce credible. **Semiramis** is said to have founded **Babylon**. *ib. 17.* but this is also ascribed to **Belus**. *Cass. vi. 17.* and likewise to others. She extended her empire over Egypt, a great part of **Lybia**, and **Ethiopia**. *Diodor. ii. 14.* but attempting to make war on **India**, she was repulsed with loss. *ib. 18.* **Semiramis** was succeeded by her son **NINYAS**. Some say she was slain by him. *Juslin. i. 2.* But about this authors differ. *Diodor. ii. 20.* **Ninyas** lived in peace. Devoted to pleasure, he shut himself up in his palace at **Ninveh**, and seldom appeared to his subjects, leaving the charge of every thing to his ministers. His successors are said to have imitated this example for thirty generations, during the space of one thousand three hundred and sixty years. *ib. 21. Juslin. i. 3.*

The last king of **Assyria** was **SARDANAPALUS**, who is said to have surpassed all his predecessors in luxury and effeminacy. *Diodor. ii. 23.; Juslin. i. 3.; Juvenal. x. 362.* **ARBACES** or **ARBACTUS**, governor of **Media**, having procured admission to him, found him amidst crowds of women and eunuchs in a female dress, and employed in female occupations. Disdaining, therefore, to obey so despicable a prince, he formed a conspiracy with **Belesys**, the governor of **Babylon**, to dethrone him. For this purpose they led a great army to

* One of these kings is said to have sent assistance to **Priam** king of **Troy**, against the **Greeks**, under **Memnon**. *Diod. ii. 22.* and **Plato** makes the kingdom of **Prisus** to have been dependent on the **Assyrian** empire. *de legibus. iii. p. 683.* but this is mentioned by no other authors.

† **Herodotus** mentions the riches of this king only by the by. *ii. 150.* He ordered a sentiment to be inscribed on his tomb, intimating that he had placed his chief happiness in sensual gratifications, which **Aristotle** said was fit only to be put on the tomb of an ox. *Eccl. Lect. vi. 35. Fin. ii. 91.*

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wards Niniveh. Sardanapalus, being defeated in battle, and reduced to despair, shut himself up in his palace; where, having erected a great funeral pile, he burnt himself and all his effects, to an incredible amount; having in this alone, says Justin, displayed the courage of a man. Thus the empire of Asia was transferred from the Assyrians to the Medes.

Herodotus gives a different account concerning the origin of the empire of the Medes, observing, at the same time, that the story was told other three different ways, i. 95. The Medes first revolted from the Assyrians, and others afterwards followed their example. Having established their independence, they for some time enjoyed liberty. But when disputes arose among them, one DEJOCES, a man of extraordinary sagacity, by an appearance of justice, had the address to persuade the people to create him king. He founded Ecbatana, and built there a palace for himself, which he strongly fortified. He then surrounded himself with the usual appendages of royalty, became difficult of access, and transacted every thing by the intervention of ministers. He, however, continued to maintain his authority by the most rigid administration of justice, for fifty-three years.

After the death of Dejoces, PHRAORTES his son succeeded, who subdued the Persians and other nations; but attempting to reduce Niniveh, was cut off, with most of his army, *ib.* 102.

CYAXARES, the son of Phraortes, soon revenged his father's death, by defeating the Assyrians and laying siege to Niniveh. But he was prevented from taking the city by an irroad of the Scythians, from about the lake Mæotis, who overran great part of Asia, and kept possession of it for twenty-eight years. At last Cyaxares, having by artifice either de-

Diodorus makes the empire of the Medes to have lasted above 1300 years, ii. 28. but Herodorus, only 500, i. 95. as Diodorus himself remarks, but prefers the authority of Ctesias, ii. 32.

Arbaces is thought by some to have contented himself with the empire of Media, and to have resigned that of Babylon to his associate *Beltas*, who is supposed to have been the same with *Nabonassar*, called also *BALABAN*, 2 *King*, xx. 12. from whose reign began the famous astronomical epoch at Babylon, B. C. 747. called from his name the *era of Nabonassar*.

A third independent kingdom is said to have been established at the same time, the capital of which was Niniveh. Its kings are supposed to be those called in scripture the kings of Syria or Assyria, as *Tiglatpileser*, *Sargon*, *Sennacherib*, who took Babylon, and annexed it to his former dominions; who also carried away the Israelites as captives into the land of Assyria. *Nabopolassar*, who in conjunction with *Cyaxares*, the Mede, took and destroyed Niniveh; *Nabonassar*, who took and destroyed Jerusalem, carrying Zedekiah, its last king, and the Jews, into captivity to Babylon, &c.

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destroyed or expelled them, recovered what he had lost, took Niniveh, and reduced the Assyrians to subjection, except the country around Babylon, *ib.* 106.

His son ASTYAGES had an only daughter, named *Mandane*, whom he gave in marriage to *Cambyses*, a Persian, being prevented by a dream from giving her to a Mede. In consequence of a second dream he sent for her from Persia, when big with child, and after she brought forth a son, commanded *Harpagus*, his chief minister, to destroy him. Harpagus, unwilling to execute these orders himself, delivered the child to the king's shepherd to be exposed. The shepherd's wife happened at that time to be delivered of a dead male-child. Being greatly taken with the appearance of the royal infant, she persuaded her husband to preserve him, and expose their own child in his stead. Thus CYRUS, for so he was named from *Cyno*, i. e. *canis*, the Greek name of the Shepherd's wife, was brought up as her son. After various adventures, he dethroned his grandfather Astyages, and became the founder of the Persian empire, *Herodot.* i. 97.—131. *Justin.* i. 4.—7.

History of the PERSIAN EMPIRE.

Cyrus first made war on CROESUS, king of Lydia, the most opulent prince of his time. Croesus was the son of *Alyattes*, and the fourth in descent from GYGES, who slew his master CANDAULES, the last of the *Heracleide*, or descendants of Hercules, at the instigation of his queen, who was provoked at the indignity of having had her beauty too openly exposed, by the contrivance of her husband out of vanity, to this same Gyges, his chief favourite, *Herodot.* i. 6.—17. Gyges is said by Plato, to have effected this revolution by means of a magical ring, which, when he put it on, rendered him invisible, *Cir. Off.* iii. 9.

Croesus was the first that subdued the Grecian states in Asia. His dominions extended from the *Ægean* Sea to the river *Hælys*. He surpassed all the kings of that age in munificence. The fame of his hospitality attracted to his court the most distinguished sages of his time; among the rest, SOLON, the legislator of Athens. Croesus, having shewed him all his treasures, asked, if he had ever seen a happier man. Solon mentioned several, of distinguished virtue, though in humble life; and concluded with observing, that no one could be called happy before his death. After the departure of Solon the indignation

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of heaven (*Nemesis*) overtook Cræsus, because, says Herodotus, he thought himself the happiest man in the world. He lost his favourite son *Alys*, who was killed, while hunting, by an accidental wound which he received from one *Adrastus*, a Phrygian exile, whom Cræsus had protected, and who, although pardoned by Cræsus, yet from mere grief privately slew himself on the prince's tomb.

Cræsus mourned the loss of his son for two years. He was roused from this despondency by hearing of the revolution in Media. *Astyages*, whom Cyrus had dethroned and put in prison, was grandfather to Cræsus by the mother's side. In order therefore to avenge his cause, to stop the progress of Cyrus, and perhaps enlarge his own dominions, Cræsus resolved to make war. With this view he sent ambassadors to consult the oracles in Greece and Lybia, with rich presents to each. Several of these presents remained in the time of Herodotus, *lib. i.* 46. 50. 51. 92. An answer was returned by the oracle at Delphi, that if Cræsus marched against the Persians, he should overturn a great empire. Encouraged by this oracle, which he interpreted in his own favour, he crossed the river Halys, and advanced into Cappadocia against Cyrus. They fought in the territory of the Pterians near *Sinope*, with doubtful success. Night put an end to the battle.

Next day Cræsus, seeing Cyrus did not renew the attack, departed with his army to Sardis, intending, as the summer was far spent, to defer further operations till next spring. In the meantime he sent for assistance to his allies, to *Amasis*, king of Egypt, to *Labyntus*, king of Babylon, and to the Lacedæmonians. Apprehending no immediate invasion from Cyrus after so equal a conflict, he disbanded part of his army, which was composed of mercenaries. But Cyrus being informed of such imprudent conduct, led his army by rapid marches to Sardis. Having defeated the Lydians, who had come out to oppose him, he laid siege to the town, and took it by assault on the fourteenth day. He gave strict orders to spare the life of Cræsus; who notwithstanding would certainly have been killed, had it not been for his son, who till that time had been dumb. But seeing a Persian rushing on his father to slay him, fear and anxiety broke the ligaments of his tongue, so that he called out, *O man, do not kill Cræsus*. He continued ever after to enjoy the use of speech. Cræsus being brought to Cyrus, was ordered to be bound, and laid on a funeral pile in order to be burnt. When the flames were just beginning to blaze, he called out three times, *Solon, Solon, Solon!* Cyrus being told the reason of this exclamation, and reflecting on the uncertainty of human things,

ordered him to be taken down from the pile, and ever after treated him with the greatest kindness, *Herodot. i. 26.*—92.

Justin. i. 7.

Croesus having sent a messenger to Delphi to upbraid the priests for having deceived him, after all his presents, was told, that he had deceived himself, by explaining an ambiguous oracle in his own favour, and that he did not suffer for his own fault, but for that of his progenitor (*Gyges*), who, seduced by the artifice of a woman, had slain his master and usurped his crown, *Ib. 91.*

Croesus derived his great wealth from the gold mines in mount *Tmolus* near *Sardis*, which being long wrought, were in after times exhausted, *Ib. by Strab. xiii. 625.* The Lydians were the first who coined gold and silver. The invention of dice (*tali et tessere*) and of the ball, is also ascribed to them, *Ib. 94.*

The Persians acquired from the Lydians a taste for the delicacies of life, to which formerly they were strangers, *Ib. 71.*

After the taking of *Sardis*, Cyrus next subdued the Greek states in Asia, *Ib. 141. 86.*; *Thucyd. i. 16.* whom he had before attempted in vain to detach from the interest of Croesus, *Herodot. i. 76.* He then turned his arms against the king of *Babylon*; and having defeated him in battle, laid siege to the city, which he took by surprise, on a festival day, by diverting the course of the river, *Ib. 191.*; *Polyen. vii. 6. 5.*

Cyrus last of all made war on the *Massagetae*, a people of *Sogdiana*, north of the river *Araxes*, then under the government of a queen called **TOMYRIS**. By a stratagem he cut to pieces a part of the enemy's forces, and took the queen's only son, who commanded them, prisoner, with a number of his soldiers. The prince, unable to bear this disgrace, slew himself. Soon after *Tomyris*, at the head of her troops, attacked Cyrus with such fury, that she gained a complete victory. Cyrus himself was slain, with the greatest part of his army. His body being found, she ordered the head to be put into a leathern bag, full of blood, with these sarcastic expressions;

Soon after the reduction of *Babylon*, Cyrus granted permission to the Jews, in the seventh year of their captivity, to return to their own country, and rebuild *Jerusalem*, *B. C. 536.*

Herodotus relates, that Cyrus, in his way to *Babylon*, provoked at the river *Gydes*, which ran into the *Tygris*, for having carried off one of his sacred horses, while attempting to cross it, ordered his army to cut 180 canals on each side of it, and thus divided it into 360 streams; so verifying his threat; that he would make it so dry, that it might be crossed even by a woman, without wetting her knees, *i. 189. 302. v. 32.* So *Seneca, de Ir. iii. 21.* It is hardly to be believed, that, at so important a period, he should have spent on this work a whole summer. *Ib.*

Barb. 7

Thou haſt ever thiſted for blood, now take thy fill; Herodot. i. 201.—ad fin.; Juſtin. i. 8. Authors differ as much about the death of Cyrus, as about his birth. Diodorus Siculus relates, that he was crucified by Tomýris, ii. 44. Xenophon, in his *Kypria*, or *inſtitution of Cyrus*, ſays he died a natural death, *Cic. Sen. 22. legg. ii. 22.*; but this excellent book was not intended to contain an exact hiſtory, (*non ad hiſtoria fidem ſcriptus*;) but, by mingling fable with truth, to delineate the model of a perfect prince, *Cic. ad Q. fr. i. 1. 8.* From the diverſity of accounts concerning Cyrus, we ſee the uncertainty of tradition. Cyrus reigned thirty years.

CAMBYSES, his ſon, ſucceeded. He made war on Amáſis king of Egypt; who in the mean time dying, was ſucceeded by his ſon PſAMMENITUS, *Herodot. ii. 1. iii. 1.—10.* The cauſe of the war, according to Herodotus, was frivolous, iii. 1.; but Polyænus makes it a very juſt one, viii. 29. To facilitate his operations, Cambyſes, by the advice of one Phapei, a native of *Halicarnaffus*, who on account of ſome offence had deſerted from Amáſis, made an alliance with the king of Arabia. By him Cambyſes and his army were ſupplied with water in the deſerts through which they had to paſs. When they reached Egypt they were met by the Egyptians near Peluſium. A fierce battle was fought, in which the Egyptians were defeated. Herodotus informs us, that he ſaw the bones of the ſlain ſcattered up and down in the place where they fell. The ſkulls of the Egyptians were hard, becauſe they always went with their heads bare and ſhaved; thoſe of the Perſians, ſoft, becauſe their heads were always covered with a *ſiára* or turban, *Ib. 12.*

Cambyſes took Peluſium, according to Polyænus, by the following ſtratagem. He placed before his army a number of cats, dogs, ſheep, and other animals, which were looked upon as ſacred by the Egyptians; and thus prevented them from diſcharging their miſſive weapons, for fear of wounding any of theſe animals, vii. 9. Herodotus does not mention this circumſtance, but ſays, that Cambyſes, after his victory, advanced directly to Memphis. He ſent up the Nile before him a ſhip of *Mitylène*, with a herald, to ſummon the inhabitants to ſurrender; but they, tranſported with rage, deſtroyed the veſſel, and cut to pieces all on board. Cambyſes having taken the town in ten days, ordered ten of the firſt rank to be executed, for every one of his men that had been maſſacred; among the reſt the ſon of Pſammenitus. The king himſelf was ſpared, but afterwards ſtimulating the Egyptians to revolt, he was put to death, having reigned only fix months, *Ib. 15.* All Egypt

soon after submitted to the conqueror, and that country has almost ever since been subject to a foreign yoke. From *Memphis* Cambyfes went to *Sais*, the burying place of the kings of Egypt; where having caused the body of *Amasis* to be taken from the tomb, and treated with the greatest indignity, he ordered it to be burnt, contrary to the custom both of the Egyptians and Persians, *Ib.* 16.

After the conquest of Egypt, the *Lybians*, the *Cyrenians*, and *Barcæans*, sent ambassadors to Cambyfes with presents, as a token of submission, *Ib.* 13. Next year, which was the sixth of his reign, *Cambyfes* resolved to make war in three different places; against the *Carthaginians* by sea, and against the *Ammonians* and *Ethiopians* by land. But the first of these projects he was obliged to drop, as the *Phœnicians*, without whose assistance he could not carry on that war, refused to co-operate with him against the *Carthaginians*, who were descended from them, Carthage being originally a colony from Tyre, *Ib.* 19.

But being determined to invade the other two nations, he sent persons into Ethiopia with presents of purple, golden bracelets, perfumes, and wine; who, under the character of ambassadors, should act as spies. The King of Ethiopia, suspecting the cause of their journey, treated them with contempt, and scorned their presents, except the wine. However, in return, having bent a bow in their presence, he bid them give it to Cambyfes, with this advice, that when the Persians could draw bows of such magnitude with equal ease, then he might make war on the Ethiopians with superior forces; in the mean time, he should thank the Gods for not having put it into the hearts of the Ethiopians to covet any other country than their own, *Ib.* 21.

Cambyfes, enraged at this answer, immediately advanced with his army, like a person bereft of his senses, without having provided what was necessary for such an expedition. When he arrived at Thebes, in upper Egypt, he detached about 50,000 of his men to ravage the country of the *Ammonians*, and burn the temple of Jupiter Ammon. But they were all overwhelmed with sand in the desert, and never more heard of, *Ib.* 26.; *Senec. Nat. Quæst.* ii. 30. which disaster sometimes befalls travellers in those parts, *Sailust. Jug.* 79. The army of Cambyfes, before it had proceeded the fifth part of the way, was reduced to such straits for want of provisions, that they were obliged to eat their beasts of burden, and at last some of them one another, every tenth man being selected by

lot for this dreadful purpose. In the mean time, Cambyfes himfelf is faid to have been ferved with delicacies, *Senec. de Ira*, iii. 20. At laft, however, apprehenfive for his own fafety, he was forced to return with difgrace, and with the lofs of the greateft part of his army, *Herodot.* iii. 25. Upon his arrival at Thebes, he pillaged all the temples in that city, which were numerous, and very rich, and then fet them on fire, *Diodor.* i. 46. and 49.

When Cambyfes came to Memphis, he found the city full of rejoicings, and keeping holiday; at which he was greatly enraged, fupposing it to be on account of his bad fuccefs. Being informed by the magiftrates that it was becaufe they had found their God APIS, who had not appeared for a confiderable time, he would not believe them; but imagining that they impofed on him, he caufed them to be put to death. He then fent for the priefts, who, making the fame answer, were ordered immediately to bring *Apis* to him; for that fince their god was fo familiar as to appear among them, he wifhed to fee him.

When *Apis* was brought to Cambyfes, he, ftill more enraged, drew his fword to run him through the belly, but happened to ftrike him on the thigh. Then ridiculing the priefts for their ftupidity in worfhipping a brute as a god, he ordered them to be feverely fcourged, and fuch of the Egyptians as fhould be found celebrating the feaft of *Apis*, to be flain. The god was carried back to his temple, where, having died of his wound, he was fecretly buried by the priefts, *Herodot.* iii. 29.

The Egyptians believed that Cambyfes, on account of this impiety, became mad. But he was fo before, and continued to give fignal proofs of it. SMERDIS, or *Mergis*, his brother, was the only perfon in the army that could bend the bow fent to Cambyfes by the king of Ethiopia. Cambyfes, therefore, from jealousy, fent him back to Perfia; and fome time after, dreaming that one came to tell him that *Smerdis* was on the throne, he difpatched PREXASPES, one of his confidents, to kill him, which he accordingly did, *Ib.* 30. His fiftter *Meroë*, and the fame alfo his wife, whom he carried with

* This *Apis*, called by the Greeks *Epaphus*, was a calf, diftinguifhed by certain uncommon marks, his body all black, except a white fquare fpot on his forehead, the figure of an eagle on his back, and of a beetle on his tongue, *Herodot.* iii. 28; *Strab.* xvii. 807. Pliny makes the marks different, viii. 26. f. 71. When fuch a calf was found, he was carried by the priefts to Memphis, placed in a magnificent temple, and worfhipped by that fuperftitious people with extraordinary honours. After his death he was buried with incredible pomp, and the whole nation went into mourning, *Ibid.* & *Diodor.* i. 84. 85.

him in all his expeditions, he ordered to be slain, for lamenting her brother's death*.

While Cambyfes exercised such frantic cruelty in Memphis, *Ib.* 37. his dethronement was plotting at Susa, 61. *Patizithes*, one of the Magi, a Mede by birth, to whom Cambyfes had left the chief direction of affairs in his absence, had a brother extremely like *Smerdis*, the son of Cyrus, and probably of the same name. *Patifethes* being fully assured of the death of that prince, which was concealed from the public, and knowing how odious Cambyfes had rendered himself by his cruelty, having instructed his brother to personate *Smerdis*, placed him on the throne, *Heralds* were immediately dispatched to all parts of the empire, to notify his accession, and to require their obedience. Cambyfes, in his return from Egypt, met the herald sent thither at *Ecbatana* in Syria. Being thunderstruck at the tidings, he at first suspected that he had been betrayed by *Prexaspes*, and that his brother was still alive. But being assured of the contrary, he determined to advance towards Susa with the greatest dispatch, to inflict vengeance on the usurpers. But as he was mounting his horse for this expedition, his sword dropt from its scabbard, and wounded him in the thigh, nearly in the same part, as the Egyptians alledged, in which he had struck their god *Apis*. Perceiving his wound to be mortal, he assembled the chief men of the Persians in his army, and laid before them all that had happened, conjuring them at the same time not to let the empire again pass from the Persians to the Medes. Cambyfes died, after having reigned seven years and five months, without issue. The Persians, after his death, judging what he had said as groundless, and proceeding from hatred to his bro-

* Cambyfes, before he married *Mêre*, as it was contrary to law, is said to have consulted the royal judges. They answered artfully, that there was no law which permitted a brother to marry his sister; but there was a law which allowed the king of Persia to do what he pleased. — He one day asked *Prexaspes*, whose son was his cup-bearer, what the Persians thought and said of him. *All your other qualities*, says he, *are greatly extolled, but they alledge you love wine too much.* They no doubt suppose, said the king displeased, *that wine impairs my faculties. You shall judge immediately.* Then ordering the son of *Prexaspes* to stand at some distance, with his left hand upon his head, he took a bow, and having bent it, said he would shoot the young man through the heart; which he accordingly did, adding exultingly to the father; *Have I a steady hand?* To which the contemptible flatterer, as if unaffected with the murder of his son, replied, "Apollo could not have aimed better." *Senec. de Ira*, iii. 14.; *Herodot.* iii. 34. 35. On another day he ordered twelve Persians of the first rank to be buried alive, *Ib.* *Croesus* having presumed to admonish him of the consequences of these atrocities, was ordered to be put to death; but the ministers of his cruelty, knowing he would repent of it next day, deferred the execution. It was so; Cambyfes expressed his joy at the preservation of *Croesus*, but ordered all the ministers to be put to death for disobeying his commands, *Ib.* 36.

ther,

ther, quietly submitted to Smerdis, the Magian, as the real son of Cyrus, especially as Prexaspes now declared that he had not killed Smerdis, *B. 66.*

SMERDIS, the Magian, being now secure of the kingdom, to ingratiate himself with the people, granted them many immunities, which made them afterwards greatly regret his loss. But this, and his living quite secluded from the Persian nobles, raised in them suspicions of his not being what he pretended. At last, after he had reigned seven months, the imposture being completely detected by means of *Phedyma*, one of his wives, daughter to *Otanes*, a Persian nobleman of the first rank, a conspiracy was formed against him by *Otanes* and six other Persian noblemen. In the mean time, while they were concerting measures about the execution of their plot, *Prexaspes*, whom the Magi had apparently prevailed on to favour their views, and to declare to the people assembled for that purpose what they wished, having ascended the tower of the palace, to the astonishment of every one present, made an open confession of the whole truth, and then threw himself headlong from the tower, and thus perished. The conspirators, ignorant of what had passed, were now advancing to the palace; and having from their rank procured admission at the gate, they rushed into the apartment of the *Magi*, who were deliberating together about the affair of *Prexaspes*. *Smerdis* and his brother made the best defence they could, and wounded some of the conspirators; but they were soon both dispatched. The conspirators having cut off their heads, instantly ran forth, and, exposing them to the people, laid open the whole imposture. The Persians, inflamed by what they had heard, drew their swords, and slew such of the *Magi* as they could find. This day was ever after kept as a festival, called *the slaughter of the Magi*, (*μαγοπορία*), on which it was unlawful for any of that order to appear in public, *Herodot. iii. 74.—80.*

When the tumult was allayed, the seven noblemen who had slain the *Magi*, met to deliberate about the administration of the empire. **OTANES**, who spoke first, arguing from the abuses attendant on arbitrary power, gave his opinion for a popular government.

MEGABYSUS, who spoke next, admitting all that *Otanes* had said against monarchy, confuted his reasons for a democracy. For nothing, he said, was more senseless or more insolent than the populace; and to avoid the insolence of a tyrant, by submitting to that of an ungovernable multitude, was a plan by no means to be approved. A king knows what he does, but

but the people neither knows nor hears any thing, but acts precipitately, without thought, like a torrent; he therefore gave his voice for an aristocracy, wherein the government is entrusted to a few men, distinguished for their prudence and virtue.

DARIUS, who spoke third, agreed with Megabyfus in rejecting a popular government; but contended, that an oligarchy, or the government of a few, was productive of hatred, envy, seditions, and murders; he therefore gave his opinion for a monarchy, as the best form of government, when well administered; and to confirm it, added, that to monarchy the Persian nation owed its liberty and its power. With him the other four noblemen agreed.

Upon this *Otanes*, finding himself left alone, declined having any farther concern in their consultations, as he said he never would be king; and only requested certain privileges for himself and his descendants, which were readily granted, and more besides. These, *Herodotus* informs us, his family continued to enjoy in his time. It was determined by the other six, that the seven conspirators should have liberty to enter all the apartments of the palace, without being introduced, except that of the women; and that the king should not be allowed to marry a woman out of any other family than of the seven conspirators. To determine which of them should be king, they agreed to meet on horseback next morning in a certain place near the city, and that he whose horse first neighed after sun-rise, should be king; thus leaving the election as it were to the determination of the Sun, the chief god of the Persians. The groom of Darius, hearing of this agreement, led a mare over night to the place appointed, and then brought thither his master's horse. Next morning, when the horse came to that spot, he immediately neighed, and thus Darius was declared king.

Darius was the son of *Hystaspes*, then governor of Persia, and sprung from the royal family of *Achamēns*. To commemorate the services of the seven noblemen who slew the *Magi*, the privy council of the Persian kings ever after consisted of seven, *Exra*, vii. 14.; *Esther*, i. 14. &c. and these counsellors enjoyed the same privileges which had been granted to the seven conspirators, *Herodot.* iii. 76.—88. Darius, to establish himself on the throne, married *Atossa* and *Artystona*, the daughters of *Cyrus*, *Parmys*, the daughter of *Smerdis*, and *Phedyma*, the daughter of *Otanes*, who had detected the *Magi*. He erected an equestrian statue, with an inscription, in honour of his horse, and of his groom *OEBARRES*.

DARIUS

DARIUS divided the empire into twenty governments or satrapies, and appointed a governor or *satrapes* over each, ordering them to pay a certain tribute. *Persia* was exempted from taxes. The *Ethiopians*, bordering on Egypt, and the inhabitants of *Colchis*, only brought certain presents; and the *Arabians* furnished yearly frankincense equal in weight to a thousand talents. The annual tribute paid to Darius amounted to 14,560 Euboic talents, *i. e.* 1,810,080 l. in money, besides various contributions in kind, *Herodot.* iii. 88.—98. The satrap of Armenia sent annually to the Persian king twenty thousand young colts, *Strab.* xi. 530. The place where the king's money was kept was called GAZA, *Curt.* iii. 12. 27. & 13. 5.

Intaphernes, one of the seven conspirators against the Magi, being refused admission to the king, by the porter and one of the royal messengers, who said that the king was in his wife's apartment, imagining that they told him a falsehood, having drawn his scimitar, cut off the nose and ears of both, and fastening their necks in a bridle, so left them. On this account he was condemned to death, with his children and family. His wife, having moved the compassion of Darius, and being permitted by him to ask the life of any one of her relations she pleased, requested that of her brother. Being asked by Darius the reason, she said, that she might get another husband, and have other children; but that she could not have another brother, as her father and mother were already dead. The king was so well pleased with this answer, that he not only granted her the life of her brother, but also that of her eldest son. *Intaphernes* and the rest of his family were put to death, without regard to his late deserts, *B.* 118. 119.

In the fifth year of Darius the Babylonians revolted. They were provoked at the oppressive taxes imposed on them, and that the seat of empire was removed from Babylon to Susa. That they might be enabled the better to support a siege, they strangled all the useless persons in the city, only reserving each his favourite wife and a maid servant. Darius attempted in vain to reduce the city. He lay before it a year and seven months; and was just on the point of raising the siege, when *Zopyrus*, one of the seven who conspired against the Magi, having cut off his nose, his lips, and ears, after shewing himself to Darius, and communicating to him his design, went over to the enemy, and pretended that he had been so treated by Darius for advising him to give up the siege. Having thus gained their confidence, and being at last intrusted with the command

of the city, he delivered it up to Darius. Darius beat down its walls, (as it is supposed, from two hundred cubits high to fifty,) and took away its gates. He caused about three thousand of those who had been most active in the revolt to be impaled, and pardoned the rest. Zopyrus was rewarded with the highest honours. The revenues of Babylon were settled on him for life. Darius used to say, "That he would give twenty Babylons rather than see Zopyrus so disfigured," *Herodot. iii. 150.—160.; Justin. i. fin.*

Darius soon after undertook an expedition against the Scythians, who inhabited the country between the Danube and the Tanais. His pretext for this war was to revenge their invasion of Asia about one hundred and twenty years before. Having collected an army of seven hundred thousand men, he crossed the Thracian Bosphorus by a bridge of boats, over-ran Thrace; and then having crossed the Ister or Danube over another bridge of boats, advanced into Scythia. The Scythians retreated before him, laying waste the country and destroying the springs. Darius followed them with his army, till he was in danger of perishing for want of provisions. At last he was obliged to return with disgrace, after having lost a great number of his men. The Scythians attempted to cut off his retreat, by persuading those whom Darius had left to guard the bridge over the Danube, to break it down and retire home. *Miltiades*, the Athenian, prince of the *Chersonesus* of *Thrace*, was one of those to whom this charge was committed. He urged the other commanders to embrace so favourable an opportunity of shaking off the Persian yoke. These were all Greeks, to whom Darius had given the chief command of their respective cities in *Ionia* and *Æolis*. Most of them at first agreed with *Miltiades*. But *Histiæus* of *Miletus*, representing to them that their power depended on that of the king, determined them to continue faithful to Darius. *Miltiades*, conscious of his danger from what had happened, departed to Athens, *Herodot. iv. 1. 85. 86. 80.; Nep. Milt. 3.*

Darius, after his return from Scythia, sent *Scylax*, a native of *Caryandria* in *Caria*, with a fleet, down the *Indus*, to explore the country; who, having reached the mouth of that river, according to his instructions, sailed westward along the coast of the *Erythraean* sea, entered the *Red Sea* by the *Straits of Babelmandel*; and on the thirtieth month after his first setting out, arrived at the same place from whence *Necho*, king of *Egypt*, had formerly sent the *Phœnicians* to sail round *Africa*, *Herodot. iv. 44.* which they effected in somewhat more than

two years, *Ib.* 42. Darius subdued the country along the Indus to the sea, *Ib.* 44. and imposed on it a tribute of 360 talents, *Id.* iii. 94.

HISTIAEUS, to whom Darius was indebted for his own safety and that of his army, being sent for to Sardis, and desired by the king to ask what favour he pleased for his eminent services, requested a small territory on the river Strymon in Thrace, called *Myrcinus*, in the country of the *Edonians*, with permission to build a city. This being granted, he immediately set about the work. But *Megabyzus*, the son of *Zopyrus*, whom Darius had left as governor of Thrace, having represented the impropriety of this measure, Histiaeus was again sent for to Sardis, as if to give his advice on affairs of importance; and from thence was carried by Darius to Susa, under pretext that he could not want so able a counsellor, *Herodot.* iv. 11. 23.—25.

Aristagoras, the nephew and son-in-law of Histiaeus, was made his deputy at Miletus. He being ill used by *Artaphernes*, the king's brother, governor of Sardis, formed a plan of exciting the Ionian states to revolt. To this he was prompted by a messenger from Histiaeus; who having no other method of sending intelligence, shaved the hair of the head of one of his most faithful slaves, and imprinted on it the message; then having kept the slave till his hair grew, he dispatched him to Miletus, without any other instructions than that, upon his arrival, he should desire *Aristagoras* to cut off his hair, and look upon his head. *Aristagoras*, encouraged by this, soon engaged all the Ionians to form a league for the recovery of their liberty and former privileges. To confirm them the more in this resolution, having first divested himself of his power at Miletus, he restored a popular government in that city. Next, by persuasion or force, he effected the same change in the other cities. Then, by general appointment, he was sent as an ambassador into Greece to solicit assistance, *Ib.* 30.—39.

He first applied to *Cleomenes* king of Sparta, to whom he is said to have shewn a map of the whole world, engraven on a table of brass, *Ib.* 49. *Cleomenes* asked him, how many days journey it was from the Ionian sea to the city where the king resided; *Anaxagoras* answered, three months; imprudently, as *Herodotus* observes, (who gives an accurate account of all the resting places from Sardis to *Susa*, called also the city of *Mennan*;) the distance, amounting, at one hundred and fifty stadia, or eighteen miles and three quarters a-day, to ninety days

days journey, *Ib.* 52. Cleomenes, hearing of the distance, bid him depart from Sparta before sun-set, and withdrew; but Aristagoras, taking an olive branch in his hand, after the manner of suppliants, followed him to his house, and endeavoured to prevail on him by offering money. As he proceeded gradually increasing his offers, till he came to the sum of fifty talents, a little girl of eight or nine years of age, who happened to be present, cried out, "*Fly, father, fly, else this stranger will corrupt you.*" Cleomenes was so well pleased with the child's admonition, that he immediately retired to another apartment, and ordered Aristagoras instantly to leave the city, *Ib.* 51.

Aristagoras next went to Athens, where he met with a more favourable reception. The Athenians were incensed at Artaphernes, for having espoused the cause of their tyrant Hippias, the son of Pisistratus, whom they had expelled about ten years before. They therefore equipped a fleet of twenty sail, and sent it to the assistance of the Ionians. Five ships from Eretria in Eubœa accompanied them, *Ib.* 99.

The Ionians, strengthened by this reinforcement, leaving their ships at Ephesus, marched by land to Sardis, which they easily made themselves masters of, except the citadel, which Artaphernes defended. As most of the houses were built or covered with reeds, a soldier accidentally set one of them on fire; and the flames spreading, the whole city was reduced to ashes. The Ionians and Athenians, not being able to reduce the citadel, and the enemy assembling to attack them, retreated to their ships. But before they reached them, they were overtaken and routed with great slaughter. The Athenians who escaped immediately hoisted sail and returned home; nor could they be induced again to concern themselves in the war. Their having however engaged so far, gave occasion to all the wars which followed between the Persians and Greeks; and which finally terminated in the destruction of the Persian monarchy. For Darius being informed that the Athenians had been concerned in the burning of Sardis, vowed revenge; and that he might not forget it, he ordered one of his officers, every day, while he was at supper, to call out three times, *Master, remember the Athenians.* (*Διότι, μνησθὲν τὸν Ἀθηναίων.*) In the burning of Sardis, the temple of *Cybele*, the chief goddess of that country, happened to be consumed; which Herodotus says, made the Persians afterwards burn the temples

temples of the Greeks, v. 102. &c. but Cicero assigns a different reason, *legg. ii. 10.*

The Ionians, although deserted by the Athenians, carried on the war with vigour, and took several places from the Persians. At last, however, being defeated by land and sea, chiefly by means of internal treachery, they were forced to submit. Miletus was taken and plundered; the other cities were treated according to their deserts; *Herodot. v. 122. &c. vi. 42.* *Aristagoras* was slain in Thrace, v. *for*. Histæus, having obtained leave from Darius to return into Ionia, as if to allay the commotions, upon the discovery of his perfidy, was made prisoner; and being carried to Sardis, was there crucified by the order of Artaphernes. It appeared that if Darius had first been consulted, he would have pardoned him on account of his former services: For when his head was sent to him, he expressed great displeasure at the authors of his death, and ordered it to be honourably interred, as belonging to a man who had merited highly of himself and of the Persians, *Id. vi. 26—31.*

Darius now ordered Mardonius to march with an army into Greece, and revenge on the Eretrians and Athenians the burning of Sardis. Macedonia submitted on his approach; but a number of his ships being lost in doubling the cape of mount Athos, see p. 327. and his army being attacked in the night-time by the Thracians, he was obliged to return without success, *Id. vi. 43. 45.* Next year Darius sent DATIS, a Mede, and ANTAPHERNES, his own nephew, the son of the governor of Sardis, with a fleet of five hundred sail, and an army of one hundred thousand foot, and ten thousand horse, (Nepos says two hundred thousand foot, *Milt. 4.* Valerius Maximus, three hundred thousand, v. 3. *Ext. 3.* and Justin, six hundred thousand, *lib. 9.*) to burn the cities of Athens and Eretria, and bring the inhabitants in chains to Susa; for which purpose they were provided with a great number of chains. They executed their orders upon the Eretrians; *Herodot. vi. 101. & 119.* but were defeated with great slaughter at Marathon, ten miles from Athens, by only nine thousand Athenians and one thousand Platæans, under the conduct of Miltiades, *Ibid. & Herodot. vi. 101.—117.*

Darius, provoked by this disaster, determined to make war on Greece in person. He spent three years in making preparations. In the mean time Egypt revolted. When he was about to set out against both, he was prevented by a dispute among his sons concerning the succession to the crown; for
before

before a Persian king went upon a warlike expedition, it was requisite that he should fix his successor. Darius had three sons born before he was king, and four after by *Atossa* the daughter of *Cyrus*. *Artabazanes* or *Artamenes* was the eldest of the former, and *Xerxes* of the latter. The dispute was determined in favour of *Xerxes*, as being the eldest son of the king, whereas the other was only the eldest son of *Darius*, a private person. This argument is said to have been suggested by *Demaratus*, a king of *Lacedæmon*, then an exile at the Persian court. *Darius* died soon after, having reigned thirty-six years, *Id. vii. i. 5. Justin. ii. 10.*

XERXES prosecuted with vigour the designs of his father. He first reduced *Egypt*, and appointed his brother *Achamenes* governor of it. He next set out against *Greece* with the greatest force recorded in history*; and to ensure success he had engaged the *Carthaginians* at the same time to attack the Greek colonies in *Sicily* and *Italy*, thus verifying the prediction of *Daniel*, *xi. 2.* The unfortunate event of both expeditions is related elsewhere, see p. 274.

Xerxes, after his return to *Sardis* from *Greece*, conceived a violent passion for the wife of his brother *Masties*. Being treated by her with becoming disdain, he transferred his affection to her daughter who was married to his son *Darius*; Her base compliance involved in undeserved destruction her father and mother, from the jealousy of *Hamestris*, the wife of *Xerxes*, who treated the mother, her supposed rival, with the most shocking cruelty.

While the *Athenians* were extending their conquests, *Xerxes*, quite disheartened, was sunk in voluptuousness; which exposed him to the contempt and hatred of his subjects. Encouraged by this, *Artabanus*, his chief favourite, murdered him, in the twenty-first year of his reign, and placed **ARTAXERXES**, his third son, on the throne; having induced him to kill his eldest brother *Darius*, under pretext that he had been the author of his father's death. But *Artaxerxes* being informed by *Megabyzus*, husband to one of his sisters, of the treachery of *Artabanus*,

* *Xerxes* is said to have numbered his army, by ordering each soldier to shoot an arrow, and then counting the arrows, *Lucan. iii. 285.* *Herodotus* says this was done by making a myriad, or 10,000 men, stand together as close as they could in a circle, and then building a wall round the place which they occupied to the height of the waist; after which the enclosure was again and again filled with men, till it was discovered of how many myriads the army consisted. The whole amounted to 170 myriads, i. e. 1,700,000 foot; besides cavalry, mariners, and the attendants of the camp. The soldiers being thus numbered, were arranged according to their different nations, *vii. 60.*

and

and of his designs upon the crown, inflicted on him the punishment he deserved, *Diodor.* xi. 69. He next crushed his brother Hytaspes, governor of Bactria; and reigned prosperously for forty years *. He is distinguished by the name of

* The war with the Greeks continued. The Egyptians revolted under *Inarus*, prince of the Lybians, and applied to the Athenians for assistance, which was readily granted them. *Achæmenes*, the uncle of Artaxerxes, was sent against them, with an army of 300,000 men. But he being defeated, was cut off with about one third of his forces. Those who escaped fled to Memphis, whither the conquerors pursued them, and made themselves masters of two divisions of the city, but could not reduce that called the *white wall*, which the Persians fortified, and defended themselves in it for a year, *Diodor.* xi. 74. & 75. *Ctesias* says near three years. In the mean time Artaxerxes, having in vain attempted to excite the Lacedæmonians to make war on the Athenians, sent a fresh army of above 300,000 men into Egypt, under the conduct of *Artabazus* and *Megabyzus*, attended by a fleet of 300 sail, manned by Phœnicians, Cyprians and Cilicians, *Ibid.* The Persians, upon their arrival, raised the siege of the *white wall* at Memphis, defeated the Egyptians and their allies in battle, and obliged the Athenians to take shelter in *Prosopitis*, an island in the Nile; where they besieged them for a year and six months. At last, having dried up one of the arms of the river which formed the island, by diverting the water into canals, they thus opened for themselves a passage. The Athenians, finding their ships left on dry land, set fire to them, that they might not fall into the power of the enemy. The number of the Athenians amounted to 6,000, who determined not to yield, but to defend themselves to the last, in imitation of the Lacedæmonians at Thermopylae. The leaders of the Persians, perceiving their impetuosity, and fearing the consequences, granted them leave to depart in safety. A few made their way through Lybia to *Cyrene*, and from thence embarked for Athens; but most of them perished. A fleet of fifty sail, which was sent to their relief, having entered one of the mouths of the Nile, not knowing what had happened, was almost entirely destroyed by the enemy; and thus ended the unfortunate expedition of the Athenians, after it had lasted six years, *ib.* 77; *Thucyd.* i. 109. & 110.

After this the whole of Egypt submitted to the Persians, except the marshy part of it, where one *Amyrtæus* maintained his ground against them, *Thucyd.* *ib.*

The Athenians, not discouraged by their losses in Egypt, fitted out a new fleet, which they sent against Cyprus under the command of *Cimon*. He reduced the greatest part of that island, and by his victories both on sea and land forced Artaxerxes to sue for peace; which was at last concluded on terms highly honourable to the Athenians and their allies, *Diodor.* xii. 4. And thus was terminated a war, which, if we compute from the burning of Sardis, lasted fifty one years; b. C. 449. *Cimon* died at *Citium*, in Cyprus, and was the last of the Athenians who performed any illustrious exploits against the Persians.

Inarus, who had formerly surrendered to *Megabyzus*, with fifty Athenians, upon condition that their lives should be saved, were, after several years imprisonment, basely put to death, to gratify the revenge of *Hameltis*, the king's mother, for the loss of her son *Achæmenes*. *Inarus* was crucified, and the rest beheaded, *Ctesias.* c. 25.

Megabyzus, provoked at this, retired to his government of Syria, where he openly revolted. He defeated two armies sent against him, taking *Asiris*, the general of one of them, prisoner. At last the mediation of friends procured what force could not effect. By them he was prevailed on to return to his allegiance, which he preserved till his death. But the king did not treat him as his extraordinary merit deserved. To him he was indebted both for his life and his crown. He owed too much, as *Tacitus* on another occasion observes, to be grateful, *Annal.* iv. 18.

Macrochir

Macrochir or *Longimanus*, from the uncommon length of his hands, *Strabo*, xv. p. 735. or because his right hand was longer than his left, *Plutarch*, in *Artax*. He is also called in scripture **AHASUERUS**; *Ezther*.

Artaxerxes left by his queen only one son, called **XERXES**, who succeeded him; but seventeen sons by his concubines. *Sogdianus*, one of these, slew Xerxes, after he had reigned forty-five days, and usurped the crown. But he was soon after dethroned, and put to death in a most cruel manner, by his brother *Ochus*, who assumed the name of **DARIUS**. He is called by historians *Darius Nothus*, or *Darius the bastard*. During almost the whole of his reign, which lasted nineteen years, he was disturbed by rebellions and commotions, which, however, he successfully quelled, although with shocking cruelty. He was succeeded by *Artaces*, his eldest son by *Parysatis*, who took the name of **ARTAXERXES**, and is distinguished by the appellation of **MNEMON**, on account of his extraordinary memory, *Plutarch*, in *vita ejus*.

Parysatis wished to have procured the succession to her favourite son **CYRUS**, on the same ground that Xerxes, the son of *Darius Hystaspes*, had been preferred, because he had been born after his father was made king. To this *Darius* would by no means consent, but continued to him the command of *Asia Minor*, which he had formerly enjoyed.

Cyrus attempted to dethrone his brother; and might have effected it by means of the Greeks who served in his army, had he not in a manner thrown away his life in the moment of victory, from a vehement desire of slaying his brother in single combat. After his death, the Greeks, being deserted by the rest of the army, made that memorable retreat called the retreat of the ten thousand, *Xenoph. Anab.*; *Justin*. v. 11. seep. 468.

Artaxerxes had the weakness to give up those concerned in the death of *Cyrus* to *Parysatis* his mother, who caused them to be put to death with the greatest cruelty. *Parysatis*, from her influence with the king her son, at different times exercised her revenge on those who had offended her, in a manner too shocking to relate. Among the rest she poisoned *Stasira*, the favourite wife of *Artaxerxes*, by inviting her to supper, and dividing with her a bird, which she cut with a knife poisoned only on one side. On this account she was confined to *Babylon*, but after some time she recovered her former ascendancy, *Plutarch*.

Tissaphernes, who had performed important service in the war against *Cyrus*, after his death, was sent back to his government

vernment in Asia Minor with augmented authority. Here, by his oppressive conduct to the Greek states, who had espoused the interest of Cyrus, he forced them to apply to the Lacedæmonians for assistance; which they granted the more readily, as they had been chiefly indebted to the aid which Cyrus had given them, contrary to the opinion of Tissaphernes, for their decisive victory over the Athenians at the Goat's river, (*Ægos potamos,*) under Lyfander. They therefore sent an army into Asia, under the command, first of *Thimbro*, then of *Dercyllidas*, and last of all of AGESILAUS, one of their kings; who, by his victories and depredations, caused such an alarm at the Persian court, that Tissaphernes, accused of misconduct and treachery, was ordered to be put to death, chiefly at the instigation of Paryfatis. *Tithraustes*, the captain of the guard, who executed these orders, was appointed to succeed him. He, by great presents and fair promises, prevailed on Agesilaus to depart from his own government. But finding that Agesilaus had only changed the seat of war, having attacked Phrygia, the government of Pharnabazus, and that he intended after that to carry the war into the very heart of Persia, he sent ambassadors into Greece, to endeavour, by force of money, to form a combination among the Grecian states against Lacedæmon. This scheme having succeeded, Agesilaus, in the midst of his successes and preparations, was recalled to defend his country. He readily complied; and observed at his departure, that the Persians had driven him out of Asia by 30,000 archers, alluding to the Persian *daries*, which were pieces of gold so called from king Darius, and stamped on one side with the figure of an archer, *Xenoph. & Plutarch.*

In the mean time the Persian fleet, under Conon the Athenian and Pharnabazus, defeated the Lacedæmonians under Pisander or Pisandrus, the brother-in-law of Agesilaus, near *Cnidus*, and reduced all the islands and cities on the coast of Asia under the power of Persia, except *Sestos* and *Abidos*. Conon then obtained leave to go with a fleet and money to rebuild the walls of Athens, which Lyfander had destroyed. The Lacedæmonians, mortified by these disasters, sent Antalcidas to Tiribazus, to conclude a peace with Artaxerxes on the best conditions he could. This was done upon terms very advantageous to the king. By these all the Greek states of Asia were again made subject to Persia, b. C. 393. Conon having objected to this peace, was sent for to Susa, where he is said to have been secretly put to death by the king's order. But about this authors differ, *Nepos in Conone.*

Artaxerxes now turned his whole force against EVAGORAS, who, by his great abilities, had made himself master of the sovereignty of Salamis and most part of Cyprus. An army of 300,000 men was sent against him under *Tiribazus*. Evagoras at first defended himself with great bravery and success; being assisted by the Athenians under Chabrias, by ships from Tyre, and from Egypt; but at last he was overpowered by numbers, and obliged to capitulate. He resigned all his other possessions, and retained only the sovereignty of Salamis, on condition of paying a small tribute to Artaxerxes, *Diodor.* xv. 2. 3. 4. 8. & 9. We have a noble eulogium on this prince, written by Isocrates the orator. He was succeeded by his son NICOCLES, to whom that orator addressed an excellent directory for government. Diodorus relates this fact otherwise, xv. 47.

After the reduction of Cyprus, Artaxerxes undertook an expedition in person against the Cadusians, a people in the north of Media, between the Euxine and Caspian seas, who had revolted. In this war the king and his army were in danger of perishing for want of provisions; but the ingenuity of Tiribazus extricated him; and the Cadusians were again brought under subjection. Here DATAMES the Carian, whom Cornelius Nepos extols, chiefly distinguished himself. His father *Camisares*, governor of *Leuco-Syria*, perished in the expedition. Datames succeeded his father in that government, and performed on different occasions signal service to the king: but being forced into rebellion by his enemies, he, with a handful of men, defeated very numerous armies sent against him; till at last, being decoyed into a peace, he was basely slain by the artifice of Mithridates, the son of Ariobarzanes, *Nepos; Diodor.* xv. 91.

Artaxerxes next sent a great army under Pharnabazus and Iphicrætes the Athenian, to reduce Egypt, which had been in a state of revolt for a considerable time, first under *Achoris*, the son of *Amyrtaus*, then under *Psammathis*, who reigned only one year; after him under *Nepherotes*, who reigned only four months; and then under *Nectanebus*, who reigned twelve years. This expedition, after various turns of fortune, finally proved unsuccessful, *Diodor.* xv. 29. 41. & 93. The advice of Iphicrætes not being followed, he left the army and returned to Athens, *Ib.* 43. In this war Agefilaus was sent to the assistance of Tachos, king of Egypt, whom, for some offence, he deposed, and placed Nectanebus, his son or cousin, on the throne. But authors differ about this fact, *Diodor.* xv. 92. & 93.; *Nep.*

8. It is certain Agesilaus died in returning from this expedition, at a very advanced age, *Id. & Plutarch. in Artax.*

Towards the end of the reign of Artaxerxes, there were violent commotions at court about the succession. He had only three sons by his Queen, *Darius, Ariaspes, and Ochus*; but one hundred and fifteen by his concubines. To preclude all dispute, he declared *DARIUS* his successor, and invested him with the ensigns of royalty in his own lifetime. But *Darius*, not satisfied with this, formed a plot with *Tiribazus* and others to seize also the power, by murdering his father. They were just on the point of executing their purpose, when their guilt being detected, they were all put to death, *Plutarch. & Justin. x. 1. 2.*

The former contentions now revived. *OCHUS* by his daring wickedness prevailed. He so frightened *Ariaspes* by his emissaries, that he forced him to poison himself. He caused *Arfames*, (who was the king's favourite son although born of a concubine, and universally esteemed for his virtues,) to be poisoned. *Artaxerxes*, overwhelmed with grief at these atrocities, died of a broken heart, in the ninety-fourth year of his age and forty-sixth of his reign, *Plutarch.* *Diodorus* says he reigned only forty-three years, xv. 93.

Ochus concealed the death of his father for ten months, transacting every thing as if by his father's authority. He even caused himself to be proclaimed king as if by his father's order. He assumed the name of *Artaxerxes*; but he is distinguished in history by that of *Ochus*.

Ochus supported his power by the same wickedness and cruelty by which he acquired it. He put all the princes of the royal family to death, and every person of whom he entertained the least suspicion. Many of the provinces revolted; but they were soon forced to submit, by the treachery of the governors to one another.

ARTABAZUS alone, governor of part of Asia Minor, made a vigorous resistance, first by the assistance of *Chares*, the Athenian, and afterwards of the Thebans; but being deserted by both, one after the other, he fled to Philip king of Macedon for protection, *Diodor. xvi. 34. & 52.*

Ochus was equally successful in quelling the revolt of the Phoenicians and Cypriots, who were supported by *Nectanebus* king of Egypt. *Nectanebus* had sent to the assistance of the Phoenicians a body of Greeks under *MENTOR*, a native of Rhodes; in conjunction with whom they expelled all the Persians from their country. But, upon the approach of the army of *Ochus*, *Mentor* delivered up the city *Sidon* into his hands.

The Sidonians in despair shut themselves up in their houses, and set fire to them. About 40,000 are said to have perished by the flames, *Diodor.* xvi. 45. The rest of the Phœnicians, struck with terror at this disaster, submitted. Mentor, having joined the Persian army, contributed greatly to the conquest of Egypt. Nectanebus being defeated, and giving up all for lost, fled into Ethiopia. Ochus, having ravaged the country, returned in triumph to Babylon, *ib.* 51. The petty kings of Cyprus had formerly submitted. There were at this time no fewer than nine kings in the island, every chief city having one. These were all subject to the king of Persia, and paid him tribute, *ib.* 42.

Ochus now abandoned himself entirely to pleasure, leaving the management of public affairs to his ministers. The chief of these were MENTOR, and BAGOAS an eunuch. The latter, being an Egyptian by birth, and provoked by the cruelties exercised by Ochus on his countrymen, particularly for his having slain the god Apis, *Ælian.* vi. 8. caused him to be poisoned in the twenty-first year of his reign, *Diodor.* xvii. 5.

Bagoas placed ARSES, the youngest of the sons of Ochus, on the throne, and put to death all the rest. But Arses, who was only king in name, discovering marks of dissatisfaction, was also assassinated in the second year of his reign, *ib.*

Bagoas next raised to the throne DARIUS, called CODOMANNUS, who was only a distant relation to the royal family, *Curt.* ii. 1. But finding him not sufficiently compliant, he determined likewise to dispatch him by poison. But Darius being apprised of his design, when the potion was brought to him, he forced Bagoas himself to drink it, *Diodor.* *ib.*

Darius possessed several qualities worthy of a crown, but wanted the sagacity and resolution requisite for the difficult part he had to act. In the second year of his reign he was attacked by ALEXANDER king of Macedon. If the Persians had followed the advice of MEMNON the Rhodian, they would have avoided an engagement, and stopped the progress of the enemy, by laying waste the country; but *Artabazus*, satrap of Phrygia, opposed this opinion, lest the lands of his own province should suffer, *Diodor.* xvii. 18. After the defeat at Granicus, Sardis and Ephesus submitted to the victor; but Memnon made a vigorous defence, first at *Miletus*, and then at *Halicarnassus*, where he held out for several months with great bravery and skill; but he was at last obliged to abandon the place, whereupon all the Greek cities in Asia declared for Alexander.

Memnon

Memnon now advised Darius to carry the war into Macedonia; which proposal being approved of, he himself was appointed to put it in execution. Having equipped a fleet of 300 sail, and put on board a great number of land forces, he reduced several of the islands, and by his vigorous conduct raised so great expectation, that the Spartans and several other states engaged, upon his arrival in Greece, to join him. But Memnon being soon after cut off by disease before *Mitylene*, which he was obliged to besiege, this enterprize was dropt. Darius having no other General fit to be entrusted with the charge of prosecuting it, he therefore now directed his whole attention to provide for internal defence: but all his plans were ill concerted and worse executed; hence his reign was soon brought to a fatal period, and with it terminated the Persian monarchy, b. C. 330. after it had lasted two hundred and six years, under thirteen kings, *Cyrus*, *Cambyses*, *Smerdis*, *Darius Hystaspis*, *Xerxes I.* *Artaxerxes Longimanus*, *Xerxes II.* *Sogdianus*, *Darius Nothus*, *Artaxerxes Mnemon*, *Artaxerxes Ochus*, *Arses*, *Darius Codomannus*.

The Persian empire had long been on the decline. The tyranny of its government, the depravity of its princes, the oppression of the satrapæ, the slavery of the people, the want of union among the different parts of the empire, these and other circumstances served to precipitate its fall.

Manners and Customs of the Persians.

The crown of Persia was partly hereditary, and partly depended on the will of the reigning prince. The power of the sovereign, as almost universally in the east, was very absolute. Those who approached him prostrated themselves on the ground, and adored him as a divinity*, *Curt.* iii. 12. 17. vi. 6. 3. viii.

5. 11.

The

* This Canon refused to do, *Justin.* vi. 2. So the Lacedæmonians *Spartiates* and *Bullis*, *Herodot.* vii. 136.; and *Timagoras* is said to have been punished capitally by the Athenians for submitting to it, *Val. Max.* vi. 3. ext. 2. *Ismenias* the Theban artfully evaded it, *Ælian.* i. 21. *Cyrus* the younger is said to have put two persons to death, for not covering their hands with their sleeves in his presence, *Xenophon*. The usual title of address to the king was *Master* or *Lord*, (*διοτονος, dominus*.) He was called the *Great King*, or *King of Kings*. How great veneration was paid to the Persian monarch, we may judge from this: When *Xerxes*, in crossing from Europe to Asia, after his retreat from Greece, was overtaken by a storm, and the pilot declaring that all must perish unless the vessel was lightened of some of the passengers, several of the Persians, at the king's desire, after having adored him, leapt into the sea. *Xerxes* upon landing

The Persians were carefully trained to be soldiers. The three great lessons the youth were taught, from five to twenty years of age, were to ride, to shoot the arrow, and to speak truth, *Herodot. i. 136*. In time of war, every one, if required, was obliged to attend the king in his expeditions, unless disabled by age or infirmity, under pain of death *.

When the Persians went to war, they carried with them their wives and children, as an incentive to courage, *Curt. iii. 8. 12*. The method of mustering the troops, and the order of their march, are described, *Herodot. vii. 60. &c.*

Before the Persians declared war on any nation, they sent ambassadors to demand of them earth and water as a token of submission†, *Id. v. 17. vi. 48. vii. 133*.

The Persians erected neither statues, nor temples, nor altars to their deities; considering it as absurd to confine within walls that being whose temple is the universe, (*cui omnia deberent esse patentia*,) *Cic. legg. ii. 10*. Accordingly they called the whole

landing presented the pilot with a golden crown for his preservation, but ordered him to be beheaded for having caused the death of so many Persians. The truth of this however is doubted by Herodotus, *viii. 118*. The punishment inflicted on those guilty of treason, is too shocking to be described, *Pharab. in Artaxerxes*.

* When Darius was about to set out against the Scythians, *Oebanus*, a Persian nobleman, who had his three sons in the army, requested that one of them might be left to comfort him in his old age, Darius said he would leave them all, and immediately ordered them to be slain, *Herodot. iv. 84*; *Seneca de Ira*, *iii. 16*. Thus also Xerxes behaved to another nobleman, *see p. 349. Herod. vii. 27. & 39*; *Senec. ibid. 17*.

The arms of the Persians were a thick tiara or head-piece; a coat of mail, a covering for the thighs and legs, a target (*gerra*), below it a quiver hung; a large bow and arrows of reed, a short sword or scimitar, (*acinakes*), hanging from a belt on the right thigh, *Herodot. vii. 61*. The horses also, in different parts of their body, were covered with brass, (*equi cataphracti*.) The Persians chiefly excelled in fighting on horseback; they also fought from chariots. Cyrus is said to have introduced the use of chariots armed with scythes, *Xenophon. Cyropad. viii. fin.* But Diodorus Siculus mentions 10,000 of these long before in the army of Ninus, *ii. 5*. The Persians had a curious method of communicating intelligence, particularly in time of war, by means of torches on watch-towers, which Polybius describes, *x. 39. &c.*

† The Scythians sent in return to Darius, a bird, a mouse, a frog, and five arrows; intimating, that unless the Persians could fly through the air like birds, go under the ground like mice, or plunge into the fens like frogs, they must perish by those arrows, *Herodot. iv. 132*. The ambassadors sent by Darius to Athens and Sparta to demand submission, were in the one place thrown into a deep ditch, and in the other into a well, that there they might find earth and water; on which account Xerxes sent no ambassadors before he made war on them, *Id. vii. 133*. The Lacedæmonians being afterwards alarmed by unfavourable omens, and imagining it was for this crime, sent two men, *Sparticus* and *Bulis*, who undertook to go voluntarily to Susa, to atone for it by their death; but Xerxes generously declined exacting it, and dismissed them in safety, *Id. 136*.

expans

expanse of heaven Jupiter, *Herodot.* i. 131. For this reason, at the instigation of the *Magi*, or priests, Xerxes is said to have burnt the temples of the Greeks*, *Cic. legg.* ii. 10. sec. p. 612.

They worshipped chiefly the sun under the name of *Mithras*, as an emblem of the deity †.

* The chief doctrine of the *Magi* was, that there are two principles or supreme divinities, at continual variance with each other; the one the cause of all good, and the other the cause of all evil. The former was represented by light, and called *Zendan* or *Ormuzd*, by the Greeks *OROMASDES*; the latter was represented by darkness, and called *Abraman*, by the Greeks *Arimanius*. The author of this doctrine is said to have been ZOROASTER, v.—*frat.* *Plin.* xix. i. *Diogen. Laert. proem.* 2. *Justin.* i. 1. But others say that Zoroaster only reformed the magian system, in the time of Darius Hystaspis, and taught that there was a principle superior to the other two, one supreme Being, who created both light and darkness, *Hyde, de relig. vit. Pers.* The time however when this philosopher flourished is uncertain, *Plin. & Laert. ibid.* Pliny says that Zoroaster was the only person that smiled the first day he was born, vii. 16.

† Herodotus says they called Venus *Metra*; and that they also worshipped the moon and the earth, fire, water, and the winds. They prayed not only for themselves, but also for the whole Persian nation, and particularly for the king. Without a priest no legal sacrifice could be performed; and after tarrying a little, he carried off the flesh, and used it for what purpose he pleased, *ib.* 132.

The Persians observed their birth-day with particular solemnity. No one was allowed to vomit or make water publicly. What it was indecent to do, it was unlawful to mention. The basest crime was to tell a lie, and next to that to contract debt, because this usually leads to falsehood. There was also an action for ingratitude. They consulted about matters of the greatest importance over their cups, and determined them next day when sober, *ib.* 133. as the Germans, *see p.* 364. When equals met they kissed one another; if one of them was a little inferior, they kissed one another on the cheek; if greatly inferior, he fell down and worshipped the other. Neighbourhood was considered as a strong bond of connection. They were however fond of foreign customs, and borrowed luxuries from all quarters. Xerxes even proposed a reward to the person who should invent a new pleasure, *Cic. Tusc.* v. 7.; *Val. Max.* ix. 1. 3.

Next to bravery in war, having a numerous offspring was most highly esteemed; and to such the king annually sent presents, *Herodot.* i. 136. No one was punished for the first fault, or suffered capitally for one crime. The ancient Babylonians did not use physicians; but the sick were carried into the *forum* or public place, and such as passed were obliged to stop, and declare if they, or any of their acquaintances, had ever been affected with the same disease, and what had given them relief, *Herodot.* i. 197. The bodies of the dead, after being bedaubed with wax, were interred. Those of the *Magi* were not buried till they had first been exposed to be torn by wild beasts, *ib.* 140.; *Cic. Tusc.* i. 45. The Hyrcanians are said to have publicly maintained dogs for that purpose, *ib.*

It was anciently the custom at Babylon, on a certain day, to assemble such virgins as were marriageable, and dispose of them in marriage for money; first the most beautiful to the highest bidder, and then those who were less comely. The money thus collected was given to those who married the ill-favoured; and each of these virgins was given to the man who agreed to take her with the smallest sum. Thus the rich had an opportunity of gratifying their fancy, and the more ordinary looking procured husbands; which excellent custom Herodotus says did not exist in his time, *Herodot.* i. 196. Every married woman was obliged once in her life to prostitute herself in the temple of Venus, called by the Assyrians *Myllitta*, to a stranger, for whatever sum of money the stranger agreed to give, which was consecrated to the goddess, *ib.* 199. The same custom is said to have prevailed in Cyprus, *Strab.* xvi. 745.

Babylon,

Babylon, long the most celebrated city in the world, *Plin.* vii. 26. is said to have been built by Semiramis, *Diodor.* ii. 7. *Strab.* xvi. *prim.* Herodotus ascribes to her only the construction of a mound for confining the Euphrates, i. 184. Eusebius makes it to have been founded by Nimrod, increased by Belus, and adorned chiefly by Nebuchadnezzar *, *Prepar.* ix. 41.

The walls were built of large bricks, cemented with bitumen, a pitchy substance, which issues out of the earth in that country, *Strab.* xvi. p. 743. and, as Herodotus, informs us, was found in great quantities on the banks of a small river, called IS, which runs into the Euphrates. The walls were surrounded with a broad deep ditch, out of which the earth had been taken for making the bricks, *Herodot.* i. 179. This ditch was filled with water.—Babylon, as being defended by brick walls, is called by Juvenal, *a figulis munita urbs*, x. 171. The towers on the walls were only 250, several places being surrounded by marshes, and therefore sufficiently secure without towers, *Diodor.* ib. There were an hundred gates, twenty-five on each side, all of solid brass, *Herodot.* ib.; *Isaiah* xlv. 2. from which straight streets ran, intersecting one another, through the whole city, and dividing it into a certain number of distinct squares. Round these squares, towards the streets, stood the houses, not contiguous, but separated by certain intervals, all built three or four stories high. The space in the middle of each square was void of houses, and laid out in gardens, or employed for other purposes, *Curr.* v. 4. f. 1. 26.

* The circumference of the walls, according to Diodorus, was 360 stadia or 365, to answer to the days of the year; the breadth was sufficient to let six chariots go abreast: the height he does not specify, but only says, it was incredibly great, ii. 7. He however remarks, that some made the height only 50 cubits, and the breadth a little more than sufficient to let two carriages pass one another. Herodotus says, that the form of the city was a square, the extent of each side 120 stadia, or 15 miles, and the circumference of the whole, 480 stadia, or 60 miles; the height 200 royal cubits, and the thickness 50 cubits, i. 178. Pliny follows Herodotus, but makes the height 200 feet, and the breadth 50 feet, instead of cubits; he adds, that each foot was three inches more than the Roman foot, vi. 26. as Herodotus observes, that a royal cubit was three inches more than an ordinary: one so that the cubit of Herodotus and the foot of Pliny are, in the opinion of the latter, supposed to be equivalent. Strabo makes the circumference 385 stadia, the thickness of the wall 32 feet; the height between the towers 50 cubits, of the towers themselves, 60 cubits; and the way on the top of the walls, wide enough to let two carriages pass one another with ease, xvi. 738. Curtius nearly agrees with Strabo, v. 4. f. i. 25.

The

The houses were not built close to the walls, but at the distance of two plethra, *Diodor. ii. 7. fin. (fers spatium unius jugeris, Curt. ibid.)* about two hundred feet.

The river Euphrates flowed through the middle of the city, from north to south; over which there was a bridge, five stadia long and thirty feet broad *, *Diodor. ib.* There were two palaces, one at each end of the bridge, which commanded a view of the whole city, *Diodor. ibid.* That on the east side of the river was called *the old Palace*, thirty stadia or three miles and three quarters of a mile in compass; and that on the west, *the new Palace*, sixty stadia or seven miles and a half in compass. These two palaces communicated with one another by a vault built under the channel of the river †.

Adjoining

* But the river here (according to Strabo, xvi. 738.) was only one stadium or furlong broad; consequently the bridge could hardly be so much longer.

† Before the bridge and this vault could be built, it was necessary to divert the course of the river, and leave its channel dry. For this purpose, a vast lake was dug above Babylon west from the river, of a square form, 300 stadia or 37½ miles every way, and 33 feet deep, *Diodor. ii. 9.* Herodotus makes its circumference only 420 stadia, or 52½ miles, i. 185. Into this lake the waters of the river were made to flow by an artificial canal, till the bridge and other works were finished; which Diodorus informs us was effected in an incredibly short time, *ib.* Then the river was again permitted to flow in its usual channel. The lake however was still preserved, not only to prevent the city and adjoining country from being overflowed by the annual inundations of the river, but also to serve as a great reservoir for containing water through the whole year, which being let out by sluices, was conveyed through small canals over the circumjacent lands to a great extent: hence their amazing fertility, which is celebrated by many authors. They generally produced at least an hundred fold, sometimes three hundred fold. *Herodot. i. 193.* A branch of the Euphrates joined the Tigris, where Nineveh stood, *ib.* and afterwards Seleucia, *Plin. v. 24.* It separated from the main stream at a place called Zeugma, *ib.* As the Tigris ran in lower ground than the Euphrates, there were several canals from the latter to the former, *Arrian. vii.* and from each of these numerous smaller canals were cut, *Polyb. ix. 35.* In this manner the corn-fields were watered, for it rains very little in Assyria, *Herodot. ibid.*

To secure the country round Babylon yet more from the danger of inundations, there were great banks raised on both sides of the river, *Herodot. i. 185.* Within the city, on each side of the river, was a key and an high wall built of brick and bitumen, of the same thickness with the walls of the city. In these two opposite walls, at the end of every street, were gates of brass, and from them descents by steps down to the river. These gates were open in the day-time and shut at night, *Herodot. i. 180. 185. & 186.*

In the centre of the city, near the old palace, stood the temple of Belus, of a square form, two furlongs every way. In the middle of the temple was a solid tower built of brick and bitumen, (supposed by some to have been the same with that of Babel, mentioned *Gen. xi. 4. & 9.*) a furlong in length and breadth at the foundation; also a furlong or six hundred and sixty feet in height, *Strab. xvi. 738.* It consisted of eight square towers, one above another, gradually decreasing in breadth, which, with the winding of the stairs from the top to the bottom on the outside, gave it the resemblance of a square pyramid, as Strabo

Adjoining to the new palace or the citadel, *Diodor.* ii. 10. were the famous hanging gardens (*pensiles horti*), according to Pliny, xix. 4. f. 19. the work of Semiramis or Cyrus: according to Curtius, v. 5. f. v. 1. 35. and Diodorus Siculus, *ib.* the work of a Syrian king, who reigned at Babylon, to gratify his wife, who being a Persian by birth, regretted the want of those woods and groves to which she had been accustomed *.

So great was the opulence of the country around Babylon, that it furnished one third of the contribution imposed on the whole empire for the maintenance of the king and his army, *Herodot.* i. 192. After Cyrus overturned the Assyrian empire, *ib.* 191. Babylon sunk in its importance, as the Persian kings usually resided at Susa, Persépölis or Ecbatāna. When Darius reduced Babylon by the contrivance of Zopyrus, he demolished its walls and gates, *Id.* iii. 159. Alexander the Great

calls it, *ibid.* On the top of this tower was an apartment, properly fitted up, for making astronomical observations. Here also were three statues of solid gold, one of them, namely, that of Jupiter or Belus, forty feet high, and weighing one thousand Babylonian talents, *Diodor.* ii. 9. computed to have been worth above three millions of our money. Herodotus represents this statue of Jupiter as not quite so large, i. 183. The whole weight of the statues and decorations mentioned by *Diodorus Siculus* is estimated at above twenty one millions Sterling. Xerxes, upon his return from his Grecian expedition, is said to have plundered and demolished this temple; *Strab. ibid. Herodot.* i. 183.; but *Ælian* gives a different account of this matter, xiii. 3. Alexander attempted to repair it, but was prevented by death, *Strab. ib.* Pliny says that the temple of Belus was standing in his time, vi. 26. f. 30.

* This king of Syria or Assyria, we are told by Josephus, on the authority of Berofus, *Ant. Jud.* x. ii. & *contra Apion.* i. 19. p. 1044. was Nebuchadnezzar, who reared this structure to please his wife, who came from Media. The same account he says is confirmed by Megasthenes and Philostratus.

These gardens are said to have contained a square, extending four plethra or four hundred feet on each side, *Strabo* says four *πλευρα* or *jugera*, xvi. 738. They consisted of terraces rising one above another, like the seats of a theatre, and carried up to the height of the walls of the city; the ascent from terrace to terrace being by steps ten feet wide. The terraces were supported on arches, strengthened by walls twenty-two feet thick. The arch which supported the highest terrace was fifty cubits high. This terrace lay next to the Euphrates, and had in it a reservoir, to which water was raised from the river by means of an engine, and whence the gardens on the lower terraces were supplied. Over the arches which supported each terrace was first laid a flooring of large stones, sixteen feet long and four feet broad; above this a layer of reeds mixed with a great quantity of bitumen; above this a double row of bricks cemented with plaster (*gypso*;) and over all these were thick sheets of lead, to prevent the moisture from sinking through. Above these was laid a sufficient depth of earth for the tallest trees to take root in. This ground being levelled, was planted with all sorts of trees; so that these terraces rising gradually above one another towards the river, had at a distance the appearance of a woody mountain, intermixed with the most beautiful flowers and plants of all kinds. In the spaces between the arches were various magnificent apartments, commanding an extensive prospect, *Diodor. & Curt. ibid.* The description of *Strabo* is somewhat different, xvi. 738.

proposed

proposed to restore it to its former greatness, by making it the seat of his empire. After his death it was neglected by the Macedonians; especially after *Seleucus Nicator* built *Seleucia* on the Tigris, at the distance only of three hundred stadia or thirty seven miles and a half from Babylon, Pliny says ninety miles, vi. 26. where he and his successor fixed their residence: So that Strabo says in his time Babylon was in a great measure deserted, *ibid.* His contemporary Diodorus Siculus says, that only a small portion of it was then inhabited, and that most places within the walls were cultivated with the plough, ii. 9. To the same purpose Pliny, vi. 26. and Pausanias, viii. 33. Scarcely any vestiges of Babylon now remain; so that the predictions concerning it recorded in scripture have literally been fulfilled, *Isai.* xiii. 19. &c. xiv. 22. &c.

Modern Divisions of ASIA.

ASIA may be divided into six parts: Turkey*, Arabia, Persia, India, China, and Tartary.

I. TUR-

*The government of Turkey is nothing but a pure military despotism. The sovereign is called the SULTAN, the *Grand Seignior*, the *Grand Turk*, or *Emperor of the Turks*; his prime minister, the *Grand Vizier*; his chief secretary, *Reis Effendi*; the principal judge, *Cadi-el-askar*, or *Cadi Leshier*, i. e. the judge of the army, who appoints the inferior *Cadis* or Judges; the chief priest is called *Mufti*; the governors of provinces, *Pachas* or *Bashawars*, who are appointed by the Vizier; the commander in chief of the army, *Captain Pacha*, of the fleet, *Captain Bassa*. The council whose advice the Sultan usually follows in the administration of affairs, is called the *Divan*.

The Sultan succeeds partly by inheritance, and partly by the nomination of his predecessor. He rules with the same absolute command as the general of an army, and delegates his whole power to the various officers whom he employs; first to the Vizier, the Vizier to the Pacha, and he to his subdelegates, under the names of *Maisallan*, *Kaïem-Makam*, *Aga*, *Delibafte*, &c. The Sultan considers all his subjects as slaves, whose lives and properties are at his disposal. There is no diversity of rank, but what is derived from being employed in the service of the Sultan. The only checks to despotism in Turkey arise from its own chief supports, the force of superstition and the terror of the army.

The provinces are divided into a certain number of districts, each governed by a *Pacha* or viceroy, who is invested with unlimited power. Thus Syria is divided into five governments or *Pachalics*, usually called from the city where the *Pacha* resides, the Pachalic of *Aleppo*, of *Tripoli*, of *Saïde*, (anciently *Sidon*), lately removed to *Acre*, (anciently *Asa* or *Ptolemais*), of *Damascus*, and of *Gaza*, commonly called the Pachalic of *Palestine*. This division was first made by SE-LIM I. who took Syria from the Mamlouks; but the limits of these Pachalics have often varied, though their general extent has always been nearly the same.

ALEPPO is situate in the middle of an immense plain, which extends from the Orontes to the Euphrates; supposed to contain 200,000 inhabitants, but some make the number only one half. — ANTIOCH is now in a very ruinous state, consisting only of mud-walled houses, covered with straw. It now stands

I. TURKEY in ASIA is about 1000 miles long, and 800 broad; between 28 and 45 deg. N. lat. and 27 and 46 deg. E. lon. and contains the following countries.

Chief

on the southern bank of the Orontes, about six leagues, or eighteen miles from its mouth. It formerly stood on the north bank. This river is here about forty paces broad, and at Aleppo but a small stream.

TRIPOLI is situate on the river *Kadisha*, about a mile from its mouth, at the foot of mount *Lebanon*.—Among the mountains of Lebanon live a brave people called the *Druses*; adjoining to them the *Maronites*, who are Christians, in the communion of the church of Rome; and north of these the *Anafians*, whose religion is similar to that of the Druses, a mixture of Paganism and Mahometanism. These states pay an annual tribute to the Turks, but enjoy their own laws, not being subject to the Turkish Pacha. They are ruled by their own *Shaihs* or *Emirs*, i. e. noblemen or descendants from princes, who possess a limited authority, similar to that of chiefs in the patriarchal ages. Every one lives in a perfect security of his life and property. The men cultivate their lands and vineyards, and the women perform all domestic offices. In cases of great importance, as concerning peace or war, the *Emir* or sovereign must convoke a general assembly, and lay before it the state of his affairs. Here every *Shaih*, and every peasant who has any reputation for courage or understanding, is intitled to give his suffrage; so that this government may be considered as a well proportioned mixture of monarchy, aristocracy, and democracy. The Turks have made repeated attempts to reduce these states to absolute subjection, but without success. Their courage and mountains have hitherto protected them. The Druses are remarkable for their hospitality. When they have once admitted a person to their house, and set before him *bread and salt*, nothing can make them violate this sacred pledge of friendship.

SAIDE (anciently *Sidon*) extends along the sea-shore about 600 paces, in breadth 150. It is a considerable trading town, being the chief emporium of *Damascus* and the interior country. It has on the south side a small fort on an eminence, and on the north-west a castle, built in the sea, eighty paces from the main land, to which it is joined by arches. The inhabitants amount to 5000, whose chief employment is the manufacture of cotton.—Six leagues, or eighteen miles to the south of Saide, (two hundred stadia, *Strab.* xvi. 757.) is the village SOUR, (anciently TYRE), containing only fifty or sixty poor families, which live on the produce of their little grounds, and a trifling fishery; situate on a peninsula, which projects from the shore into the sea, in the form of a mallet with an oval head. This head is a solid rock, covered with a brown cultivable earth, which forms a small plain of about 800 paces long, by 400 broad. The isthmus, which joins this plain to the continent, is of pure sea sand. This difference of soil renders the ancient insular state of the plain, before Alexander joined it to the shore by a mole, very visible, (See *Strab.* xvi. 756; *Plin.* v. 19. f. 17; *Diodor.* xvii. 40.—48; *Curt.* iv. 2.) The sea, by covering this mole with sand, has enlarged it with successive accumulations, and formed the present isthmus. From Tyre to Sidon the ground is very level. About four hundred stadia, *Strab.* xvi. 756. or fifty miles north of Saide, near the foot of mount Lebanon, is BAÏROUT, (anciently *Berytus*, *Βερυττος*), the emporium of the Druses and Maronites, where they export their cottons and silks, chiefly to *Cairo*; whence they receive in return rice, tobacco, coffee, and specie. This commerce maintains near 6000 persons.—Nine leagues, or twenty-seven miles to the south of Sour, is the city of ACRE, (anciently *Acē*, *Ακκ* v. *Acco*; called afterwards PTOLEMAIS, *Strab.* xvi. 758; *Plin.* v. 19; *Diodor.* xix. 93.) at the foot of the north extremity of mount CARMEL, which is a flattened cone and very rocky, about 2000 feet high, in the country of ancient Galilee. Acre was a place of

note,

Chief Towns.

- | | |
|-----------------------------|---|
| 1. NATOLIA, | Smyrna, Trebizond. |
| 2. GEORGIA, | Teflis. |
| 3. TURCOMANIA, | Erzerum. |
| 4. SYRIA, | Aleppo, Antioch, Tripoli,
Damascus, Jerusalem. |
| 5. DIARBEC, | Diarbec, Mousul. |
| 6. CURDISTAN, | Nineveh, Betlis. |
| 7. EYRACA, or Iraca Arabic, | Bassora, Bagdat. |

II.

note in the time of the Crusaders; but after their expulsion, it remained almost deserted, till the year 1750, when it was fortified by DAHER, an Arabian Shaik; who having obtained possession of part of this country, revolted from the Porte, and maintained his independence till 1775, when he was slain by the treachery of his chief confident. Acre has since been the seat of the Pacha of this district, and has become one of the principal towns on the coast. — About eighteen miles east from Acre, is the village *Nafra*, anciently *Nazareth*; and six miles south-east of it, mount TABOR, near 3000 feet high, from which is one of the finest views in Syria: to the south, a series of vallies and mountains, extending as far as Jerusalem; to the east, the valley of Jordan and Lake *Tabaria*, anciently *Tiberias*, which seems as if inclosed in the crater of a volcano; and to the north, the fertile plains of Galilee.

DAMASCUS is situate in the midst of an extensive plain, watered with numerous rivulets from the surrounding mountains; about four or five miles in circumference, containing about 80,000 inhabitants, of whom about 15,000 are Christians. It is the rendezvous for all the pilgrims from the north of Asia, in their way to the *Cáabe*. The CAABA is a square building in the temple of Mecca, which Mahomet enjoined all his followers to visit once in their lifetime; and to preserve continually on their minds a sense of their obligation to perform this duty, he directed, that in all the multiplied acts of devotion which his religion prescribes, true believers should always turn their faces towards that holy place. According to the tradition of the Arabs, it is the first spot on earth which was consecrated to the worship of the deity. The number of pilgrims who assemble at Damascus every year, amounts from thirty to fifty thousand, which forms a large caravan. So many camels are employed, that ten thousand of them are said to perish annually. By means of this caravan Damascus has become the centre of a very extensive commerce, views of profit usually mingling with those of religion. Among its exports, dried fruits constitute an important article. These were famous also in ancient times; hence DAMASCENA, sc. *pruna*, were cultivated in Italy, *Plin.* xv. 13. f. 12. A rich kind of silks, from having been first fabricated in this city, are called *Damaski*. — The splendid ruins of Palmyra, or Tadmour in the desert, the celebrated emporium for Indian commodities in ancient times; said to have been built or fortified by Solomon, *Josephus*, viii. 6. were unknown in Europe, from the time of its destruction by Aurelian, a. 273, till the end of last century, when some English merchants of Aleppo visited them in 1691. Amid these magnificent monuments of a powerful and polished people, are now about thirty mud-walled huts, possessed by Arab peasants, who exhibit every external mark of extreme poverty. — JERUSALEM affords an example equally striking of the vicissitude of human things, containing only about twelve or fourteen thousand inhabitants. It is governed by a *Maisallam*, or deputy, appointed by the Pacha of Damascus, who derives considerable profits from the pilgrims who come to visit the *holy sepulchre*, or burial place of our Saviour. But the number of these is now greatly diminished, especially of Europeans. — About eighteen miles north-east of Jerusalem,

II. ARABIA, 1300 miles long, and 1200 broad; between 12 and 30 deg. N. lat. and 35 and 60 deg. E. lon.—Mecca, Medina, Mocho.

III.

Jerusalem, in a plain about twenty miles long and nine broad, is a village called *Raba*, the ancient *Jericho*. About six miles south-east from Jerusalem, on an eminence, is *Bait-el-lahm*, anciently *Bethlehem*, which can furnish six hundred men capable of bearing arms, of whom about one hundred are Christians; twenty-one miles to the south of this village is *Habroun* or *Hebron*, at the foot of an eminence, the most considerable village in those parts, from the manufacture of cotton and glass. The inhabitants of Hebron are at continual variance with those of Bethlehem. This whole country in general is hilly and rugged. The country to the south called *Palestine*, anciently the country of the Philistines, is entirely a level plain; and fertile.

Palestine sometimes has a governor of its own, who resides at Gaza, but usually, as at present, it is divided into three Appenages, *Tafa*, (anciently *Joppa*), *Loudd* (*Lydda*, v. *Diospolis*), and *Gaza*, farmed out to Agas. These are now very inconsiderable places, having been frequently ravaged by hostile invasions. About a mile south of Loudd stands *Ramla*, the ancient *Arimathea*. Nine miles south of this on the road to Gaza is *Tabna*, anciently *Jamnia*; beyond which are various ruins, the most considerable at *Esdoud*, anciently *Azotus*.—GAZA is said to have got its name from Cambyfes, in his war against Egypt, placing there his military chest, (*opes et pecunia*, GAZA,) *Mel. i. 11*. It was anciently a place of importance, and strongly fortified, as being the frontier town of Palestine towards Egypt. Beyond Gaza are only deserts, part of which abound with barren mountains, consisting of calcareous stone or granite, as *Sinai* and *Heret*; on the former of which is a convent of monks, whither many pilgrims resort to visit the relics of St Catharine, which are preserved there.

Syria is much less populous than it was in ancient times. The tyranny of the Turkish government has reduced many parts to a mere waste wilderness. The territories of Jamnia and Joppa in Palestine, which in the time of Strabo were able to bring into the field 40,000 armed men, *Strab. xvi. 159*. could not now furnish 3000. Judæa, which in the time of Titus is thought to have contained four millions of inhabitants, does not now contain the tenth part of that number. The whole population of Syria is supposed hardly to amount to two millions and a half. The country of the Druses and Maronites, although least fertile, is the most populous. The Pacha of each department is, like the Sultan, a mere despot. He possesses the most absolute power of life and death, which he exercises without formality and without appeal. Wherever he meets with an offence, he orders the criminal to be seized, and the executioner, by whom he is accompanied, strangles him, or cuts off his head on the spot; nay sometimes the Pacha himself does not disdain this office. The Pacha frequently strolls about disguised, and wo to the man whom he surprises in a fault. But as he cannot be present every where, he commits this duty to a deputy, called the *Wali*, who patrols night and day, and, like the Pacha, judges and condemns without appeal. The criminal bends his neck, the executioner strikes, the head falls, and the body is carried off in a leathern sack. The Wali has a multitude of spies, by whose means he knows every thing. He inspects the markets, and punishes with the greatest severity any deficiency in weights and measures. Little or no attention is paid in Turkish cities to the cleanliness of the streets, which are never paved, swept, or watered, either in Syria or Egypt. They are narrow and winding, and almost always encumbered with rubbish. Strangers are, above all, shocked at the sight of great numbers of hideous dogs roaming about, without an owner. The Turks, who shed the blood of man so readily, never kill these animals, though they avoid touching them as unclean. They, in like manner,

III. PERSIA, 1300 miles long, 1100 broad; between 25 and 44 deg. N. lat. and 45 and 70 deg. E. lon. — Isfahan or Spahawn, Shiras, Tauris or Tebris.

IV.

manner, refrain from either hurting or touching kites or turtle-doves. It is remarkable, that canine madness is unknown both in Syria and Egypt.

The great aim of the Pachas is to amass money; and for that purpose they employ every method of extortion. This however often proves fatal to them. For when an accusation is brought against any one of them, for which his riches afford a pretext, an officer is dispatched, called a *Capidji*, with a secret order or kat-sherife to cut off his head. The Pacha in common tamely submits, and his fortune devolves to the Sultan; but sometimes he prevents his fate by dispatching the officer sent to destroy him. There are frequent instances of Pachas rebelling against the Porte, but none of them have hitherto succeeded in establishing their independence.

The only part of authority withheld from the Pachas is the administration of justice in civil affairs, which is exercised by persons called *Cadis*, independent of the Pacha. These *Cadis* or Judges depend on the grand *Cadi*, who resides at Constantinople, called *Cadi-el-ashar* or *Cadi Leshier*, i. e. Judge of the army. He names the judges of the capital cities, as Aleppo, Damascus, &c. and they name others in the places within their dependency. But all these employments are sold to the highest bidder; hence the administration of justice is as venal and corrupt as that of the executive power.

The religion of Mahomet, called *Islamism*, instead of correcting the abuses of government, serves to confirm them. The *Koran*, or Bible of the Mahometans, contains nothing concerning the relative duties of the governors and governed. It only inculcates implicit faith and servile obedience.

Christians in Turkey are exposed to the greatest indignities. The Mahometans or *Mussulmans* usually address them by the name of *infidel*, *impious*, *dog*, or the like; and to mortify them, often practise before them the ceremonies of their worship. A Christian cannot strike a Mahometan, without risk of his life; but if a Mahometan kill a Christian, he escapes for a stipulated price. Christians must not mount on horseback in towns; they are prohibited the use of yellow slippers, white shawls, and every sort of green colour. Red for the feet, and blue for the dress, are the colours assigned them.

The inhabitants of Syria have no property, either real or personal. The Sultan arrogates to himself the property of all the lands by right of conquest. When a father dies, the inheritance reverts to the Sultan, or his delegate; and the children can only redeem the succession by a considerable sum of money. Hence arises an indifference to landed estates, which proves fatal to agriculture. The only method of securing a perpetual *usus fructus*, is by making what is called a *Wakf*, that is an endowment or donation of an estate to a Mosque.

The tribute imposed on the land by Selimi, when he conquered Syria from the Mamlouks, called *miri*, still remains, and is very moderate; but it is rendered oppressive and intolerable by the exactions of the Pachas. Hence the condition of the peasants in Syria is most wretched, especially where they are exposed to the incursions of the Arabs. Here the husbandman must sow with his musket in his hand, as in Palestine. In the tributary countries, such as those of the Druses, the Maronites, &c. property is more secure, and the condition of the peasants more comfortable. Those who reside in towns, such as traders and artisans, are in more easy circumstances; hence the populousness of cities.

The arts are very little cultivated in Syria, and the sciences in a manner unknown. Books are extremely scarce, and the instruction of youth almost entirely neglected. There was not a printing press in all Syria, till the year 1733, when one was established at a convent in the mountains of the Druses, called

IV. INDIA is a country of immense extent, about 2400 miles long, and 2000 broad; between 1 and 40 deg. N. lat. and

ed MAR HANNA, by one ABDALLAH, whose ardour to promote the diffusion of knowledge at Aleppo, excited against him the resentment of the priests, who procured a *Kat-berif*, or warrant of the Sultan, for cutting off his head. Fortunately Abdallah received timely warning, and escaped into Lebanon, where his life was in safety.

The manners of the Syrians, and of the eastern nations in general, are very different from ours. We wear short and close dresses; theirs are long and ample. We suffer our hair to grow, and shave the beard; they let the beard grow, and shave the head. With us, to uncover the head is a mark of respect; with them a naked head is a sign of folly. We salute in an inclined posture; they upright. We pass our lives erect; they are almost continually seated. They sit and eat upon the ground; we upon raised seats. With respect to their language, likewise, their manner of writing is directly contrary to ours, and the greatest number of masculine nouns in French, for instance, are feminine with them. The Turks express in their countenances, words, and gestures, an appearance of devotion, which proceeds not from true religion, but from ignorance and a fanatic superstition, and is the source of innumerable disorders. Instead of that open and cheerful countenance, which we either naturally possess or assume, their behaviour is serious, austere, and melancholy; they rarely laugh, and the gaiety of some Europeans appears to them a fit of delirium. When they speak, it is with deliberation, without gestures and without passion; they listen without interrupting you; they are silent for whole days together, and have no desire to support a conversation. If they walk, it is always leisurely, and on business; they have no idea of walking backwards and forwards for amusement. Continually seated, they pass whole days musing, with their legs crossed, their pipes in their mouths, and almost without changing their attitude. It should seem as if motion were a punishment to them, and that, like the Indians, they regard inaction as essential to happiness.

The indolence of the oriental and southern nations, and the despotism to which they have been usually subjected, are generally ascribed to the heat of the climate, which enervates the vigour both of mind and body. But this does not hold universally. The character of nations depends not merely on the climate, but also on the nature of their government and religion, their progress in refinement, and improvements in knowledge, and on various other circumstances. Hence the character of the inhabitants of the same country has been found to be very different at different times. The immoderate use of opium is thought to encrease the indolence of the Turks.

Syria has undergone various revolutions, which have confounded the different races of its inhabitants. They at present may be divided into three classes, the posterity of the Greeks, the Arabs, and Turks. The Turks did not exterminate the former inhabitants, but having embraced their religion, incorporated with them.

There are several wandering tribes, which inhabit part of Syria and the adjoining countries, very different in their manners from those who possess fixed settlements and cultivate the ground. The wandering or shepherd tribes, are the *Turkmen*, the *Curds*, and *Arabs*.—The *TURKMEN* are of the number of those Tartar hordes, who, on the great revolution of the empire of the Caliphs, emigrated from the eastward of the Caspian sea, and spread themselves over the vast plains of Armenia and Asia Minor. The *CURDS* are descended from the *Cordubi*, mentioned by Xenophon in his *Anabasis*, who inhabited the mountains of Armenia, and opposed the retreat of the *Ten Thousand*; and who, though shut in on all sides by the Persian empire, had constantly braved the power of the *Great King*, and the arms of his *Satraps*. The *ARABS*, called

Bedouins,

and 66 and 109 deg. E. lon. containing above 100 millions of inhabitants.

India is commonly divided into India within or on this side the Ganges, called also *Indostan* or *Hindostan*, or the empire of the Great Mogul; and India beyond the Ganges.

Bedouins, or *Bedouin* Arabs, i. e. inhabitants of the desert, possess an immense extent of country, extending from Aleppo to the Arabian sea, and from Egypt to the Persian gulph, nearly one thousand eight hundred miles in length, and nine hundred in breadth. They with reason boast of being the purest of the Arab tribes, as having never been conquered; nor having mixed with any other people by making conquests. The Arabs who rendered themselves so illustrious under Mahomet and his successors, dwelt along the Red Sea, were cultivators of land, possessed cities, and were subject to regular governments. The Arabs in the interior or desert had no concern in the great revolutions which the former produced. The Bedouin Arabs retain the same customs, manners, language, and even religious opinions, with their ancestors in the most remote ages.

The Arabs seem to be condemned to a wandering life from the very nature of their deserts; covered with a sky, almost perpetually inflamed, and without clouds; consisting of immense and boundless plains, without houses, trees, rivulets, or hills; where the eye frequently meets nothing but an extensive and uniform horizon, like the sea; though in some places the ground is uneven and stony. Almost invariably naked on every side, the earth presents nothing but a few wild plants, thinly scattered, and thickets, whose solitude is rarely disturbed but by antelopes, hares, locusts, and rats.

The Turkmen, Curds, and Arabs, although they agree on the whole, in their manner of life, as being pastors and wanderers, and subsisting chiefly on the produce of their herds, yet differ in several particulars. They all profess the Mahometan religion, but pay little regard to its ceremonies. They have neither priests, temples, or regular worship. In this respect every one acts and thinks as he pleases. The Turkmen and Arabs give their daughters a marriage-dowry; the Curds receive a premium for them. The Turkmen pay no respect to that antiquity of extraction which we call *nobility*; the Curds and Arabs honour it greatly. The tribes of the Arabs are distinguished from each other, by the name of their respective chiefs, or by that of the ruling family; and when they speak of any of the individuals who compose them, they call them the children of such a chief, though they may not be all really of his blood, and the chief himself may have been long since dead; as the poets in ancient times: See *Homer*, *Virgil*, *Ovid*, &c. *passim*; also the *Points of Ossian*. The Arabs apply this mode of expression even to the names of countries. The Turkmen do not steal or plunder. The Curds and Arabs are noted plunderers; but excuse their depredations, as being exercised on those whom they consider as enemies.

The government of these tribes, particularly of the Arabs, is at once republican, aristocratical, and even despotic. Nothing can be transacted without the consent of the majority of the people; but the sheiks or chiefs have great influence; and the principal sheik has an indefinite and almost absolute authority, which however he cannot very much abuse. The manners of the Arabs agree precisely with the descriptions in Homer, and the history of Abraham and the other patriarchs in Genesis. They are remarkable for their generosity and hospitality. If an Arab consent to eat bread and salt with a guest, nothing in the world can induce him to betray him. To observe how they conduct themselves to one another, one would imagine that they possessed all their goods in common. Nevertheless they are no strangers to property. But it is none of that selfishness, which the increase of the imaginary wants of luxury has given

to **INDIA** within the Ganges*, or Indostan, is about 2000 miles long, and 1500 broad; between 7 and 40 deg. N. lat. and 66 and 92 deg. E. lon.

It is divided into two parts, the **CONTINENT** and **PENINSULA**.

1. On the **CONTINENT**, towards the mouth of the Ganges, is the rich province of **BENGAL**, belonging to the English. Their chief city, where the Governor-General of India resides, is **CALCUTTA**, 22° 33' N. lat. 88° 28' E. long. from Greenwich; situate on the western arm of the Ganges, about one hundred miles from the sea, where about ninety years ago there was only the village of *Gowindpou*, supposed at present to contain at least five hundred thousand inhabitants. Its citadel is called **FORT WILLIAM**, which was begun to be built immediately after the victory at *Plassey*. It is superior in point of strength and

is among polished nations. The Arabs have no books; and few even of their Shaiks can read. All their literature consists in reciting tales and histories in the manner of the Arabian Nights Entertainments, of which they are remarkably fond.

The same similarity and diversity is observable in the descriptions given of the wandering Scythians, (*Ercantes, presugi, & campestres Scythæ*), by ancient authors; Some of them, as of the modern Tartars and Arabs, were cultivators of the ground, and others of them shepherds. *Hærodot.* iv. 36.—83, *Strab.* vii. 302. &c. *Justin.* ii. 2. *Herat.* ad. iii. 249. &c. *Mela.* iii. 5. *Curt.* vii. 8. &c.

2. Historical Account of the PRINCIPAL REVOLUTIONS and TRADE of INDIA.

The geography, as well as the history of India, was very imperfectly known, before the modern conquests of the Europeans in that part of the world. The first foreign prince we read of, that made himself master of any part of India, was **DARIUS**, the son of Hythalpes, king of Persia, who extended his conquests to the Indus; and derived from that country a tribute nearly equal to the third part of the revenue of his other dominions. *Hærodot.* iii. 90.—96.—It deserves remark, that the Indians paid Darius their tribute in gold, and the other Satrapies in silver. The account of the invasion of India by Semirâmis, *Diodor.* iii. 74, appears fabulous.

Darius, before he undertook his expedition, appointed the **SCYLAX** of Caryanda to sail down the Indus till he should reach the ocean, with some ships which had been fitted out at *Caspapyra*, in the country of *Pachya*, now *Pokhly*, towards the upper part of the navigable course of that river. This Scylax performed, though it should seem, with much difficulty, and notwithstanding many obstacles; for he spent no less than two years and six months in conducting his squadron from the place where he embarked to the Arabian Gulf, *Id.* iv. 43. 45. See p. 610. The account which Scylax gave of his voyage was so mingled with fable, that little regard was paid to it.

The next who invaded India was **ALEXANDER the Great**, who having trampled under the murderer of Darius, set out from Bactria, and having passed mount *Sonus*, or the *stone girdle*, as it is called by the oriental geographers, crossed the Indus at *Taxila*, now *Attock*, the only place where the rapidity of that river permits an army to be conveniently transported. It is remarkable, that in after ages *Timur* or *Tamerlane*, and *Nadir Shah* or *Thomas Kouli Khan*, entered India by the same route with Alexander. On the banks of the *Hydaspes*, now *Beas* or *Chalum*, Alexander was opposed by **PORUS**; and he had advan-

and correctness of design to any fort in India, but too extensive. It is thought to have cost two millions Sterling.—Indian cities are generally built on one plan; having very narrow, confined, and crooked streets, with an incredible number of reservoirs and ponds, and a great many gardens interspersed. A few of the streets are paved with brick. The houses are variously built: Some of brick; others with mud, and a still greater proportion with *bambos* and mats; and these different kinds of fabrics standing intermixed with each other, form a motley appearance. Those of the latter kinds are invariably of one story, and covered with thatch: those of brick seldom exceed two floors, and have flat, terraced roofs. The two former classes far out-

ted to the *Hypohis*, now *Bojab*, in his way to the GANGES, when his army refused to go farther; see p. 471, on account of the hardships which they had sustained in the rainy season, *Strab.* xv. 697. and not without just cause; for it had rained incessantly on them for seventy days, *Diodor.* xvii. 94. Alexander, it seems, was ignorant of the periodical heavy rains, which fall in this country during great part of the S. W. monsoon, at least in the months of July, August, and part of September: For he entered India in the spring, *Arrian.* iv. 22. when the rains were already begun in the mountains; and passed the Hydaspes at Midsummer, about the height of the rainy season. This circumstance appears to have prevented him from completing the conquest of India. Tamerlane and Nadir Shah conducted their military operations during the dry season. A description of the periodical rains and inundations in India is given by *Arrian.* v. 9. and *Strabo*, xv. 691. *Strabo*, on the authority of *Aristobulus*, mentions a curious fact, that though heavy rains and snow fell in the mountains and the country along the foot of them, yet not so much as a shower fell in the plains below, *ib.* & 693. The same thing has been observed by the moderns, see *Major Rennel's memoir*, p. 288.

Alexander ordered ships to be built on the Hydaspes to carry part of his army down the Indus to the ocean. The distance is supposed to have been about a thousand miles.—The manners and customs of the Indians in the time of Alexander, as described by *Arrian*, were much the same with those of the modern Hindoos.

Arrian mentions, among other particulars, the slender and delicate make of their bodies, their dark complexion, their black uncured hair; their garments of cotton, of an extraordinary whiteness; their living entirely on vegetable food; their distribution into separate sects or classes, and the perpetuation of trades in families; the marriages of women at seven years of age, and the prohibition of marriages between different classes; the custom of wives burning themselves with their deceased husbands; the men wearing earrings, parti-coloured shoes, and veils covering the head and great part of the shoulders; daubing their faces with colours; only the principal people having umbrellas carried over them; their using two-handed swords, and bows drawn by the feet; &c. *de reb. Indic.* *Strabo* mentions most of these, and many other particulars, xv. 704, &c. The origin of the custom of burning the favourite wife with her husband is traced by *Diodorus*, xix. 33. & 34. Such as declined it, were held infamous, *Strab.* xv. 714.—The account of *Herodotus* concerning India, though more imperfect and fabulous than those of later writers, yet contains several particulars, perfectly descriptive of the present Hindoos; that they killed no animals, but contented themselves with the produce of the earth; that they exposed those whose recovery they despaired of; that they

outhumber the last, which are often so thinly scattered, that fires, which frequently happen, do not, sometimes, meet with the obstruction of a brick house through a whole street.—The quarter of Calcutta inhabited by the English, is composed entirely of brick buildings; many of which have more the appearance of palaces than of private houses: but by far the greatest part is built in the same manner with other Indian cities. Calcutta is not fortunate in its local situation; for it has some extensive muddy lakes, and a vast forest, close to it. The greatest attention however has been used, by draining the streets and filling up the ponds, to render it healthful.

About twenty-six miles above Calcutta, on the same river, though

lived chiefly on rice; had horses of a smaller breed than their western neighbours; and manufactured their fine cotton wool in clothing, iii. 98.—107.

SELEUCUS, after the death of Alexander, became possessed of the principal provinces of the Persian empire, and, among the rest, of the conquests in India, which he considerably enlarged. He concluded a treaty with SANDRACOTTUS, king of the *Prasii* or *Gandarida*, a powerful prince, whose capital was PALIBOTHA, supposed by some to be the modern *Allahabad*, at the confluence of the two great rivers *Yumna* and *Ganges*. With a view of cultivating a friendly intercourse with this monarch, Seleucus sent to him MEGASTHENES, as ambassador, who resided at Palibothra for several years, and upon his return published an account of his travels; whence subsequent writers derived most of their knowledge concerning the interior state of India. But the credit of Megasthenes was impaired, by his marvellous stories of men with ears so large that they could wrap themselves up in them; of others with a single eye, without noses, with long feet, and toes turned backwards; of people only three spans in height (called *Pygmies*, *Plin.* vi. 19. s. 22.); of ants as large as foxes, that dug up gold, &c. *Strab.* ii. 70. xv. 702. 706. & 711. See *Nida*, iii. 7. His account, however, of the dimensions and geography of India is found to be accurate; and his description of the power and opulence of the *Prasii* perfectly resembles that given of some of the greater states of modern Indostan, before the establishment of the Mahomedan and European power in India, and is consonant to the accounts which Alexander had received concerning that people, that they were ready to oppose him on the banks of the Ganges with 20,000 cavalry, 200,000 infantry, 2000 chariots, and 4000 elephants, *Diodor.* xvii. 93. *Curt.* ix. 2. Megasthenes mentions his having visited Sandracottus when encamped with an army of 400,000 men, *Strab.* xv. 709. *Palibothra*, he says, was ten miles in length and two in breadth; surrounded with walls in which were 570 towers and 64 gates, *ib.* 702. Several Indian cities in modern times have had much larger dimensions, *Rennel's* memoir, p. 50.

Soon after the death of Seleucus, the Syrian monarchs lost their possessions in India; but how, or for what cause, we are not told. Some years after, these Indian provinces became subject to the kingdom of *Bactria*; which had originally been subject to Seleucus, but under his son or grandson had become independent; and after having flourished 130 years, was overturned by an irruption of a powerful horde of Tartars.

After this, for many ages, no attempt appears to have been made by any foreign power to establish itself in India. The kings of Egypt and Syria, and after them the Romans, aimed at nothing more than to secure an intercourse by trade with that opulent country; See p. 127. But neither the Greeks nor

Romans

though on the opposite side, is HOOGLY, a small, but ancient city. The French, Dutch, Danes, and Portuguese, have each of them a town and factory on this part of the river. The French settlement of CHANDERNAGORE, and the Dutch one of CHINSURA, are both very neat, and pretty large towns; and each of them on a better site than Calcutta.

About one hundred and twenty miles above Calcutta stands MOORSHEDABAD, also on the western arm of the Ganges, which is there very low in the dry season. It was the capital of the Bengal provinces before the establishment of the British power, but is now much decayed.—The ancient capital of Bengal was GOUR, supposed to be the GANGIA REGIA of Ptolemy;

Romans seem to have visited the more eastern parts of it. They procured the productions of those countries only at second hand.

Commerce was extinguished in the western part of the Roman empire, by the irruption of the barbarous nations; and the communication of the eastern empire with India by the Red-Sea and the Persian gulf, was cut off by the conquests of the Arabs. The Arabs, however, still continued to carry on the same trade with India, and, with that ardour which characterises all the early efforts of Mahomet's followers, advancing far beyond the boundaries of ancient navigation, brought many of the most precious commodities of the east from the countries which produced them. In order to engross the profits of this trade, the Caliph OMAR founded the city of BASSORA, on the western banks of the great stream formed by the junction of the Euphrates and Tigris; which soon became an emporium not inferior to Alexandria itself.

The merchants of Constantinople, excluded from their accustomed channel of trading with India, had recourse to the ancient way of communication, over land to the banks of the Oxus, and down that river to the Caspian sea. See p. 127. By this mode of conveyance, perilous and difficult as it was, Europe was supplied with the commodities of the east for more than two centuries. During that period, the Christians and Mahomedans were engaged in almost uninterrupted hostilities; which, added to the antipathy caused by their different religions, excited the keenest animosity and hatred against each other. This was increased and perpetuated by the crusades, see p. 253. which, however, by their consequences, served again to open the usual channel of Indian commerce, &c. During the space of fifty-seven years, that the Latins were in possession of Constantinople, see p. 479. the Venetians, who had greatly contributed to the taking of that city, engrossed a considerable part of its trade, particularly of that to India. When the Latins were expelled from Constantinople, partly by the assistance of the Genoese, the rivals of the Venetians, among the other donations bestowed on the Genoese for their services, they obtained PERA, the chief suburb of Constantinople, with such exemption from the accustomed duties on goods imported and exported, as gave them a decided superiority over every competitor in trade. With the vigilant attention of merchants the Genoese availed themselves of this favourable situation. They surrounded their new settlement in Pera with fortifications. They rendered their factories on the adjacent coasts places of strength. They were masters of the harbour of Constantinople more than the Greeks themselves. The whole trade of the Black Sea came into their hands; and, not satisfied with this, they took possession of the *Chersonesus Taurica*, the modern *Crimæa*, and made CAFFA, its principal city, the chief seat of their trade with the east. In consequence of this revolution, Genoa became the greatest commercial power in Europe; and had

the

lemy, extending along the north bank of the Ganges, twelve miles in length, and two or three in breadth. It now can only be traced from its ruins. Near its site stands the modern

MAULDAH. The chief city in the east quarter of Bengal is **DACCA**, beyond the principal stream of the Ganges, although a very large branch of that river runs past it. Dacca is most commodiously situate for trade, having a communication with all the inland navigations. It is one hundred miles above the mouth of the Ganges, and one hundred and eighty by the road from Calcutta.

About

the wisdom of its government been equal to the enterprising industry and courage of its citizens, it might have long held that rank. But in this respect it was greatly inferior to Venice.

The Venetians, to counterbalance the advantages recently acquired by their rivals, resorted to the ancient staples of Indian commodities, chiefly to Alexandria; and having concluded a treaty of commerce with the *Soldans* of Egypt, or Princes of the Mameluks, who were then in possession also of Syria, they made settlements at Alexandria and Damascus, appointing a consul to reside at each place, in a public character, and to exercise a mercantile jurisdiction, under the authority of the *Soldans*. To sanction this intercourse with Infidels, they obtained a dispensation from the Pope; a thing indispensably necessary in that age, to silence the scruples of the people. The Venetians derived much useful information concerning Indian commerce, from the successful enterprise of one of their own citizens, **MARCO POLO**; who having penetrated to the court of the *Great Khan* of Tartary, on the frontier of *Cathay* or China; and having gained the favour of that prince, during the course of twenty-six years, partly employed in mercantile transactions, and partly in conducting negotiations with which the *Great Khan* entrusted him, explored many regions of the east, which no European had ever visited.

In the mean time the Genoese, deprived of their Indian commerce upon the capture of Constantinople by the Turks, *a. 1453*, and weakened by domestic dissensions, left the Venetians in the entire possession of the trade to India, which raised that people to the highest pitch of power and opulence. The merchants of Florence also obtained a share, though inconsiderable, in this commerce. The Venetians are thought to have carried on their trade to India with greater advantage than any other nation ever did; as they had no direct intercourse with that country, but purchased the commodities of the east, imported by the Mahomedans into Egypt and Syria, more frequently by barter for their own manufactures, than with ready money. Concerning the subsequent changes which have taken place in this trade, *see p. 253. 489. & 519.*

The first conqueror of India in modern times was **MAHMOOD**, Emperor or Sultan of *Ghizni*, anciently *Baftriana*; whose capital city was *Ghizni* or *Ghazna*, situate among the western sources of the Indus. He entered *Indooshan* or *Hindoooshan*, *a. D. 1000*; but in the course of eight years made no farther progress than **MOULTAN**, the modern capital of the country of the ancient *Malli*, at the conflux of the *Jenab* or *Chunab* with the *Indus*, (which river is called by the natives *Sinde* or *Sindeh*;) about 800 miles from the sea. He afterwards conquered most of the country eastwards to the Ganges, destroying in his way all the Pagodas or temples of the Hindoos, whom he treated with the most savage cruelty, and, from his furious zeal for Islamism, wished to exterminate. In the year 1184, his posterity were expelled by the family of the *Gaurides*, so called from *Gav*

About five hundred miles from the mouth of the Ganges is **PATNA**, the capital of Bahar, built along the south bank of the river; a very extensive and populous city; supposed to be the ancient *Palibothra*. Having been often the seat of war, it is fortified in the Indian manner, with a wall and a small citadel. It is a place of very considerable trade. Most of the saltpetre imported by the East-India Company is manufactured within the province of Bahar. About sixty miles above Patna is **BENARES**, the chief city of the district or *Zemindary* of that name, (including also the Circars of *Jianpour*, *Guzar*, and *Gazypour*;) the ancient seat of Braminical learning; a very rich and populous city, compactly built along the north bank of the Ganges.

North-

Ghor, a country beyond the Indian *Caucasus*, who fixed their residence at **LAHORE**, the capital of *Panjab*, or the country of the *five Rivers*; so called from its being contained between the five eastern branches of the Indus. Their prince **MAHOMED GORI** extended his dominion eastward, and having taken the city of **BENARES**, on the north bank of the Ganges, the ancient seat of Braminical learning, perpetrated there the most shocking cruelties. About this period, as it is thought, the original language of the country, called the *Sanscrit* or *Sanscree* language, began to decline in its purity, by the admixture of words from that of the conquerors: Thus being gradually changed, it has now become a dead language, as the Saxon in England, and is only preserved in ancient writings, which are understood by none but the most learned Brahmins. After the death of Mahomed Gori, a. 1203; his empire was divided. The Indian part fell to **CUTTUB**, one of his generals, who founded the *Patna* or *Afghan* dynasty in Hindoostan; so called from the Afghans, who originally inhabited that mountainous tract lying between India and Persia, or the ancient *Paropamisus*. **CUTTUB** removed the imperial residence to **DELHI** or *Dehly*, where, with a few interruptions, it has since remained.

The *Patna* dynasty continued to possess the throne of *Delhi* till the time of **Mahmood III.** in whose reign, a. 1398. **TIMUR** or Tamerlane over-ran India, where he acted with such inhuman cruelty, that he got the title of *the Destroying Prince*. He did not however change the order of succession, but left **Mahmood** in possession of the throne. He staid only five months in the country, being bent on his expedition against the Turks; see p. 481. and carried very little plunder out of India. He died, a. 1403.

After the death of **Mahmood**, a. 1413. the crown of *Delhi* devolved on **CHIZEK**, a **SEID**, that is one of the race of the Prophet; whose posterity continued to enjoy it till the year 1450, when **BELLOLI**, an *Afghan* of the tribe of **LODI**, obtained it. His son transferred the seat of empire to **AGRA**, (a. 1501.)—In this reign the Portuguese first arrived in India. Under the family of *Lodi* the empire was torn by dreadful convulsions, which occasioned their expulsion.

BABER, a descendant of Tamerlane and Gengiz Kan, Sultan of the **MOGUL** Tartars possessing the provinces between the Indus and Samarcand, being dispossessed of the northern part of his dominions by the *Uzbek Tartars*, determined to try his fortune in Hindoostan, where the distracted state of the country flattered him with the hopes of conquest. After repeated attempts he at last succeeded in defeating **Ibrahim II.** the emperor of *Delhi*, and thus put an end to the dynasty of *Lodi*, a. 1525. The countries which he and his successors

subdued

North-west from this is the province of **OUDE**. The chief city, where the Nabob now resides, is **LUCKNOW**, on a small river, named the *Gomty*, which communicates with the Ganges at forty-five miles south-west of Lucknow. This city is six hundred and fifty miles, by the nearest road, from Calcutta. All from Lucknow to the mouth of the Ganges is one vast plain. About eighty miles to the eastward of Lucknow is **FYZABAD**, five hundred and sixty miles from Calcutta; a very large city, the residence of the Nabob, till within these few years; situate on the *Gogray*, a very large river from Thibet. Nearly adjoining to it is the ancient city of **Oude** or *Adjudiah*. At the confluence of the two great

subdivided were called the **MOGUL EMPIRE**.—Baber dying in 1530, his son **HUMAIUN** succeeded, who, although a prince of ability and virtue, was expelled from the throne by the intrigues of his brothers, and the art of **SHEER KAN**, who usurped the empire, a. 1541. But Sheer being slain at the siege of *Chittor*, a. 1543, Humaiun, who had suffered great distress in his exile, was recalled, a. 1554; and dying the following year, transmitted the crown to **ACBAR** or *Akbar*, his son, who proved one of the most illustrious princes that ever reigned in India; being equally distinguished for his humanity, and toleration to the Hindoos or *Geatoos*, as for his wisdom and courage. Acbar died, a. 1605. The reign of this prince has been celebrated by his vizier or prime minister, the famous **ABUL FAZEL**, in a book called the *Achar-namah*, or history of Acbar. This emperor divided his dominions into eleven *subahs* or provinces, some of which were equal in extent to large European kingdoms; each *subah*, he subdivided into a certain number of *circars* or counties; and these into so many *parganahs* or hundreds. The population, revenue, produce, religion, arts, and commerce of each district were ascertained. Many of these particulars were collected by Abul Fazel into a book called **AYIN ACAARI**, or *Institutes of Acbar*, which, to this day, forms an authentic register of these matters. This curious book was some years ago translated by Mr Gladwin, and published in Bengal, under the patronage of Mr Hastings, Governor-General of the English dominions in India. **JOHANG JURE**, the son of Acbar, succeeded, in whose reign *Sir Thomas Roe* was sent, as the first English ambassador to the Emperor of Hindoostan, 1615. The latter part of this Emperor's life was embittered by the rebellion of his son, **SHAW JEHAN**, who upon his father's death succeeded, a. 1627. He quarrelling with the Portuguese, expelled them from Hoogly on the Ganges.

In the year 1658 began the civil wars between Jehan and his sons, as also between the sons themselves, which terminated in the elevation of **AURUNG-ZEBE**, the youngest; after he had deposed his father, and murdered or expelled his three brothers, a. 1660. This prince, having finished the conquest of the *Deccan*, and subdued several other countries, raised the Mogul empire to the highest pitch of splendour. He died in 1707, in the ninetyeth year of his age, at *Audnager* in the *Deccan*, which he had fixed on as his residence, while in winter-quarters. His authority extended from the 10th to the 35th degree of latitude, and nearly as much in longitude; containing at least sixty-four millions of inhabitants; and his revenue exceeded thirty-two millions of pounds sterling, in a country where the products of the earth are about four times as cheap as in England. But the feeble princes who succeeded, being unable to wield so mighty a sceptre, this vast empire was in the course of fifty years reduced to nothing.

Aurangzebe

rivers Ganges and JUMNA, is seated ALLAHABAD, in a very important situation, belonging to the Nabob of Oude, about eight hundred and twenty miles above the mouth of the Ganges, thought by some to be the *Palibothra* of the ancients.

About three hundred miles above Allahabad is situate AGRA, on the south bank of the Jumna river, which is very seldom fordable. In 1566, the Emperor Acbar, liking the situation of this city, made it his capital; whence it is often called *Ackbarabad*. During the last century, and the beginning of this, it was one of the most splendid cities in India. But as it quickly rose to eminence, so it as suddenly declined. It now exhibits the most magnificent ruins.

About one hundred and nineteen miles north of Agra stands DELHI, or *Dehly*, on the right or western bank of the Jumna, $28^{\circ} 37'$ N. L. and $77^{\circ} 40'$ E. L. the nominal capital of the Mogul empire. It anciently stood on the opposite bank. During the latter part of last century, and the beginning of this, it was said to contain two millions of inhabitants; but it is now greatly reduced. — The fertile tract of country between the Jumna and Ganges is called DOOAB, which name is applied

Aurangzebe left four sons. The two eldest contended about the empire. Each brought into the field about 300,000 men. The contest was determined near Agra, in favour of the oldest, who took the name of BAHADER SHAH, but is usually called SHAH AULUM. His competitor fell in the battle. The youngest brother next revolted, and was also crushed. The other brother, thirty years before, had rebelled against his father, and fled into Persia. In this reign the SEIKS, a new sect of religionists, from the foot of the eastern mountains, attacked the province of Lahore. Bahader, having with difficulty reduced them, took up his residence at Lahore, that he might be near at hand to keep them in subjection. Here he died, a. 1712.

Bahader also left four sons, who likewise contended together about the succession. Three of them fell at different times in the struggle; and the fourth was soon after dethroned, to make way for his nephew FEROKSERE, who was set up by the *Seids* or *Syeds*, two brothers, and Onirah or chiefs of great power. In this reign the English East-India company received the famous FIRMAN or Grant, by which their goods of import and export were exempted from duties or customs; which was regarded as the company's COMMERCIAL CHARTER in India, while they stood in need of protection from the princes of the country.

In the year 1717 Feroksere was deposed and deprived of sight by the *Seids*, who raised to the throne a son of Bahader Shah. But he was soon deposed, and also his brother, in the course of a year; and both of them put to death by the *Seids*, who now disposed of every thing at pleasure. — They next placed on the throne MAHOMED SHAH, grandson of Bahader Shah, who, warned by the fate of his predecessors, got rid of the *Seids*, but not without a rebellion and a battle. In this reign, the MAHRATTAS became troublesome, so called from MARHAT, a prince in the Deccan, their original country; and NIZAM AL-MULUCK, Viceroy of the Decan, aspired at independence. To promote his views, he invited NADIR SHAH, commonly called *Thomas*

applied to any tract of land formed by the approximation of two rivers.

About three hundred and eighty-six miles north-west from Delhi is LAHORE, on the *Rauvee*, anciently *Hydrotes*, a navigable river, which communicates with the Indus and all its branches. Lahore was the residence of the first Mahomedan conquerors of Indostan, and is now the capital of the Seiks. At this city began the famous avenue of shady trees; so much spoken of by the early Indian travellers, which extended all the way to Agra, about five hundred English miles. Near midway between Delhi and Lahore is SIRHIND or *Serinde*, a city of great antiquity, whence the art of weaving silk was brought back to Constantinople by some monks in the sixteenth century. For although the art was brought into Europe under the Roman Emperors, it had again been lost during the confusions that attended the subversion of the western empire. Procopius takes notice that silk was brought from *Serinda*, a country in India, in the time of Justinian, *see p. 476*. Pliny, and more ancient writers, supposed it to be brought from *Serica*, a country of Upper Asia, bordering on the north-west part of the Chinese

Kooli Khan, the usurper of the Persian throne, to invade Indostan, and had the address to prevail on the weak emperor to throw himself on the mercy of the invader. Nadir having entered Delhi, massacred above 100,000 of the inhabitants, and carried off plunder to the amount of sixty-two millions Sterling. Some say, much more. He however left Mahomed in possession of the throne, and returned to Persia, after obtaining the cession of all the countries subject to Hindostan west of the Indus. — NIZAM now became independent in the Decan; and other governors of provinces followed his example. The ROHILLAS, a tribe from the mountains between India and Persia, erected an independent state on the east of the Ganges, within eighty miles of Delhi. The MAHRATTAS were become so powerful, that they forced the emperor to grant them a tribute to check their depredations. They demanded the fourth part of the net revenues of certain provinces; which proportion being denominated in the language of Hindostan, a *Chour*, occasioned this name to be applied to any demands whatever of that people. Mahomed died a. 1747, the same year that Nadir Shaw, on account of his frantic cruelty, was assassinated by his principal officers.

AHMED SHAH, the son of Mahomed, succeeded. In his reign, which lasted only about six years, what remained of the Mogul empire was totally dissolved; and the succeeding emperors retained little else but the name, nothing remaining to the house of Timur but a small territory round Delhi, now no longer a capital, but in a manner depopulated by repeated depredations, massacres, and famines. The last army that might be reckoned imperial, was defeated by the Rohillas in 1749. The IATES or *Iats*, a Hindoo tribe, established themselves in the province of AGRA; BENGAL was seized by its viceroy *Alivurdy*; OLIDE, by *Seislar Jung*, father to the late *Suja Dowlab*; ALLAHABAD, by *Mahomed Kooli*, &c. But the most considerable part, by the MAHRATTAS, who had of late greatly augmented their power. In addition to their former possessions, they obtained the greatest part of Guzerat, Berar, and

Orissa,

Chinese wall, whence its Latin name. Between Delhi and Serhind are very extensive plains, within which are ſituate the towns of *Panniput* and *Carnawl*, famous for great battles, both in ancient and modern times. Theſe plains lie at the mouth of the paſs through the mountains from Tartary and Perſia, the original countries of the conquerors of Hindooſtan. The country is called, from its capital, *Labore*, or more frequently, the **PANJAB**, or *the country of five rivers*, becauſe it is contained between the five eaſtern branches of the Indus. Four of theſe are mentioned in the conqueſts of Alexander; the **HYDASPES**, now *Behut* or *Chelum*; **ACESINES**, now *Jenaub* or *Chunaub*; **HYDRAOTES**, now *Rauvee*; **HYPHÄSIS** or *Huphaſis*, now *Be-yah*: the fifth is the *Setlege*, *Suttuluz*, or *Sutluj*, ſuppoſed to be that called by Pliny *Heſudrus*, by Ptolemy, *Zaradrus*, and by Arrian, *Saranges*. The three firſt ſucceſſively unite with each other at ſome diſtance above the city **MOULTAN**, (thought to be the capital of the ancient *Malli*, $29^{\circ} 52' N.$ lat. and $70^{\circ} 40' E.$ long.) and form a ſtream equal to the Indus itſelf, at the place of confluence, which is about twenty miles on the weſt of Moulton. It is remarkable that theſe three ſtreams united are now called *Jenaub*, as they were *Aceſines* in the

Oriffa.—The name and perſon, however, of the Emperor were ſtill held in veneration, and the various uſurpers endeavoured to ſanction what they had forcibly ſeized, by a real or pretended grant from the Emperor. Some having obtained poſſeſſion of his perſon, attempted to make their acts paſs for his. Such is the force of popular opinion, that to this day, through the whole Mogul empire, the coin is ſtruck in the name of the nominal Emperor. Thus the long poſſeſſion of power, although at firſt obtained by violence, and afterwards exerciſed with cruelty, appears, in the eyes of the vulgar, to eſtabliſh a right to it.

The **NIZAM** died at the age of one hundred and four, a. 1748. The conteſts which took place between his ſons for the throne of the Deccan, and between two other families for the Nabobſhip of Arcot, brought the Engliſh and French to engage as auxiliaries. After much bloodſhed, **MAHOMED ALLY** was made Nabob of Arcot; and *Salabi Jung*, third ſon of the late *Nizam-al-Muluck*, was made *Soubab* or prince of the Deccan, the original diſputants having been aſſaſinated or ſlain in battle. In conſequence of this, the Engliſh eſtabliſhed their ſecurity and influence in the Carnatic.

In 1753, **AHMED** was depoſed by **GAZI**, his vizier or chief miniſter, who placed on the nominal throne **ALIUMGUIRE**, grandſon of Bahader Shaw. He, to get rid of Gazi, invited to Delhi **ABDALLA**, the ſucceſſor of Nadir Shaw in the eaſtern part of Perſia, and in the Indian provinces ceded to Nadir, known at preſent by the name of the kingdom of **CANDAHAR**, anciently the *Paropamiſan Alexandria*; called alſo the kingdom of *Abdalli*, from *Abdal*, an Afghaan tribe, of which Ahmed Abdalla was originally the Prince or Chief; and being ſtripped of his country by Nadir Shah, was forced to join the Perſian army in 1739. On the death of Nadir, Abdalla erected for himſelf a conſiderable kingdom in the eaſtern part of Perſia, comprizing nearly the ſame extent of territory with the ancient kingdom of *Ghizai*. Abdalla, who viſited Hindooſtan no leſs than ſix times, exerciſed at Delhi the moſt dreadful depreda-

the time of Alexander. The other two rivers unite, and join the Indus a great way to the south of Moultan.

About two hundred and twenty-five miles north of Lahore is CASHMERE, on the river *Chelum* or *Hydaspes*, the capital of a country of the same name, which is celebrated for its romantic beauties, for the fertility of its soil, and for the temperature of its atmosphere. It is an elevated and extensive valley, of an oval form, about eighty miles long and forty in breadth, furrounded by steep mountains. Its soil is thought to be composed of the mud deposited by the river Chelum, which originally formed its waters into a lake that covered the whole valley, until it opened itself a passage through the mountains, as is said to have been the case with the *Penæus* in Thessaly, *see p. 319*. Here are manufactured the *shawls* which are so much worn in different parts of Asia, and also in Egypt; of late likewise in Britain. They are made of the delicate wool produced by a species of goat, either of this country or of the adjoining one of *Thibet*. Cashmere is the frontier province of Hindoostan towards Tartary and Thibet. It is very subject to earthquakes, and therefore the houses are all built of wood. The inhabi-

tants

tions; so that this unfortunate city, which, in the time of Aurungzebe, was supposed to contain two millions of souls, was now almost depopulated.

Amidst these confusions and revolutions, the MAHRATTAS, who for a long time had been gathering strength, formed the plan of expelling Abdalla, and restoring the Hindoo government throughout the empire, or in other words, of making themselves masters of all Hindoostan. They were joined by the Jats and other Hindoo states. Abdalla was joined by *Sujab Dowlab*, the *Robillas*, and other *Mahomedan* states of less note. The Hindoos were arranged on one side, to the number of two hundred thousand, and the Mahomedans on the other, to the number of one hundred and fifty thousand. A bloody battle was fought on the plains of *Carnaul* and *PANNIPUT*, *a. 1761*, in which, after a most obstinate resistance, the Mahrattas were defeated with prodigious slaughter. Before the battle they had been deserted by the *Jats*, which considerably influenced the fortune of the day. Since this period, the power of the Mahrattas has been sensibly on the decline.

Abdalla, whose influence at Delhi was now unlimited, invited thither SHAH AULUM, the son of *Allumgire*, who had been deposed the foregoing year, and murdered by *Gazi*, promising to seat him on the throne of his ancestors. He however did not venture to trust himself in the hands of Abdallah; who therefore set up *Jetwan Bugbt*, the son of *Shaw Aulum*, under the tuition and protection of *Nidjib Dowlab*, from whom he exacted an annual tribute. Thus in fact Abdalla became Emperor of Delhi; and if he had inclined to establish himself in Hindoostan, might have begun a new dynasty of kings. He meant, probably at some future time, to pursue his designs, whatever they were, either for himself or for the heir of the house of Timur, to which he had allied himself, by a match with one of the princesses. His son and successor, the present TIMUR SHAW, married another princess of the same line. But apprehending an attack from the Seiks, Abdalla withdrew his troops from Delhi and returned to Lahore.

The

tants are remarkable for their ſuperſtition. — About two hundred miles north-weſt from Caſhmere is CABUL, near the foot of the Indian *Caucuſus*, called alſo PAROPAMISUS or *Imanus*, now HINDOO-Ko, or the *Stony Girdle*, on the river Attock, a branch of the Indus, near its ſource; the capital of a province of the ſame name, which is beautifully diversified by hills and vallies. The city ſtands in the moſt delightful ſituation, and is conſidered as the gate of India towards Tartary. It is at preſent the capital of Timur Shaw, king of Candahar. — The city of CANDAHAR is about one hundred and thirty-eight miles ſouth-weſt from Cabul. It is allowed to have been firſt built by Alexander, who called it after his own name ALEXANDRIA, *Arrian*. iii. 28. It is named, by way of diſtinction, the *Paropamiſan* Alexandria, *Ib*. iv. 22. While the Perſian and Mogul empires were undivided, Candahar was the frontier city and fortrefs of Hindooſtan towards Perſia, and therefore not unfrequently changed maſters. — About two hundred miles ſouth from Cabul is ATTOCK, lat. $32^{\circ} 27' N$. lon. $70^{\circ} 36'$, on the eaſt bank of the Indus, which, downwards to the conflux of the Chunaub or Jenaub, near Moultan,

is

The legal Emperor *Shaw Allum*, after various adventures, threw himſelf on the protection of the Engliſh, who employed his authority and name to ſanction their right to the conqueſts which they made by the able conduct of *Colonel*, afterwards *Lord CLIVE*, in the province of Bengal. The Britiſh power in India is chiefly owing to the ſplendid victory of that ſucceſſful commander over *Sujah Dowlah* and other powers, at the famous battle of Plasſey, June 1757. Another great victory was gained, by *Colonel* now Sir *Heſtor Munro*, over *Sujah Dowlah*, Nabob of Oude, and *Coffim Ally*, Nabob of Bengal, at Buxar, a. 1764. The great inferiority of numbers with which theſe victories were obtained, may ſerve to diminifh our incredulity with reſpect to the conqueſts of Alexander. At the battle of Buxar the whole Britiſh forces did not exceed 7000, of whom only about 1200 were Europeans; the battle of Plasſey was gained with an army of about 3000 men, and of theſe only 900 were Europeans. *Shah Allum*, the nominal Emperor, weary of his dependance, and wiſhing to better his circumſtances, threw himſelf into the hands of the Mahrattas of Poonah, who promiſed to reſtore him to his throne. But he is now confined at Delhi, as a ſtate-prifoner, by SINDIA, the moſt powerful *Jagbiredar* or chief of the Poonah or weſtern Mahratta nation.

The chief powers in Hindooſtan at preſent are the *Mahratta* ſtates, the *Nizam* or Prince of the Deccan, *Tippoo Saib*, the *Seiks*, and the *Britiſh*.

The Britiſh poſſeſs, in full ſovereignty, the whole Soubah or province of Bengal, and the greateſt part of *Babar*; which, with the diſtrict of *Benares*, contain 162,000 ſquare Britiſh miles of land, that is, near 30,000 more than are contained in Great Britain and Ireland; and near eleven millions of inhabitants. The groſs revenue, including the ſubſidy paid by the Nabob of Oude, amounted, in 1788, to £. 4,210,000; and the neat revenue, after deducting military charges, civil eſtabliſhments, &c. to £. 1,670,000. The territory of Madraſs in the Carnatic is in compariſon inconfiderable. Its groſs revenue amounted to £. 1,070,000; but the neat revenue only to £. 85,000. At Bombay the diſburſements exceeded the receipts by about £. 300,000.

The

is called the river of ATTOCK, i. e. *forbidden*, as being the original boundary of Hindoostan on the north-west, and which it was unlawful for the subjects of that empire to pass without special permission. Attock is about two hundred miles north-west from Lahore, and also belongs to the Seiks. It is remarkable that this part of India, which was first known to Europeans, is now less known to us than almost any other.

The springs of the Indus are commonly placed on the south side of the mountains which separate Indostan from Tartary, anciently called *Imaus*, or the Indian *Caucasus*; but some suppose them to be far more remote. — About one hundred and seventy miles from the sea, by the course of the river, the Indus divides into two branches, and forms a delta or a triangle, like the Nile. One of these branches again divides into two more, and forms another delta. About five miles below this second separation stands TATTA, the capital of the province of *Sindy*, supposed to be near the site of the ancient *Pattala*. The lower part of this delta is intersected by rivers and creeks, like the delta of the Ganges; but, unlike that, it has no trees on it, the dry parts of it being covered with brushwood; and the remainder,

The gross revenue of the British dominions in India amounted, in 1792, to no less a sum than £. 8,245,560. — Large sums of money are usually computed in India, by what are called *Lacks of Rupees*, each lack amounting to about ten thousand pounds Sterling.

The British nation, with their allies and tributaries, occupy the whole navigable course of the Ganges, from its entry on the plains to the sea; which, by its winding course, is more than 1350 British miles. The Indians measure by *Cosses* or *Groes*, each coss being equal to nearly two English miles.

MANNERS and CUSTOMS of the INDIANS.

The Indians were considered by the ancient Greeks and Romans as an indigenous race, and therefore called *Autochthones* or *Aborigines*, that is, natives of the soil, whose origin could not be traced, *Diodor.* ii. 38. From the earliest accounts, they appear to have made great progress in industry, art, and elegance. The wisdom of the east is celebrated, 1 Kings, iv. 31. The whole body of the people was divided, as it still is, into four orders or casts. The first consists of philosophers and priests, called *Brabmins*, and the more learned of them *Pundits*; the second, of magistrates and soldiers; the third, of husbandmen and merchants; and the fourth, of artisans, labourers, and servants. None of these can ever quit his own cast, or be admitted into another. The members of each cast also adhere invariably to the profession of their forefathers. From generation to generation, the same families have followed, and will always continue to follow, one uniform way of life. Nor is it lawful for any one to marry into another cast, *Diodor.* ii. 41. Whoever violates the rules or institutions of his cast, is sunk to the lowest state of degradation. No person of any cast will have the least communication with him, as was the case with those excommunicated by the Druids among the ancient Gauls and Britons, *see p.* 494. Such person is called a *Pariah* or *Cbandala*; and it is almost impossible for words to express the sensation of vileness which this name conveys to the mind of a Hindoo. The division of the people into casts is supposed to have proceeded from BRAHMA, who created the world

under

remainder, by much the greateſt part, being noiſome ſwamps, or muddy lakes. In the dry part a great many camels are reared, who feed on the brushwood. The upper part of the delta is well cultivated, and yields abundance of rice. It is remarkable, that the tide ſhould not be viſible in the Indus at a greater diſtance than ſixty or ſixty-five miles from the ſea. In the Ganges, the tides are perceptible at two hundred and forty miles from its mouth; and in the river of the Amazons, at ſix hundred miles. The *bore*, or ſudden influx of the tide in the mouth of the Indus, is high and dangerous; hence the miſchief it did to the fleet of Alexander. The river Indus, and its branches, admit of an uninterrupted navigation from Tatta to Moultan, Lahore, and Caſhmere, for veſſels of near two hundred tons.

The country along the Indus, for three hundred miles from its mouth, is called SINDY. Its breadth is different; in the wideſt part it is about one hundred and ſixty miles. Sindy, in many particulars of ſoil and climate, and in the general appearance of its ſurface, reſembles Egypt; the lower part of it being compoſed of rich vegetable mould, and extended into a wide

under the direction of the Supreme Being; and is therefore eſtabliſhed not only by civil authority, but confirmed and ſanctioned by religion. This inſtitution, though it lays a reſtraint on the natural liberty of man, and muſt neceſſarily ſometimes check the exertions of genius, has brought the Indian manufactures to a degree of perfection ſuperior to that of any other country, and has always preſerved the trade of India with other nations nearly in the ſame ſtate. India continues ſtill to ſupply nearly the ſame articles as in the time of Pliny *Plin.* xii. & xiii. and to drain thoſe countries with which it trades of their gold and ſilver, as it did in ancient times; ſee p. 128.—Some mention an additional caſt, called *Burrun Sunker*, compoſed of ſuch as are produced by an unlawful union between perſons of different caſts. Theſe are moſtly dealers in petty articles of retail trade.

Although it be impoſſible for a perſon of a lower caſt to riſe to a higher, yet in certain caſes, perſons of a higher claſs may exerciſe the occupations of a lower without loſing their caſt by doing ſo. Accordingly Brahmins are ſometimes employed, not only as miniſters of ſtate, but as ſoldiers.—Ancient authors reſent the Indians as divided into ſeven kinds or orders, *Strab.* xv. 703.; *Diodor.* ii. 40.; *Arrian.* *Indic.* 10. miſſed, as it is thought, by conſidering ſome of the ſubdiviſions of the caſts as diſtinct orders. They remark, that there were no ſlaves in India, *ib.*

There is a number of devotees or religioniſts in India, called *Saquirs*, who voluntarily ſubject themſelves to ſingular mortifications, and undergo the ſeverest penances; on which account they are held in the higheſt veneration by the people. Theſe Strabo calls *Germanes* or *Hyllobii*, xv. 713. and mentions one of them who ſtood a whole day on one leg, ſupporting a large piece of wood with his hands, *ib.* 714.

The government in all the countries of India was monarchical; but limited and controuled by the fixed and inviolable privileges of the different caſts, particularly by the ſanctity and pre-eminence of the BRAHMINS, who would deem

wide delta; while the upper part of it is a narrow slip of country, confined on one side by a ridge or ridges of mountains, and on the other by a sandy desert; the river Indus, equal at least to the Nile, winding through the midst of this level valley, and annually overflowing it. During the months of July, August, and part of September, which is the rainy season in most other parts of India, the atmosphere is here generally clouded, but no rain falls, except very near to the sea. Indeed very few showers fall during the whole year. The prince of Sindy is tributary to the king of Candahar. He is a Mahomedan, and usually resides at the fort of HYDRABAD, situate on the Indus, a little above the head of the delta, and near the city NUSSEPOUR. The Hindoos are here treated with great rigour by their Mahomedan governors, which drives numbers of them into other countries.

On the north-east of Sindy lie the territories of the *Seiks*; on the north, those of the king of Candahar; on the west is *Makran*, anciently *Gedrosia*, a province of Persia, whose prince is tributary to the king of Candahar. A sandy desert bounds Sindy on the east, extending near five hundred and fifty miles

in

deem it degradation and pollution, if they were to eat of the same food with their sovereign. Their persons are sacred, and even for the most heinous crimes they cannot be capitally punished; their blood must never be shed. On important occasions, it is the duty of sovereigns to consult them, and to be directed by their advice. In ancient times, at a solemn assembly, called the great Synod, (*Μαγνὰ Σύνοδος*), which used to be held at the beginning of every year, all the Brahmins assembling at the palace of the king, gave their opinion about the administration of public affairs; concerning the state of agriculture and pasturage, *Strab.* xv. 703, f. and whatever else they judged of advantage to those who were present, *Diodor.* ii. 40. The government of the Mahrattas at present is mostly aristocratical.

The monarchs of India were considered as the great proprietors of the land, as is still the case in the great empires of the east, *See* p. 631. The husbandmen, now called *RYOTS*, paid as rent usually the fourth of the produce of their farms, *Strab.* & *Diodor. ibid.* As long as the husbandman paid the established rent, he retained possession of the farm, which descended, like property, from father to son. Before the original institutions of India were subverted by foreign invaders, the industry of the husbandman, on which every member of the community depended for subsistence, was as secure as the tenure by which he held his lands was equitable. It was not uncommon, as we learn from *Strabo*, xv. 704. for two hostile armies to be fighting in one field, while the peasants were ploughing or digging with perfect safety in the next. The greatest attention was paid to render the condition of those who cultivated the ground comfortable. Various officers were appointed for this purpose. One class of them had the charge of the *TANKS* or public reservoirs of water, without a regular distribution of which, fields in a torrid climate cannot be rendered fertile. Those who collect the rents from the *Ryots*, and parcel out the lands among them, are called *ZEMINDARS*; who, it is supposed, were at first appointed only during pleasure, but afterwards became hereditary. On this subject, how-

ever,

in length, and from one hundred to one hundred and fifty in breadth, mentioned by Herodotus, iii. 98. Owing to the want of rain in Sind, and its vicinity to this desert, the heats in summer are so violent, and the winds which blow from the desert so pernicious, that the houses are contrived so as to be occasionally ventilated by means of apertures on the tops of them, resembling the funnels of small chimnies. When the hot winds prevail, the windows are closely shut, by which means the hottest of the current of air (that nearest the surface of the earth, of course) is excluded; and a cooler part, because more elevated, descends into the house through the funnels. By this means also vast clouds of dust are excluded, the entry of which alone would be sufficient to render the houses uninhabitable. The roofs are composed of thick layers of earth, instead of terraces. Few countries are more unwholesome to European constitutions, particularly the lower part of the delta. Along the banks of the Indus, the fishermen and graziers form moveable villages or towns, because they are continually changing their positions like a camp; as, Arrian informs us, was observed by Nearchus, the admiral of Alexander's

ever, there are different opinions. In the time of ACBAR, the lands were valued, and the rent of each inhabitant and of each village ascertained. The annual amount of revenue then fixed, and the mode of levying it, continued with little variation in the province of Bengal to the year 1757, when *Jaffer Ali Canan*, being created Nabob of Arcot by the English, after the battle of Plassey, was obliged to depart from the wise arrangements of Acbar, and introduce new modes of assessment, that he might raise the sum which he had stipulated to pay on his elevation.

There were various other officers who had different tasks assigned them, which are described, *Strab.* xv. 707, &c. *Dindar.* ii. 41. Among the rest, some took care to provide accommodation and lodgings for strangers, *ib.* Such houses are now called *Choultries*, and are frequent in every part of the country. The greatest attention was paid to the making of highways; and stones were erected at the end of every ten *stadia*, to mark the distances, and direct travellers, *ib.*

The ancient Indians lived mostly on rice, as the Hindoos do still, *Strab.* xv. 709. They had no written laws; and suits were determined according to the principles of equity, *ib.* The first who published a compendium of Indian jurisprudence was ACBAR, by the assistance of his Vizier Abel Fazel, in the code called *Ayzen Akbery*.

All buildings, of whatever kind, consecrated to the offices of religion, are called PAGODAS. Of these the most ancient is thought to be that in the island of *Elephanta*, at no great distance from Bombay; which is an excavation hewn out of a solid rock, about half way up a high mountain, and formed into a spacious area, nearly 120 feet square; with human figures, in high relief of gigantic size and singular forms, on the inside. There are various pagodas of this kind in the isle of *Salsette*, still nearer to Bombay.—Instead of caverns, apparently the original places of worship, temples came to be raised by the Indians in honour of their deities; at first in the form of a large pyramid, with no other light but what came from a small door, as at *Dogur*, near

Alexander's fleet. These people are supposed to be descended from the Scythian *Nomades*, or wandering Tartars, as this custom does not prevail in any other part of India.

The country on the south-east of Sind is called **CUTCH**, extending from the eastmost branch of the Indus to the *Pudder* river, which separates it from *Guzerat*, one of the provinces of the Mahrattas. On the south coast of the gulf of Cutch, is a district inhabited by a piratical tribe, named *Sangarians*, who cruise for merchant ships, as far to the west as the entrance of the gulf of Persia; supposed to be the same with what is called *Sangada* by Arrian.

The province of **GUZERAT** is a kind of peninsula, two hundred miles long, and one hundred and forty wide, formed by the Arabian sea, (called by the Asiatics, the sea of **OMMAN**), and the gulfs of *Cambay* and *Cutch*, which penetrate a great way into the continent. The capital is **AMEDABAD**, taken by General Goddard in last war with the Mahrattas, a. 1780. It was restored on the peace of 1783. It stands in a level country, on a small navigable river named *Sabermatty*, which, with other confluent streams, falls into the head of the gulf of **CAM-**

near *Tanjore*, in the Carnatic; but afterwards splendid buildings were erected, of immense extent, and highly ornamented: some of them several miles in circumference; as that in the island of Seringham, which is formed by the division of the great river Caveri into two channels on the Coromandel coast. The multitude of pilgrims that resort to this pagoda to obtain absolution is incredible; and none of them come without an offering of money. The number of Brahmins supported in this temple by the liberality of superstition, together with their families, formerly amounted to no less than 40,000. "Here, as in all the other great pagodas of India, the Brahmins live in a subordination which knows no resistance, and slumber in a voluptuousness which knows no wants." *Orme's Hist. vol. I. p. 178.*

The religious rites celebrated in these pagodas are numerous and splendid. The Indians worship a multiplicity of deities, who in their character and functions resemble those of the Greeks and Romans. What was supposed to be performed by the power of *Jupiter*, *Neptune*, *Aeolus*, *Mars*, *Venus*, &c. is by the Indians ascribed to the agency of *Agnee*, the god of fire; *Varoon*, the god of oceans; *Pagoo*, the god of wind; *Cama*, the god of love, &c. According to the notions entertained by the Indians of their deities, the same licentiousness prevailed in their worship, as anciently among the Greeks, *Strab. vii. 378. xii. 559.* and also the same cruelty. Repugnant as it is to the feelings of a Hindoo to shed the blood of any creature that has life, many different animals, even the most useful, the horse and the cow, were offered up as victims upon the altars of some of their gods; and what is still more strange, the Pagodas of the east were polluted with human sacrifices, as well as the temples of the west. The attachment of the Hindoos to the tenets and rites of their religion, however absurd to us they may appear, is inconceivably great. All the cruelties employed by their Mahomedan conquerors to convert them, proved ineffectual. Every precaution is used to foster their superstition. The lower casts are prohibited, under the severest penalties, from reading any portion of the sacred

CAMBAY, near to the city of that name, which is indeed the port of Amiedabad, and diſtant from it about fifty-fix miles.

On the eaſt of the ſandy deſert, and north of Guzerat, is AGIMERE or *Marwar*, the country of the *Rajpoots*, or warrior tribe among the Hindoos; hence called *Rajpootana*, ſuppoſed to be the *Gagasmira* of Ptolemy; three hundred and twenty miles from eaſt to weſt, and two hundred and eighty-five from north to ſouth, conſiſting generally of high mountains divided by narrow vallies, or of plains envirohed by mountains, acceſſible only by narrow paſſes and deſiles; hence it is one of the ſtrongeſt countries in the world, and the inhabitants have always preſerved their independence. They have been repeatedly defeated, but never ſubdued. Part of the country was reduced by Aurungzebe, and is at preſent tributary to the Mahrattas, but the nation in general is free. *Rajpootana* borders on the provinces of Delhi and Agra, on the eaſt. It was formerly divided into three great principalities, under the names of *Oudipour*, *Joodpour*, and *Ambeer* or *Amere*, now called *Joinagur* or *Jyenagur*. The ancient capital was *Cheitore*, but the preſent is *Oudipour*. The city *Agimeri* is built

ſacred books; and even the higher caſts can receive no inſtruction, but what the Brahmins chuſe to communicate to them. Nothing can remove the errors and bigotry of ſuperſtition, or the fury of fanaticiſm, but the light of knowledge univerſally diſfuſed, as much as poſſible, through all ranks.

The Brahmins, though, to ſerve their own purpoſes, they have kept the people in ignorance, are ſaid themſelves to entertain juſt notions concerning the unity and perfections of the Deity, and the worſhip moſt acceptable to him. In their opinions however there is found the ſame mixture of ignorance and error, as in thoſe of the ancient philoſophers.

They hold, that the univerſe was not only created by divine power and wiſdom, but that every event is brought about by the immediate interpoſition of the deity, whom they conceive to be a ſpirit, which pervades and animates the whole creation. So Strabo informs us, xv. 713. "The ſouls of men they believe to be portions ſeparated from this great ſpirit, to which, after fulfilling their deſtiny on earth, and attaining a proper degree of purity, they will be again re-united. In order to efface the ſtains with which a ſoul, during its reſidence on earth, has been deſiled, by the indulgence of ſenſual and corrupt appetites, they teach, that it muſt paſs, in a long ſucceſſion of tranſmigration, through the bodies of different animals, until, by what it ſuffers, and what it learns, in the various forms of its exiſtence, it ſhall be ſo thoroughly reſiſed from all pollution, as to be rendered meet for being abſorbed into the divine eſſence, and return like a drop into that unbounded ocean, from which it originally iſſued." Dr Robertſon's *Diſquiſition concerning ancient India*, p. 330. The opinions of the Brahmins are wonderfully ſimilar to thoſe entertained by Pythagoras, ſee p. 14. whence that philoſopher is ſuppoſed to have derived his doctrines from India, Strab. xv. 716. Some ſects of Brahmins entertained ſentiments of morality as exalted as thoſe of the ancient Stoics: That man is formed not for ſpeculation or indolence, but for action; that he is born not for himſelf alone, but for his fellow men; that therefore the happineſs of the ſociety of which he

built at the foot of a very high mountain, on the top of which is a fortress of great strength, two hundred and thirty miles from Delhi.

South of Agimere is the province *Malwa*, its capital *OU-GEIN*, the residence of *Sindia*, the chief of the Poonah Mah-rattas; four hundred and thirty-five miles south of Delhi, lat. $23^{\circ} 26'$ lon. $75^{\circ} 56'$, thought to be the *Ozene* of Ptolemy; about thirty-six miles south-west of it stood *Mundu* or *Mundoo*, in the time of Acbar a prodigious city, twenty-two miles in circuit, situate on the top of a very large and high mountain. — *Malwa* evidently contains the highest ground in *Indostan*, because from it rivers rise which run both into the bay of *Cambay*, and the *Ganges*. From the same lake flow the *NER-BUDDA*, which runs into the gulf of *Cambay*, north of *Su-rat*; and the *SOANE* or *Soane-budda*, which joins the *Ganges* twenty-two miles above *Patna*, running in opposite directions one thousand five hundred miles, and making the southern part of *Indostan* completely an island.

II. In the PENINSULA of *INDOSTAN*, the chief places are, on the west side, usually called the *MALABAR* coast, *SURAT*, near the mouth of the *TARTY* river, lat. $22^{\circ} 11'$, lon. $72^{\circ} 48' 15''$ — East from this, and north of the same ri-

is a member, and the good of mankind, are his ultimate and highest objects; that the motives, and not the events of his actions, ought to be attended to; and that, whether the events, which are not in his own power, be prosperous or adverse, as long as he is satisfied with the purity of his intentions, he can enjoy that approbation of his own mind, which alone constitutes genuine happiness, independent of the power of fortune, or the opinions of other men.

A new source of information has lately been introduced into Britain by translations from the Sanserect language. The chief of these are part of the *Mahabharat*, a voluminous epic poem, consisting of upwards of 400,000 lines, translated by *Mr Wilkins*; and the *Sacuntala*, a dramatic poem, by *Sir William Jones*. The former of these is said to have been written by *Kreshtna Dwyapaya Ysis*, an eminent Brahmin, above 3000 years before the Christian era; and the latter, a century before that period. *Mr Wilkins* has also translated a book of fables, called *Hesto-pades*, or *Amiable Instructions*, commonly named *Pilpay's Fables*; which kind of instruction, *Strabo* informs us, was used by the Brahmins, xv. 713. — The skill of the ancient Brahmins in astronomy is thought, by some, to have surpassed that of any other ancient nation; see p. 23. & 24.

The Indians have always been distinguished, not only for the fineness of their manufactures, but also for the number and excellence of their colours. *Strab.* xv. 694. 699. Fine linen is supposed to have been called *Sinden*, from the name of the river *Indus* or *Sindus*, near which it was wrought in the highest perfection; and the deep blue colour in highest estimation among the Romans was termed *INDICUM*, *Plin.* xxv. 6. l. 27. thought to be the same with the modern *Indigo*. The ancient Indians were also remarkable for their ingenious workmanship in metals and ivory, *ib.* 717.

yet is **BURHANPOUR**, a city of the Mahrattas, formerly the capital of the Soubah of Candahar, situated in the middle of a delightful country, lat. 21° 10', lon. 74° 19'. By this place General Goddard passed with his army in his celebrated march across the continent of India in 1780, from **CAALPI**, on the south bank of the *Jumna* river, lat. 26° 15' lon. 80° 14' to **Surat**. The other principal places at which he touched were *Chatterpaur*, *Strong* or *Stronga*, *Bopal* or *Bepatel*, and *Hundab*. About one hundred and seventy-seven miles south of **Surat** is **BOMBAY**, the chief port and settlement of the English on this coast, lat. 18° 58' lon. 72° 40', in an island little more than seven miles in length, and very narrow, about twenty miles in circumference, containing a very strong and capacious fortress, a large city, a dock-yard, and marine arsenal, ceded to the English in 1662 by the Portuguese, as part of the dowry of the Queen of Charles II. On the north-east it is separated by a narrow strait from *Salfette*, a fine island of about fifteen miles square, taken from the Mahrattas in 1773. In this bay are several other islands, particularly *Caranjah* and *Elephanta*, both of them acquisitions from the Mahrattas. Opposite to the north end of *Salfette* is *Bassien*, a strong fort of the Mahrattas, taken by the English after a smart siege, but restored at the peace.

About one hundred miles east from **Bombay**, and about seventy-five from the nearest sea-coast, is **POONAH**, the capital of the western Mahrattas, whose empire extends a great way from south to north in the inland part of Indostan. **Poonah** is meanly built, and not large, and lies quite open and defenceless. In case of an invasion the place of refuge is **POONANDER**, a fortress on a mountain, about eighteen miles south-east of **Poonah**, where the archives of government are deposited. About fifty miles south-east from **Poonah** is **SATTARAH**, the former capital of the Mahrattas, near the source of the river *Kishna* or *Kishna*, which rises on the east side of the *Gaut* or *Indian Apennine*. About one hundred and thirty-six miles south of **Poonah** is **VISIAPOUR** or *Bajapour*, formerly the capital of the kingdom of that name, now belonging to the Mahrattas.

The foundation of the Mahratta greatness was first laid by **SEVAJEE**, an officer in the army of the king of **Vishapour**, who, taking advantage of the distractions which prevailed in that kingdom, put himself at the head of a body of military adventurers, of which kind of people there are great numbers in **Indostan**; and prosecuted his conquests with such success, that at

his death, which happened in 1680, his domains extended from the northern part of *Bayana* near Surat, to a considerable way south of Bombay. His son SAMBOJEE, who was a person of merit, fell by the treachery of Aurungzebe in 1680. But his grandson SAJOOJEE, during the convulsions which followed after the death of Aurungzebe, extended the dominions of the Mahrattas from the western sea to the confines of Bengal, and as far north as Agra; he died in 1746. His successor, RAM RAJAH, being a weak prince, the two principal officers of the state, the prime minister, called *Paiswah*, and the commander in chief, or *Buski*, agreed to divide between them the dominions of their master; the former assuming the government of the western provinces, and continuing at Poonah, the other the eastern provinces, and fixing his residence at NAGPOUR in Berar. This violent partition of the empire made by its ministers, encouraged the usurpations of others, according to the different degrees of power and influence which they possessed; so that in a few years the state became, from an absolute monarchy, a mere confederacy of chiefs, and the loosest example of feudal government in the world. The Mahrattas, however, still continued to enlarge their dominions, till the dreadful overthrow they sustained from Abdalla at the battle of Panniput, in 1761.

About 200 miles south of Bombay is the city of GOA, in an island of the same name, the capital of the Portuguese settlements in India, lat. $15^{\circ} 28' 20''$, lon. $72^{\circ} 45'$, first taken possession of by ALBUQUERQUE, in 1510. The coast between Bombay and Goa is little known. About 180 miles east from Goa, and 308 miles from Bombay, is BISNAGAR or Bijinagar, the capital of the ancient kingdom of *Narsinga*, near the western bank of the *Tungebadra* river, and north-east from it is ADONI.—About 220 miles south of Goa is MANGALORE, lat. $12^{\circ} 50'$, lon. $74^{\circ} 44'$; south of it, TELLICHERRY, lat. $11^{\circ} 48'$, then CALICUT, the first Indian port where the Portuguese landed under Vasco de Gama, in 1498, lat. $11^{\circ} 18'$. It was then the capital of the *Zamorin*, or Emperor of that country, and the most flourishing city on the Malabar coast; it is now greatly decayed. South of Calicut is PANIANY, at the mouth of a river of the same name. The principal settlement of the Dutch on this coast is COCHIN, lat. $5^{\circ} 58'$, lon. $76^{\circ} 2'$. There is a remarkable promontory, called mount DILLA, or Dilly, in lat. $12^{\circ} 1'$, lon. $75^{\circ} 2'$. Near Cochin is a large lake, south from which to *Anjenga* and the lake of Travancore, not far from Cape Comorin, the country is almost entirely covered with wood, and little inhabited.

Cape

Cape COMORIN is the southernmost point of the peninsula, lat. $8^{\circ} 12'$, lon. $77^{\circ} 32' 30''$, from which a ridge of mountains, called the GAUTS, GATTES, or INDIAN APENNINE, running north to the Surat or Tapty river, divides the peninsula into two parts. On the opposite sides of the cape, the winds are constantly at variance, being easterly on the one side, and westerly on the opposite, alternately; and the climates are consequently various.

The principal places on the east side of the peninsula, commonly called the COROMANDEL COAST, are, Palamcottah or Tinnevely, lat. $8^{\circ} 42'$, lon. $77^{\circ} 49' 15''$, Ramanad, Madurai, lat. $9^{\circ} 32'$, lon. $78^{\circ} 12'$, NEGAPATAM, at the mouth of the Cauvery river, or, more properly, at the middle of three mouths, a city and fortress of the English, taken from the Dutch in the late war, lat. $10^{\circ} 20'$, lon. $79^{\circ} 54'$, west from it is TANJORE, which gives name to the country, and TRICHINOPOLY, lat. $10^{\circ} 49'$, north of it; TRANQUEBAR, a settlement of the Danes. — About 65 miles north of this is PONDICHERY, the capital of the French settlements in India, lately taken by the English, lat. $11^{\circ} 56'$, lon. 80° . — About 100 miles north of it, is MADRASS, or Fort St George, the principal settlement of the English on this coast, first possessed by them about the year 1640, now one of the strongest fortresses belonging to the British nation, lat. $13^{\circ} 5'$, lon. $80^{\circ} 25'$. Madras, in common with all the European settlements on this coast, has no port for shipping, the coast forming nearly a straight line, and it is also incommoded with a high and dangerous surf or wave that breaks upon it, so that it can only be approached in boats of a particular construction, which are made without ribs or keel, with flat bottoms, and having their planks sewed together, altogether without iron. Thus they are rendered so flexible, as to elude the effects of the violent shocks which they receive, by the dashing of the waves or surf on the beach, which either oversets or breaks to pieces a boat of European make. There is no port for large vessels between Trinkamaly, in the island of Ceylon, and the Ganges. The territory (or *Jaghire*) belonging to Madras extends about 108 miles along the shore, and 47 inland, in the widest part.

About 70 miles south-west of Madras is ARCOT, the ancient capital of the whole country; supposed to be the *Soramandalum* of Ptolemy; whence corruptly *Choro-mandel*. — West from this is MYSORE or Messur, the country of the celebrated HYDER ALLY, who by his great abilities raised himself from a subordinate rank to be a powerful prince. He

was

was a soldier of fortune, the son of a person who served in quality of *Killadar* or governor of a small fortress, to one of the kings of Mysore. Hyder first distinguished himself as an auxiliary of the French, in 1753, in whose camp he is said to have acquired the rudiments of war. About ten years afterwards, being put at the head of the Mysore army, he dethroned his sovereign, and governed under the title of Regent. He quickly extended his dominions on every side; and after various turns of fortune died in possession of a state equal in extent to Great Britain, and yielding an annual revenue of four millions, in 1782. The power of Tipoo Saib or Tippoo Sultan, his son, has of late been greatly abridged by the English under Lord Cornwallis, and a confederacy of the native princes. — The capital of Mysore is SERINGAPATAM, situate in an island of the Chauvery river, lat. $12^{\circ} 31'$, lon. $76^{\circ} 46'$; north of it is the fortress of BANGALORE. North-west from these is the fine province of BEENORE or Biddanore, one of the first conquests of Hyder. — About 120 miles north from Madras is NELLORE, a strong fortress near the mouth of the river PENNAR. GANDICOTTA, on the south bank of this river, is remarkable both as a strong fortress, and for having a diamond mine near it.

All that part of the Peninsula south of the Kistnah river was anciently called the CARNATIC; but that name is now commonly restricted to the eastern side, about 570 miles in length, from north to south, but no where more than 120 wide, commonly no more than 75. The Carnatic contains an incredible number of forts and fortresses of various kinds, which render its geography important.

North of the mouth of the Kistnah river is a long tract of country, called the four northern CIRCARS, *Circar de Rajamundry, Ellore, and Candapilly*, extending about 350 miles along the sea to the Chitka lake on the confines of Gattack, and from 25 to 75 miles wide; secured on the west by a chain of steep mountains, and only accessible at the two ends; but wholly detached from the other British settlements: the northern extremity being 350 miles from Bengal, and the southern 250 from Madras. — Near the mouth of the Kistnah river is MASULIPATAM, a city and port of trade, in the district called by Ptolemy *Misolia*. — North of the Kistnah is the GODAVERY river, the most considerable from the Ganges to Cape Comorin. It has its source about 70 miles to the north-east of Bombay; so that it traverses almost the whole breadth of the peninsula, through the *Dowlatabad* Soubah, and the country of *Tellingham*.

About

About ninety miles above the sea it is joined by *Bain Gonga*; at *Rajamundry* it separates into two principal channels; and those subdividing again, form several tide-harbours for vessels of moderate burden, namely *Ingeram*, *Coringa*, *Yanam*, *Bandarmalanka* and *Narsapour*. Extensive forests of *teak* trees border on its banks within the mountains, which supply timber for the use of these ports. European built ships seldom last five years in the Indian seas, but those built of the native *teak* timber are found to last forty years and upwards. North of this, on the coast, are *Visagapatam*, lat. $70^{\circ} 42'$, lon. $84^{\circ} 23'$; *Ganjam*, &c.

West from the Circars are the territories of the NIZAM, or successor of the famous *Nizam al Muluck*, comprising the province of *Golconda*, called anciently *Tellingana*, or *Tilling*, situate between the lower parts of the courses of the *Kistna* and *Godavery* rivers, and the principal part of *Dowlatabad*; together with the western part of *BERAR*, subject to a tribute of a *chout*, or fourth part of its net revenue, to the *Berar* *Mahrattas*. His capital is *HYDERABAD* or *Bagnagar* on the *Mauff* river, lat. $17^{\circ} 12'$, lon. $78^{\circ} 51'$. About five or six miles north-west of it, is the famous fortress of *GOLCONDA*, on the summit of a hill of a conical form, which is deemed impregnable, and joined to *Hyderabad* by a wall of communication. When *Aurungzebe* conquered the kingdom of *Golconda* in 1687, this fortress was taken by treachery. *Aurungzebe* made *Aurangabad* the capital, north of the river *Godavery*, lat. $19^{\circ} 45'$, lon. $76^{\circ} 2'$, which he called after his own name. The old capital was *DOWLATABAD* or *DEOGIRE*, near a fortress of the same name built on the top of a mountain, about nine or ten miles north-west of *Aurangabad*. The Emperor *Mahomed*, when he conquered this part of the country, in the fourteenth century, attempted to establish the seat of his empire at *Dowlatabad*; and with that view almost ruined *Delhi*, by forcing the inhabitants to remove about 750 miles from their ancient habitations to his new capital. Near *Dowlatabad* are the pagodas of *ELORA*, most of which are cut out of the natural rock.

North of the territories of the *Nizam* and the *Circars* are the territories of the *Berar*, or *Eastern Mahrattas*; possessing the provinces of *BERAR* and *ORISSA* or *Orissa*. Their present chief or *Rajah* is *MOODAJEE BOONSLE* or *Bonsla*, a descendant of *SEVAJEE*, the founder of the *Mahratta* empire. The capital of *Berar*, and the residence of the *Rajah*, is *NAGPOUR*, a very large and populous city, though meanly built,

and in a manner defenceless; situate nearly in the centre of India, where a great number of the great roads through that country meet, and therefore an important point or station in the geography of it, lat. $21^{\circ} 8' 30''$, lon. $79^{\circ} 46'$, 722 miles from Calcutta, 631 from Delhi, 552 from Bombay, and 673 from Madras. — Moodajee's principal fortress, the depositary of his treasures and valuables, is GYALGUR, or *Gawile*, situate on a steep mountain, above 100 miles north-west of Nagpour. Each of the native princes in India has a depositary of this kind, and commonly at a distance from his place of residence; the unsettled state of the country making this necessary. — North-east from Nagpour is RUTTUNPOUR, lat. $22^{\circ} 16'$, lon. $82^{\circ} 36'$, the capital and residence of BAMBAJEE, who holds the eastern part of the Nagpour territories, under his brother Moodajee. — The capital of Orissa is CATTACK or *Cuttack*, on the river *Mahamuddy*, no less than 480 miles almost straight east from Nagpour. It lies on the only road between Bengal and the Northern Circars, and therefore is a place of importance to Britain. We know less of the interior parts of Berar than of most other countries in Hindoostan. That part of the Berar dominions which borders on Bengal, is generally woody and uninhabited; so that the usual cause of jealousy between contiguous states, the desire of enlarging their frontier, is thereby removed.

The northern provinces of the peninsula are called the DECCAN, that is *south*, because they lay south of the original territories of the Delhi empire. This name anciently comprehended the whole peninsula. Some limit the name of peninsula to that part of it south of the Kistna river, see *Introduction to Major Rennel's Memoir*, p. xix.

2. INDIA beyond the GANGES*, forms a great peninsula, between the Bay of Bengal on the west, and the Chinese sea on

* The GANGES (called by the natives *Pudda* or *Padda*; also *Burra Ganga*, the GREAT RIVER; or, by way of eminence, *Ganga*, the RIVER) rises among the vast mountains of THIBET; and, after wandering through those rugged regions about 800 miles, as it is thought, gushes forth at an opening in the mountains called *Himaleth*, the *Himani* or *Imani* of the ancients; whence it precipitates itself into a vast basin, which it has worn in the rock. Superstition has given to the mouth of this cavern the form of the head of a cow, an animal held nearly in the same veneration by the Hindoos, as the god *Apis* was by the ancient Egyptians; whence this supposed source of the Ganges has gotten the name of *Gangotri*, or the Cow's mouth. The fabulous account of the origin of the Ganges is, that it flows out of the foot of BERSHAN, (the same with *Vishnou*), the *Preserving Deity*; whence say the Brahmins, it has its name *Pudda*, that word signifying *foot* in the Sanscrit language; and that, in its

on the east. It is about 2000 miles long, and 1000 broad; between 1 and 30 deg. N. lat. and 92 and 109 deg. E. lon. and contains the following kingdoms: *Achem, Ava, Aracan, Pegu,*

course to the plains of Indostan, it passes through an immense rock shaped like a cow's head. This allegory is highly expressive both of the veneration which the Hindoos have for that famous stream, and of their gratitude to the Supreme Being for the blessings it confers.

From *Hurdwar* or *Hardoar*, in lat. 30, where the Ganges enters the plains of Indostan, it flows with a smooth navigable stream through delightful plains during the remainder of its course to the sea, (which is about 1350 miles), diffusing plenty through the adjacent country, both by its living productions and annual inundations. In its course through the plains it receives eleven rivers, some of which are equal to the Rhine, and none smaller than the Thames, besides as many others of lesser note. Its bed is very unequal in point of breadth. From its first arrival in the plains at Hurdwar to the conflux of the Jumna, the first river of note that joins it, its bed is generally from a mile to a mile and a quarter wide; and, compared with the latter part of its course, tolerably straight. From hence downward its course becomes more winding, and its bed consequently wider; half a mile where narrowest, and three miles in the widest part, and that in places were no islands intervene. The stream is always increasing or decreasing, according to the season. It is rising from the latter end of April to the middle of August, and falling during the rest of the year. When at the lowest, it is about three quarters of a mile broad. The Ganges is fordable in some places above the conflux of the Jumna, but the navigation is never interrupted. Below that the channel is of considerable depth; for the additional streams bring a greater accession of depth than width. At 500 miles from the sea, the channel is thirty feet deep when the river is at the lowest; and it continues at least this depth to the sea, where the sudden expansion of the stream deprives it of the force necessary to sweep away the bars of sand and mud thrown across it by the strong southerly winds; so that the principal branch of the Ganges cannot be entered by large vessels. About 220 miles from the sea, (but 300 reckoning the windings of the river), commences the head of the *delta* of the Ganges, which is considerably more than twice the area of that of the Nile. The two westernmost branches, named the *Cossimbazar* and *Jellingy* rivers, unite, and form what is afterwards named the Hoogly river, which is the port of Calcutta, and the only branch of the Ganges that is commonly navigated by ships. The numerous canals cut from the different branches of the Ganges form one of the most extensive inland navigations in the world, which is said to afford constant employment to 30,000 boatmen.

The chief danger attending this inland navigation arises from sudden and violent squalls, called *Northwesters*, from the quarter whence they usually blow. They begin about the middle of March in the eastern parts of Bengal, and somewhat later in the western. They recur every three or four days, till the commencement of the rainy season; and though of no long duration at each time, yet they often produce fatal effects, if not carefully guarded against, whole fleets of trading-boats having been sunk by them almost instantaneously. They are more frequent in the eastern than western parts of Bengal, and happen oftener towards the close of the day than at any other time. As they are indicated some hours before they arrive by the rising and very singular appearance of the clouds, there is commonly time enough for seeking a place of shelter. It is only in very broad parts of the river that they are so truly formidable.

That part of the delta bordering on the sea, is composed of a labyrinth of rivers and creeks, all of which are salt, except those that immediately communicate with the principal arm of the Ganges. This tract, known by the

Pegu, Siam, Malacca, Cambodia, Cochin-China, Laos, Tonquin; all of which have capitals of the same name, except the first and the three last. The capital of Achem is *Chamdara*; of Cochin-

name of the *Woods* or *Sunderbunds*, is in extent equal to the principality of Wales; and is enveloped in woods, and infested with tigers. Here salt, in quantities equal to the consumption of Bengal and its dependencies, is made and transported with equal facility; and here also is found an inexhaustible store of timber for boat-building. But the salt-makers and wood-cutters exercise their trade at the constant hazard of their lives; for the tigers not only appear on the margin in quest of prey, but often, in the night time, swim to the boats that lie at anchor in the middle of the river. The breadth of the lower part of the delta is upwards of 180 miles; to which if we add that of the two branches of the river that bound it, we shall have about 200 miles for the distance to which the Ganges expands its branches, at its junction with the sea. The declivity of the plain from Hurdware to the sea, although not perceptible to the eye, is about nine inches a mile; but the windings of the river reduce the declivity on which the water runs, to less than four inches a mile. The motion of the stream at a medium is less than three miles an hour in the dry months. There is commonly on one side of the river, an almost perpendicular bank, more or less elevated above the stream; according to the season, with deep water near it, and on the opposite side a bank, shelving away so gradually, as to occasion shallow water at some distance from the margin. This is occasioned by the winding course of the stream; and the winding is caused by the nature of the soil through which it runs. Some of the Bengal rivers have entirely changed their course, and the bed of the Ganges is supposed to have been formerly in a different track from what it is in at present.

The swelling and overflowing of the Ganges is owing partly to the rains which fall in the mountains near its source, and partly to those which fall in the plains. The former begin in April; and the Ganges rises fifteen feet and a half out of thirty two feet, the sum total of its rising, by the latter end of June, when the rainy season in most of the flat countries only begins. As the ground adjacent to the river-bank, to the extent of some miles, is considerably higher than the rest of the country, owing to the successive accumulation of mud deposited by the waters of the river when it overflows; the lands in general are overflowed to a considerable height, long before the bed of the river is filled. Thus the waters of the inundation are separated from those of the river, until it overflows; and even then the river still shews itself, as well by the grass and reeds on its banks, as by its rapid and muddy stream. For the water of the inundation has a blackish hue, which it acquires by having been so long stagnant among grass and other vegetables; and moves at a slow rate, (not above half a mile an hour,) in comparison of the stream of the river, which at this season runs at the rate of five or six miles an hour. The inundation is nearly at a stand for some days preceding the middle of August; and after that gradually diminishes, owing to the cessation of the rains in the mountains, although it continues to rain in the low grounds, during the months of August and September. After the beginning of October, when the rain has nearly ceased, the remainder of the inundation goes off quickly by evaporation, leaving the lands highly manured, and in a state fit to receive the seed by the simple operation of ploughing. The inundation of the Ganges rises to different heights in different parts of its course, and in its different branches; thus at Jellinghy it rises 32 feet, but at Dacca only about 14 feet. — In certain tracts large dikes or dams have been raised at an enormous expence, to prevent the inundation from rising to its usual height in particular grounds, which would be hurt by too much moisture. During the

Cochin-China, *Tboanoh*; of Laos, *Lanchang*; and of Tonquin, *Cachao* or *Keccio*. But the Europeans are very little acquainted with the most of these countries.

A ridge of mountains, running from north to south, divides this peninsula in the same manner as the former.

V. CHINA is about 1440 miles long, and 1260 broad; between 20 and 42 deg. N. lat. and 98 and 123 deg. E. lon. It is supposed to contain 50 millions of inhabitants. It is a level country, except towards the north; and has numerous canals of great depth, some of them 1000 miles long. The great wall which separates China from Tartary is said to be 1500 miles long; from 20 to 25 feet high; so broad that five or six horsemen may ride abreast; defended by towers at small distances; carried over mountains and vallies. It is said to have stood 1800 years.

The principal cities are, *PEKIN*, the capital, said to contain two millions of inhabitants; *NANKIN*, thought to be still larger; and *CANTON*.

VI. TARTARY comprehends more than one half of Asia. It is said to be 4000 miles long, and 2400 broad; between 50 and 150 deg. E. lon. and 30 and 70 deg. N. lat. It is divided into three parts.

1. CHINESE TARTARY. — Its capital, *Chynion*.

2. RUSSIAN TARTARY or SIBERIA. — Its capital, *TOBOLSK*. — This division comprehends the country of the *Samoides* and *Ostiahs* along the Frozen Ocean; *Kamschatka* and *Fakutskoi*, on the north-east, &c.

The *Calmuck* Tartars, north of the Caspian sea, and the *Circassian* Tartars, whose capital is *Astracan*, on the Wolga, also acknowledge themselves subject to Russia.

In the swollen state of the river, the tide totally loses its effect of counteracting the stream; and in a great measure that of ebbing and flowing, except very near the sea. Sometimes a strong wind blowing against the current of the river makes the periodical flood rise to an uncommon height. By this accident, the inhabitants of a considerable district at Luckipour, about 50 miles from the sea, were, with their houses and cattle, totally swept away in 1763.

There is a river equal if not superior to the Ganges, called *BURRAMPOOTER*, which joins the eastern branch of the Ganges below Luckipour, about 40 miles from the sea, and produces one of the largest bodies of running water in the world. The *Burrampooter*, till the year 1765, was unknown in Europe. It has its source from the eastern side of the same mountains that give rise to the Ganges. During a course of 400 miles through Bengal, it is so similar to the Ganges, that the same description nearly answers both; only the *Burrampooter*, for the last 60 miles before its junction with the Ganges, is regularly from four to five miles wide. After its junction with the *MEGNA*, it assumes that name; although the *Megna* be a much smaller river. In Thibet it is called *Sampoo*, or *Zancta*, which there has the same meaning with *Ganga* in Indostan, THE RIVER. Where it first changes its name to *Burrampooter*, is uncertain.

3. INDEPENDENT TARTARY, or the nations which are governed by chiefs or *chans* of their own, and acknowledge no superior. These are now but few; the MOGUL or MONGUL TARTARS, on the confines of China; the kingdom of THIBET, its capital *Patala*, near which, on the top of a high mountain, their *Dalai-Lama*, or high-priest, resides; the USBEC TARTARS, whose capital is *SAMARCAND*, the city of Tamerlane; but part of them are tributary to Persia: the TURKISTAN TARTARS, north of the Caspian Sea.

The limits of these countries are very uncertain. The Tartars in general lead a wandering life, attending their flocks and herds, like their ancestors the Scythians,

The ISLANDS of ASIA.

The LADRONE islands, E. lon. 140. deg. N. lat. 14. deg.; about 12 in number. The chief are, *Guam*; and *Tinian*, on which Anson landed.

The islands of JAPAN, which form an empire. The Japanese suffer no nation to trade with them but the Chinese and Dutch; and even these under hard restrictions.

The PHILIPPINE islands, about 1200 in number, belonging to Spain, first discovered by *Magellan*, who was slain in a skirmish with the natives, 1521. The chief of them is *Manila* or *Luconia*.

FORMOSA, on the east of China; and AINAN, in the gulph of Cochin China, both belonging to the Chinese.

The MOLUCCA or SPICE islands, five in number, subject to the Dutch.

The BANDA or NUTMEG islands, south of the former, likewise belonging to the Dutch.

The islands betwixt Borneo and the Spice islands, CELEBES or *Macassar*, *Amboyna*, &c. also subject to the Dutch.

The SUNDA islands; 1. BORNEO, one of the largest islands in the world, said to be 800 miles long, and 700 broad; in the possession of the natives, who trade with all nations. 2. SUMATRA, 1000 miles long, and 100 broad; abounding in gold and emeralds, and therefore supposed by some to be the Ophir mentioned in Scripture. The English have settlements here at *Bencoolen* and *Fort Marlborough*; the Dutch at *Achen* and *Palamban*. 3. JAVA. — The chief towns are, *Bantam*, and BATAVIA, the capital of the Dutch settlements in India.

The

The **ANDAMAN** and **NICOBAR** islands, in the Bay of Bengal. **CEYLON**, near Cape Comorin, thought to be the richest island in the world. The chief towns are, *Candy*, *Columbo*, and *Trinquimale*, belonging to the Dutch.

The **MALDIVES** or **MALDIVIA** islands, reckoned in number 12,000; but many of them are nothing but barren rocks.

To these may be added **NEW HOLLAND**, discovered by the Dutch about the middle of last century, and lately ascertained to be an island by Captain Cook, the largest in the world, above 2000 miles long, and in some places near as broad; **NEW GUINEA**; **NEW ZEALAND**; and the newly discovered islands, *Otaheite*, *New Britain*, *New Ireland*, &c.

A F R I C A.

AFRICA is a great peninsula, joined to Asia by the Isthmus of *Suez*, about 60 miles over; Herodotus says, 1000 *stadia*, ii. 58. Strabo, 900 *stadia*, xvii. 803.

Its length from *Cape Bona* in the Mediterranean, N. lat. 37 deg. to the *Cape of Good Hope*, S. lat. 34—7, is 4300 miles; and its greatest breadth, from *Cape Verd* in the Atlantic, W. lon. 17—20 to *Cape Guarda-fui*, near the Straits of *Babelmandel*, is 3500 miles.

The equator divides it almost in the middle.

The two largest rivers in Africa are, the **NILE** and the **NIGER**, which both annually overflow their banks, and fertilise the adjacent country. The Nile rises in Abyssinia, and after a prodigious course almost straight north, falls into the Mediterranean, dividing Egypt into two parts. The Niger runs for an immense way almost directly west into the Atlantic. The **GAMBIA** and **SENEGAL** are supposed to be two branches of the Niger.

The most considerable mountains in Africa are, the *Mountains of the Moon* in Abyssinia; and **ATLAS**, which gives name to the Atlantic Ocean, and extends from Mauritania to Egypt.

The Peak of **TENERIFF**, in an island of that name, one of the Canaries, is thought to be the highest single mountain in the world, rising in the form of a sugar-loaf, about three miles perpendicular height; some make it only one half of that height. This mountain is also a volcano, and occasions frequent earthquakes.

The

The northern parts of Africa only were known to the ancients; and the moderns are acquainted only with the countries near the sea-coast, on the south. The interior parts are still unknown.

AFRICA ANTIQUA.

THE principal divisions of ancient Africa were, *Egyptus*; *Cyrenaica*, including *Marmarica*, now Barca; *Regio Syrtica*, or the country between the two *Syrtes*, afterwards called *Tripolis* or *Tripolitana*, from its three cities, now Tripoli; *Africa Propria*, or the territories of Carthage, now Tunis; *Numidia*, now Algiers; *Mauritania*, now Morocco and Fez; *Getulia*. The interior parts of Africa were called *Libya*, and the south *Aethiopia*; which name was by the ancients applied to all southern regions.

EGYPTUS, Egypt*, was divided into *Superior* and *Inferior*.

* Historical Account of EGYPT.

EGYPT was esteemed in ancient times the school of learning: and therefore the most illustrious men in Greece repaired to it for instruction; as, *Homer*, *Pythagoras*, *Lycurgus*, *Solon*, *Herodotus*, *Plato*, &c. *Diodor.* i. 96. The early history of this country is involved in obscurity. Its own historians gave out, that it had been governed, first by gods and heroes, and then by men, for above 30,000 years, *Diodor.* i. 44. Herodotus makes the space of time from the heroic ages, 10,340 years, *ib.* 142. The magnificent works of the ancient Egyptian kings, prove their power and opulence; but their history, as related by Herodotus, *ib.* 99. *ad fin.* is so mingled with fable, that great part of it merits little attention. One of the most useful of these works was that of **MÆRIS**, who dug the lake called by his name, *ib.* 149. Herodotus makes the circumference of this lake 3600 stadia, or 450 miles, *ib.* Mela, 500 miles, i. 9. Pliny, 250 miles, v. 9. But these dimensions exceed belief. The time when this king flourished is uncertain. The first king of Egypt is said to have been **MENES**, who built **MEMPHIS**, *Herodot.* *ib.* 99. The Pyramids were built by different kings, *ib.* 101. 124. 125. &c. 134. &c.

The most illustrious of the Egyptian monarchs was **SESOSTRIS**, b. C. 1491, who is said to have subdued *Arabia*, *Aethiopia*, *Lybia*, and all *Asha* from the river *Tanais* to the eastern ocean beyond the *Ganges*, *ib.* 15. Herodotus mentions his having also conquered the *Scythians* and *Thracians* in *Europe*, *ib.* 103. Several pillars were standing in the time of that historian, on which were inscribed these words, **SESOSTRIS, KING OF KINGS AND LORD OF LORDS, SUBDUED THIS COUNTRY BY HIS ARMS**, *ib.* 106.; *Diodor.* i. 53. Strabo mentions some monuments of *Sesostris* in *Aethiopia* still extant in his time, xvii. 790. The vanquished kings and leaders, he is reported in general to have treated with humanity; but when he went to the temple or entered his capital, he caused them to be harnessed to his chariot, four abreast, instead of horses, *ib.* 58. *Sesostris* becoming blind in his old age, dispatched himself, after having reigned 33 years, *ib.* The empire soon after his death fell to pieces; but the monuments

The chief cities in Upper Egypt were, MEMPHIS, the ancient capital, on the Nile, about 100 miles from its mouth, and 15 miles above its division into different streams, near the place where GRAND CAIRO, the present capital, stands; THEBÆ, Thebes, famous for its hundred gates, near 200 miles above Memphis; and below it, *Coptos*, the emporium of Indian and Arabian commodities, *Plin. v. 9.*

Near Memphis stood the famous PYRAMIDS, the most stupendous buildings in the world, supposed to be the burial-place of the ancient kings of Egypt; the largest of which, at the base, covers about 10 acres of ground, and is above 500 feet perpendicular height, and 700, if measured obliquely. Near the pyramids are the MUMMY-FITS, or subterraneous vaults, of prodigious extent, with niches in the sides for containing the dead embalmed bodies of the ancient Egyptians, commonly called *mummies*. Some of these are said to be perfectly

monuments of its greatness are said to have existed in the time of Tiberius, *Tacit. Annal. ii. 60.*

Egypt at one time was governed by twelve kings, chosen by the people, who are said to have built the Labyrinth. They, for some time, lived in great harmony; but at last, differing among themselves, they were either slain or expelled by PSAMMITICHUS, one of their number, with the assistance of a body of Ionians and Carians, who had been driven on the Egyptian coast by force of weather. Psammitichus, for this service, granted settlements in Egypt to these auxiliaries; who, according to Herodotus, were the first foreigners permitted to reside in that country, *ii. 154.* For formerly all strangers, particularly the Greeks, were prohibited from entering an Egyptian harbour, *Strabo, xvii. 792.; see p. 127.* The gratitude of Psammitichus to his Grecian auxiliaries produced a connection between the Egyptians and Greeks; and from that period the Egyptian history became more authentic, *Herodot. ii. 154.* A number of Egyptian boys were committed to the charge of the Ionians to be taught the Greek language, *ib.* The Egyptians, before this time, used to call all those BARBARIANS, who spoke a language different from their own, *ib. 158.* as the Greeks did afterwards; for the division of mankind into *Greeks* and *Barbarians*, as Strabo observes, on the authority of Thucydides, was unknown to the Greeks in the time of Homer, *viii. p. 370. See also xiv. 661. & 662.*

Psammitichus reigned 54 years. He spent 29 of these in besieging Azōrus, a frontier city of Syria, before he took it; which Herodotus says, was the longest siege he had ever heard of, *ii. 137.*

NECUS, the son of Psammitichus, was the first who attempted to dig a canal from the Nile to the Red Sea, which was afterwards completed by Darius, the Persian; so broad, that two vessels (*τριπύκ, τριζύμα*), could easily sail on it together. It extended from a little above *Bubasti*, not far from the modern Grand Cairo, on the Nile, to *Paiūma*, a city of Arabia, on the Red Sea, near the present Suez, about four days sail, *ib. 137.* Strabo says, this canal was first cut by Sesostris, before the Trojan war, and that it terminated at the city *Arfinoe* or *Cleopatria*, *xvii. 804.* He makes it 100 cubits broad, *ib. 805.* Pliny makes it 100 feet broad, and 30 feet deep, *vi. 29.* Both these authors say, that Darius was prevented from finishing this canal, from an apprehension, that the Red Sea, being higher than the land of Egypt, (as he was made

fectly entire, although kept above two or three thousand years. The art of embalming dead bodies in this manner is now lost.

The different canals which separated Memphis from the pyramids and other burial places are thought by some to have furnished the Greeks with the idea of their infernal rivers, *Styx, Achëron, Cocytus, Lethe*, Diodor. i. 92. & 96.

Above Memphis, on the west or Lybian side of the river, were the cities *Acanthus* and *ARSINOË*, or the city of the crocodiles, which gave name to a district, in which was the lake of *MCERIS*, of immense extent, *Strab.* xvii. 809. ; *Plin.* v. 9. dug by order of an Egyptian king, to contain the waters of the Nile when it rose too high, and communicate with it by canals and ditches, one of which still subsists.

Near this lake was the famous *LABYRINTH*, the work of *Plammitichus*, or of the twelve joint kings; according to *Herodotus*

to believe,) if let in, would inundate the country, and spoil the waters of the Nile, almost the only drink of the inhabitants, as there are no fountains of fresh water in the country, *ib.* This canal was finished, or renewed by the *Ptolemies*, *Strab.* *ib.* It was cleaned by *Trajan*, and afterwards restored by the *Arabs* in the time of *Omar*. It is now choaked up; and the trade between *Cairo* and *Suez* is carried on by caravans.

Herodotus says, that 120,000 men perished in digging this canal under *Necus*. That king being hindered from finishing it by an oracle, built a number of ships, partly on the *Mediterranean*, which *Herodotus* calls the *North Sea*, and partly on the *Arabian gulf*, ii. 159. Some of these he ordered to sail round *Africa*, which voyage they performed, *ib.* iv. 42. *Necus*, after having reigned seventeen years, was succeeded by his son *SAMMIS*, who died in the first year of his reign. *APRIES*, his son, after having reigned fortynately twenty-five years, was dethroned by *AMASIS*, who being sent by *Apries* to quell an insurrection of the people, was by them declared king, *ib.* ii. 162. A battle was afterwards fought, in which *Apries* was defeated. *Amasis* treated him with kindness; but the Egyptians having prevailed on *Amasis* to give him up to their disposal, cruelly put him to death, *ib.* 169.

Under *AMASIS*, against whom *Cambyses* undertook war, *see p.* 603. Egypt is said to have been most happy. It then contained 10,020 cities, *Herodot.* ii. 177. *Pliny* says, 20,000, v. 9. f. 11. ; *so Mela*, i. 9. This prince was sprung from a mean family at *Sais*; on which account being treated by his subjects with disrespect, he ordered a statue of the deity to be made of a golden balon in which he and his guests used to wash their feet; and when the people came in great numbers to worship this golden image, having called an assembly, he told them to what vile uses the gold of it had been formerly put. Then making the application to himself, he turned the contempt of the Egyptians into veneration, *ib.* 172. — *Amasis* used to devote the former part of the day to business, and the evening to amusement, when he made very free with his guests. His friends thinking he carried his merriment too far, represented to him, that such conduct was unbecoming the dignity of a king. He answered, that as a bow kept always bent would soon break, so the mind kept constantly intent on serious business would be impaired, *ib.* 173. — *Amasis* made a law that every one should annually intimate to the magistrate of the place, how he lived; and that whoever failed to do so, or did not give a just account of the means of his subsistence, should be put to death. This *Solon* inserted among the laws of *At-*
thens,

dotus and others, consisting of 12 palaces and 3000 houses, built of marble, all under ground, or covered over, communicating with one another by innumerable winding passages, the intricacies of which occasioned its name, *Strabo*, xvii. p. 811.; *Herodot.* ii. 148.; *Mela*, i. 9. Pliny says, the labyrinth was built in the lake of Moeris, v. 9. § 11.

Different opinions are entertained about the situation of the lake of Moeris. M. Savary supposes it to have been on the side of Lybia, where is now the lake called *Birket Caroun*, above 150 miles in circumference; near which are certain ruins, which he takes to be those of the labyrinth. The great canal, 120 miles in length, and 300 feet wide, which conducted thither the waters of the Nile, and still subsists entire, is now known under the name of *Bahr-Jausseph*, Joseph's river. See *Savary's letters on Egypt*, vol. i. letter 28. p. 487.

The

them, ii. 178.; *Diodor.* i. 77.; see p. 299. — Amasis built many magnificent temples, especially at Sais, the place of his birth. At the entrance of one of these temples, there was a chapel, which Herodotus particularly admired; it was made of a single stone, 21 cubits long, 14 broad, and 8 high; in the inside it was 18 cubits long, 12 broad, and 5 high. It was brought from the island *Elephantina*; and 2000 choice men, all pilots, were employed for three years in conveying it along the Nile, ii. 175. In the time of Amasis, Pythagoras visited Egypt.

The kings of Egypt were not invested with absolute power, but limited by law. Rules were prescribed in the sacred books for regulating their conduct, not only in the administration of public affairs, but even in private life, *Diodor.* i. 70. and 71. After the death of a king, a solemn trial was instituted of his actions before a numerous assembly of his subjects, where any one that chose was permitted to accuse him. The priests acted as his applauders. If the multitude approved, they signified their assent by acclamations, and the king's funeral was celebrated with the greatest splendour. If the contrary, they signified their disapprobation by murmurs, and the usual funeral honours were withheld, ii. 72. This custom is supposed to have been imitated by the Israelites, among whom bad kings were not interred in the sepulchres of their ancestors.

Ancient Egypt was very populous. Under the Ptolemies, the number of inhabitants amounted to 7,000,000, ii. 31. Under Vespasian, Josephus computes them at 7,700,000, B. J. ii. 16. 4. exclusive of the inhabitants of Alexandria, ii. whom Diodorus in his time computes at above 300,000 free persons, besides slaves, xvii. 52. so that the whole amount exceeded 8,000,000, greatly above double of the present population, which M. Volney calculates at 2,300,000, vol. i. 238. Under the ancient kings of Egypt, the population must have been still greater.

Egypt was divided into a certain number of districts, (*νομοί*), each of which had its proper ruler, (*νομοάρχης*), *Diodor.* ii. The districts were subdivided into smaller sections, and these into still smaller; the smallest were fields, (*ἀγροί*). This minute division was necessary, on account of the frequent confusion of boundaries by the overflowing of the Nile, which could not be ascertained without now and then measuring them anew. Hence geometry is said to have been invented by the Egyptians, as arithmetic and accounts, or book-keeping, were by the Phœnicians, to adjust their commercial transactions, *Strab.* xvii. 787.

The frontier cities of Egypt towards Æthiopia were SYENE, situate nearly under the tropic; where the time of the summer solstice is said to have been ascertained by a well, *Strab.* ii. 95. xviii. 817; *Plin.* ii. 73. and then the index of a dial has no shade; whence Lucan says, *Umbras nusquam flectente Syene*, ii. 587. ELEPHANTINE, γ. -α, in an island of the Nile; *Tacit. Annal.* ii. 61. and PHILÆ, which Lucan makes the frontier of Arabia, x. 312. Below Syene stood Ombi and Tentyra, between the inhabitants of which two towns happened the bloody contest on a religious account, described by Juvenal, xv. 33, &c. About four miles above Elephantina (vel elephantis insula,) is the lowest cataract of the Nile; (*navigacionis Ægyptiace finis*,) *Plin.* v. 9; *Strab. ib.* Above this there are several other cataracts (*cataracta*, *Catadpui*, *Plin. ib.* vel *Catodupa*, *Cic. Somn. Scip.* 5.)

The principal part of Lower Egypt was included between the eastern and western branches of the Nile. It was called by the

The whole territory was divided into three parts. The first part was allotted to the maintenance of priests, whose office was hereditary, and who were held in the highest respect, on account of their piety and learning. The second part was allotted to the king for his own revenue, and the exigencies of the state. The third part was allotted to the military, (*μαχιμοι και ποιοι*), whose office was also hereditary, and who were trained to arms from their infancy, *Diodor.* i. 73.—The body of the people was likewise divided into three classes, shepherds, husbandmen, and artisans, whose employments also were transmitted from father to son, as among the Indians, *sc. p.* 646; and thus, by adding their own experience to that of their ancestors, they were enabled to carry their arts to the highest degree of perfection. A method was contrived of hatching eggs without the hen sitting on them, *ib.* 74. by means of ovens gently heated, *Plin.* x. 55. l. 76. which is still practised in that country. But this was done also in dunghills, *ib.* 54. l. 75. *Aristot. H. A.* vi. 2.—Herodotus, who is very full on Egypt, as being the most celebrated country then in the world, ii. 35, &c. gives a different account of the division of its inhabitants and territory, p. 164 &c. The account of Strabo, xvii. 787. is nearly the same with that of Diodorus. But though they differ from Herodotus in lesser particulars, yet in the most important points they agree.

The chief court of judicature consisted of thirty-one members, chosen from the three chief cities, *Heliopolis*, or the city of the sun, *Thebes*, and *Memphis*, ten from each; who, when met, chose one of their number for president, and the city from whence he came sent another judge in his room. They all received salaries from the king, and the president a much greater one than the rest. He wore as a badge round his neck an image of truth or justice, set with precious stones, and suspended by a golden chain, *Diodor.* i. 75. So *Ælian*, xiv. 34. Anciently the priests acted as judges, *ib.* as among the Jews, *Judges*; *1 Samuel* iv. 18; the Germans, *Tacit. M. G.* 7; and the Romans, *Liv.* ix. 46. *Pompon. de origine juris*, § 6. Some have supposed that the *Urim* and *Thummim*, (*i. e.* *ἱερατικὴ καὶ ἀληθία, Manifestation and Truth*), on the breast of the Jewish High Priest, *Exodus* xxviii. 15.—30. xxix. 8.—21; *Levit.* viii. 8. resembled the badge of the chief judge of the Egyptians; and that the one was borrowed from the other. The description, however, given of them is very different, *ib.*—Orators were not permitted to plead before this court; but the parties represented the merits of their cause in writing, and on these the judges decided. This

court

the Greeks *Delta*, from its resemblance to the pyramidal figure of that letter in their alphabet Δ.

Near the mouth of the eastern channel stood *Pelushum*, now Damietta, the ancient key of Egypt; and at the mouth of the western channel, about 100 miles from the former, *Canopus*, near which is now Rosetta. The capital of the Delta in ancient times was SAIS; and near it, NAUCRATIS, *Strabo*, xvii. 802.

About 30 miles west from this stood the celebrated city of ALEXANDRIA, now *Scanderoon*, opposite to the island *Pharos*, which was joined to the continent by a mole or causeway, near a mile long, with a bridge at each end; or, according to some, in the middle. On this island stood the famous light-tower, one of the wonders of the world, so high as to be seen 100 miles off. The island *Pharos* is said by *Homer* to have been a day's sail distant from Egypt, *Odys.* iv. 354.

Egypt is called, from its capital Memphis, *Terra MEMPHITIS*, *Juvenal*. xv. 122. or MEMPHITICA TELLUS, *Martial*. xiv.

38.

court was as distinguished for the justice of their decisions, as the Areopagus at Athens, or the senate of Lacedæmon, *ib.* 75.

By the laws of the Egyptians, perjury was punished in the same manner as the murder of a free-man or a slave, *ib.* 77. Desertion or disobedience in a soldier was not punished with death, but with infamy. Those who revealed secrets to the enemy, had their tongues cut out; and such as adulterated the coin, or were guilty of forgery, had both their hands cut off, *ib.* 78. No one was allowed to borrow money without depositing the embalmed body of his parent; which it was esteemed the greatest infamy not to redeem, *Diodor.* i. 93. He who did not ransom it, was himself debarred from burial, *Herodot.* ii. 136. Polygamy was allowed, except to the priests. Whatever was the condition of the woman, whether free or a slave, the children were deemed free and legitimate, *Diodor.* i. 80. The youth were brought up very frugally and hardily, *ib.* As soon as they could read, they were taught arithmetic and geometry with the greatest care. As the lands were annually overflowed by the Nile, geometry was necessary to adjust their limits, *ib.* 81, hence the origin of that science, which is said to have passed from Egypt into Greece, *Herodot.* ii. 109.—The priests not only performed sacred things, but also acted as the instructors of youth. They had two kinds of letters; the one appropriated to the sacred books, and known only to their own order, the other common to all, *Diodor.* i. 81.; *Herodot.* ii. 36. The sacred letters were called *Hieroglyphics*, because they expressed thought by the figures of certain animals, of the members of the human body, &c. thus a *hawk* was put for *velocity*; a *bull*, for lively attention; a *crocodile*, for all kind of *malice*; the *right-hand* with the fingers extended, for *liberality*; and the *left hand* with the fingers compressed, for *singleness*, &c. *ib.* iii. 4. Old age was highly respected in Egypt, as at Lacedæmon. The younger went out of the way, when they met the aged, and rose from their seat, when they came in to any place, *Herodot.* ii. 80.—There was a great number of physicians in Egypt; who were restricted each to the cure of one disease, or of those of one part of the body, *ib.* 84.

No nation was more superstitious than the Egyptians; who worshipped not only a multiplicity of deities, as, *Isis*, *Osiris*, *Anubis*, *Serapis*, &c. *Plutarch*. de *Iside & Osiride*; but also a variety of animals; as, the *ox*, the *dog*, the *cat*, the *beast*, the *ibis* or Egyptian stork, the *wolf*, the *crocodile*, &c. and even certain vegetables; as, *leeks* and *onions*; whence *Juvenal* exclaims, *O sanctas gentes, quibus hæc nascantur in hortis*

38. and the god Apis, MEMPHITES BOS, *Tibull.* i. 7. 28. — from the Nile, TELLES NILOTICA, *Martial.* vi. 80; the cities of Egypt, *Urbes NILIACÆ*, *Lucan.* x. 91. the goddess Isis, NILIGENA JUVENCA, *Ovid. art. am.* i. 77. and from the island Pharos, *Juvenca PHARIA*, *lb.* iii. 635. *Æquor Pharium*, the Egyptian sea, *Lucan.* iv. 257. *Turba Pharia*, the people of Egypt, *Tibull.* i. 3. 32.

South of Alexandria was the lake MAREÏTIS, near which was produced excellent wine, called VINUM MAREOTICUM, *Strabo*, xvii. 799. *Virg. G.* ii. 9.; *Horat. od.* i. 37. 14.

In the east of Lower Egypt lay the land of Goshen, where the Israelites dwelt.

Egypt was the great granary of the Roman empire. Its fertility is not owing to rain, as very little falls in this country, but to the annual overflowing of the Nile, which is occasioned by the periodical rains which fall when the sun is vertical in Ethiopia

bestis namque, xv. 10. It was reckoned unlawful to kill any of these animals, or to eat any of these vegetables, although they reared them with the greatest care: *Nefas illic scire jugulare capellæ; Carnibus humanis vesci licet*, *lb.* 12.; *Cic. Tusc.* v. 27. *Nat. D.* i. 29. To slay any of the sacred animals by design, was capital; and to kill a cat or an ibis (Herodotus adds the hawk, ii. 65.) whether by design or accident, was certain death; not even the king's intercession could procure a pardon, *Diodor.* i. 83. In the most dreadful famine, when the people were compelled sometimes to eat one another, they never touched these deified animals, *lb.* 84. When a cat or dog died in any house, there was a great mourning. The neighbours shaved their eye-brows, and those in the house, the head and whole body, *lb.* 66. Some of the Egyptians did not hold the crocodile as sacred, but by all means sought its destruction, *lb.* 69. — Herodotus mentions a sacred bird called PHOENIX, which appeared only once every 500 years, hence called KARA AVIS IN TERRIS, *Journal* vi. 164.; *Pers.* i. 46. 73. It was said to have appeared under Tiberius, *Tacit. annal.* vi. 28. and at other times, *lb.* Many fabulous things are told concerning it, *lb.* & *Plin.* x. 2.; *Ovid met.* xv. 393. — Fanaticism, as usual, was joined to superstition. One city or district worshipped one species of animals as gods, whilst their neighbours held the same animal in abomination; which was the source of continual wars and bloodshed. This madness Juvenal, who resided some time in Egypt as præfect of a cohort, strongly satirises, xv. 27 &c. — Various causes are assigned by Diodorus, for the Egyptians worshipping certain animals, i. 84. — 91. The chief is their utility; which is the only cause mentioned by Cicero, *Nat. D.* i. 36. Thus, the *Mt* was worshipped, because it destroyed serpents, *lb.* the crocodile, because it defended Egypt from the incursions of the wild Arabs, *Diodor.* i. 89. the *ibis*, because it prevented the too great increase of crocodiles, *Cic. lb.*; *Strabo*, xvii. 812. &c. Concerning the worship of the Bull Apis, *See* p. 603.

The different animals worshipped by particular cities are recounted by Strabo, xvii. 812. The inhabitants of *Tentyra* held the crocodile in just detestation, and prosecuted him with unceasing hostility. They were said to possess a certain power over the crocodile, to prevent him from hurting them, as some people in *Cyrenæica*, called PSYLLI, had over serpents, *lb.* 814. The only gods, in worshipping whom all the Egyptians agreed, were ISIS and OSIRIS, *Herodot.* ii. 42. Some abstained from goats' flesh, others from mutton, *lb.* They all entertained the greatest abhorrence of swine, and would hold no communi-

cation

thiopia or Abyssinia; from the latter end of May to September, and sometimes October. The usual height to which the Nile rises is sixteen cubits.

cation with swine-herds. They however sacrificed swine to Luna and Bacchus at full moon, and then ate of their flesh, *Ib.* 47.—The bean was reckoned an impure vegetable, and therefore never eaten. The priests would not even look at it, *Ib.* 37. All the Egyptians used circumcision, and wore linen cloaths, which they frequently washed. They were remarkably attentive to cleanliness. The priests bathed thrice every day and twice every night. Every third day they shaved their whole body, *Ib.* When they offered a victim, they always cut off the head, which they carried to the market-place, and sold to strangers, if any were there; if not, they threw it into the river, praying, that if any evil threatened themselves, or Egypt in general, it might be turned on that head; hence no Egyptian would taste the head of any animal, *Ib.* 39. They never sacrificed a cow, as being sacred to Isis; for she was always represented in that form, *Ib.* 42.

The Egyptians embalmed the dead bodies of their friends, many of which still remain entire, commonly called *Mummies*, as it is thought, from *animum*, a rich perfume, with which they were anointed. The manner of embalming is described by Herodotus, ii. 85.—89. and Diodorus Siculus, i. 91. but is now unknown.—Before the dead body was deposited in the sepulchre, the character and conduct of the deceased were solemnly tried before a set number of judges; and if they condemned him, his body was excluded from the accustomed place of burial, and deposited in his own house, *Ib.* 94.

The Egyptian priests taught the transmigration of souls, and from them Pythagoras is said to have derived that doctrine, *Ib.* 98.—The knowledge of the Egyptians in astronomy was particularly remarkable. They divided their year into twelve months, each consisting of thirty days, and added five intercalary days at the end of the year, and every fourth year six days. The year began with September, *Herodot.* ii. 4.; *Dio.* xliii. 26.; *Strabo* xvii. 816. This arrangement, Herodotus observes, was much wiser than that of the Greeks, *Ib.* And Strabo says, that the Greeks were ignorant of the precise length of the year, as of many other things, till they derived the knowledge of them from the Egyptians and Chaldeans, xvii. 806. By the assistance of *Sagehen*, a celebrated astronomer of Alexandria, Cesar adjusted what is called the *Julian year* or *Old Style*, *Dio.* 48. The Egyptian division of the year has lately been adopted, with little or no variation, by the French.

Egypt continued a Roman province, subject to the Emperors of Constantinople, till it was conquered by the Arabs, under OMROU, the general of Omar, the second Caliph of the Saracens or Mahomedans, who took its capital, Alexandria, by storm, a. 642, after a siege of fourteen months, and with the loss of 23,000 men; *Ar.* p. 21. Egypt remained in subjection to the Caliphs of Bagdad, who ruled it by viceroys, till the year 969, or 982, when the vast empire of the Caliphs being dismembered through the incapacity of its sovereigns, Egypt became an independent state, under a race of princes, called the *Fatimit Caliphs*, who possessed it till the year 1171, when *Adhaud-din*, the last of them, was dethroned by *Selab-d-din*, or *Salab-adin*, commonly called *Saladin*, general of the Turkmen, whose assistance he had implored against the Crusaders. SALADIN established a new dynasty of princes, called *Aioubides*, under whom Egypt flourished more than it has ever done since.

In the year 1218, *Dyratix* or *Gengis-Kee*, after having conquered the greatest part of the south of Asia, turned his arms towards the north, *Ar.* p. 280. where his soldiers, the Mogols, or Mogul Tartars, exercised one of the most dreadful devastations recorded in history; pillaging, burning, and murdering, without distinction of age or sex, not only through the province, south of the Caspian

On the banks of the Nile grows the rush *Papyrus*, of which paper was first made, and thence got the name. This river also produces the *Hippopotāmos* or river-horse, and the crocodile, amphibious

sea, but also north of it, all the way to Russia. At last, weary of massacring, they carried off a prodigious number of young slaves of both sexes, whom they exposed to sale in all the markets of Asia. *Nejm Eddin*, one of the successors of Saladin, thinking he had now an opportunity of forming, at a cheap rate, a body of soldiers of remarkable beauty and courage, in 1230, bought 12,000 of these young men, from Circassia, Georgia, Mingrelia, &c. who were carefully trained to all kind of military exercises. These proved excellent soldiers, but, like the Prætorian cohorts of Rome, soon became mutinous, and prescribed laws to their master. In 1250, they deposed and slew *Touran Chah*, the son of *Nejm Eddin*, their benefactor, the last prince of the Aïoubites, and substituted one of their own number in his stead, with the title of **SULTAN**, *Soldan*, or *Soudan*, i. e. absolute sovereign or prince; retaining to themselves the name of *Mamlouks*, or **MAMLOUKS**, i. e. possessed by, or the property of another; as being military slaves; who, it is to be observed, are different from domestic slaves, called *Abd*. The first Soldan of the Mamlouks also conquered Syria; and his successors continued to possess both countries for near three centuries.

The government of the Mamlouks was one of the most singular institutions recorded in history. It was a pure military aristocracy. The Soldan had considerable power; but was controuled by a council or divan of twenty-four officers called *Bey*s. They were succeeded, not by any of their own descendants, but always by military slaves, purchased from the same countries, and educated in the same manner as they themselves had been. The Mamlouks ruled with the most despotic sway. Few of their Soldans died a natural death. No less than 47 of these tyrants displaced or destroyed one another in the space of 257 years.

SELIM, emperor of the Turks, having vanquished the Mamlouks, a. 1517, put an end to their dominion; but instead of exterminating, left them in possession of a considerable share of their former power. They acknowledged submission to the Porte, and paid obedience to the orders of a *Pasha* sent from Constantinople, paying him a certain tribute, which they levied from the people. In this transaction, (for certain conditions were formally prescribed by the victor,) the body of the inhabitants were considered only as mere passive agents; and accordingly remained in subjection, as formerly, to all the rigours of a military despotism. Egypt was divided into 24 departments, governed by 24 chiefs or *Bey*s, who chose one of their number, called *Sbaik El-beled* or *Sebaik Elbeled*, who resided at Constantinople, as governor of the city. These *Bey*s were to receive the commands of the Pacha and his divan or council, appointed by the Porte; but if the Pacha appeared to abuse his power, they might suspend him from his office and represent their grievances to the Porte. Each *Bey* maintained a certain number of soldiers, or *Janisaries*, and also of *Mamlouks*, who were always recruited from among the young slaves that were purchased, and rose by gradation, or according to their merit, to succeed their masters. Of late years, the Mamlouks have increased their influence to such a degree as to reduce the power of the Pacha to a mere shadow. In the year 1766, **ALI BEY**, one of their chiefs, threw off altogether his allegiance to the Porte; and might have succeeded in establishing an independent government in Egypt, had he not been betrayed by **MOHAMMAD**, his principal confidant, by whom he was defeated, April 1772, and next year treacherously slain. *Mohammad* pretended he had acted from attachment to the sublime Porte, remitted to Constantinople the tribute which had been interrupted for the last six years, and took the customary oath of unlimited obedience. As a further proof of his loyalty, he demanded permission to make war on **DAHER**, the prince of Acre, and friend of *Ali Bey*, who

amphibious animals of great size. The latter, although extremely destructive, was esteemed sacred by the ancient Egyptians, who also worshipped other animals, as the ox, the dog,

who had likewise thrown off all dependence on the Porte. The request of Mahommed was readily granted, and in token of respect he was dignified with the title of Pacha of Cairo. Mahommed succeeded in crushing Daher, by means of the same treachery which he had employed against his master Ali Bey. But he did not long enjoy the fruits of his good fortune, being suddenly cut off by a malignant fever, June 1776. After his death bloody contests ensued about the possession of his power. In March 1785, two Beys, ISRAHIM and MONAD, agreed to share it between them. But whatever discord may prevail among the Beys themselves, they always unite against the restoration of the Turkish power. Every thing however continues to be done in name of the Sultan; the customary tribute is paid, although with many deductions; and a Pacha is sent to Cairo, a new one usually every third year, but his authority is merely nominal. Confined and watched in the castle of Cairo, he is rather the prisoner of the Mamlouks, than the representative of the Sultan. He is deposed, exiled, or expelled at pleasure. Some Pachas indeed have attempted to recover the power formerly annexed to their title, but the Beys have rendered all such attempts so dangerous, that they now submit quietly to their three years captivity, and confine themselves to the peaceable enjoyment of their salary and emoluments.

The frequent revolutions and convulsions which have happened in Egypt, and the wretched government to which it has been long subjected, have rendered this country quite a desert, in comparison of what it was in ancient times. It is now inhabited chiefly by four kinds of people: 1. the ARABS, who are the most numerous, and employed as husbandmen, shepherds, and artisans; 2. the COPTS or *Coptis*, (called in Arabic *el Kabi*.) supposed to be descended from the ancient Egyptians, and to have their name formed by abbreviation from the Greek *Aiγυπτίον*, *Egyptii*; who profess Christianity, being of the sect called *Eutychians*, and are employed by the rulers of the country, as writers, secretaries, intendants, and collectors of the taxes; 3. TURKS, who were formerly masters of the country, but now are rarely to be met with, except at Cairo, where they exercise the arts, and occupy the religious and military employments; and 4. the *Mamlouks* or MAMLOUKS, who now possess almost the whole power.——Egypt now merits attention chiefly on account of its natural curiosities, and the wonderful monuments of antiquity which it contains. But such is the savage ignorance and cruelty of its present rulers, that Europeans are not permitted to examine them minutely: Hence the different accounts of travellers concerning them.

Among the natural curiosities of Egypt the most remarkable is the river NILE, on which the very existence of Egypt depends. The whole of the Delta, and the narrow tract of country called the *Thebais* or *Said*, is thought by Herodotus to have been formed by the earth brought down from Ethiopia or Abyssinia and the interior parts of Africa, by the Nile. This appears to be the case from the nature of the soil of Egypt, which is a black and fat mud, and quite different from the red sandy soil of Lybia on the one side, and the clayey and stony soil of Arabia on the other, *Herodot. ii. 12. 16*. From the shells found in the desert, Herodotus conjectures the whole of this country to have been an acquisition from the sea. *Id.* The Nile is said anciently to have run through the sands of Lybia, and to have been confined to its present course by *Menes*, the first king of Egypt. The old channel was to be seen in the days of Herodotus, who says, that the mound, which barred its entrance, was preserved by the Persians with the greatest care. *Id. 99*. The vestiges of it are still said to be visible, *Savary, vol. I. p. 14*.——To describe Egypt in a few words, says M. Volney, let the reader imagine, on one side, a narrow sea and rocks (i. e.

dog, the cat, the hawk, &c. likewise onions and other vegetables. An ox of a certain form, called APIS, was an object of particular veneration, *Strabo*, xvii. 812. & 807.

The

the red sea and desert of Arabia;) on the other, immense plains of sand, (i. e. the desert of Lybia;) and in the middle, a river (the Nile) flowing through a valley 450 miles in length, and from 9 to 20 or 30 miles broad, which, at the distance of 90 miles from the sea, separates into two arms, the branches of which wander over a soil free from obstacles, and almost without declivity, so that the water does not flow faster than three miles an hour. The breadth of the Delta at the base is about 160 miles.

The lower cataract of the Nile is still the same as described by *Strabo*, xvii. 817. The rock which bars the middle of the river is bare for six months of the year. Then boats mount and descend by the floods. During the inundation, the waters heaped up between the mountains form one great sheet, and breaking down every obstacle, spring from eleven feet height. The boats can no longer ascend the stream, and merchandize must be conveyed six miles over land, above the cataract: they however, descend, as usual, and suffer themselves to be plunged into the gulf. They precipitate into it with the rapidity of an arrow, and in an instant are out of sight. They rise again at some distance, when the water becomes calm, to the astonishment of beholders unacquainted with the spectacle; as *Seneca* beautifully describes it. *Nat. Quæst.* iv. 2. It is necessary for the boats to be moderately laden, and for the boatmen, who hold by the stern, to be in exact equilibrium, otherwise they would infallibly be swallowed up in the abyss. *Savary*, v. ii. p. 87.

The Nile begins every year to rise about the middle of June, and continues rising about 40 or 50 days, it then falls, by degrees, till in the end of May, next year, it is at the lowest. It does not rise alike high through all Egypt. At Cairo, where it is confined to one channel between high banks, the full height is at least 24 feet above its ordinary level. At Rosetta and Damietta, it is only four feet.

As soon as the Nile begins to rise, all the canals which have been made to convey water through the country, are shut and cleansed. When the river rises to a certain height, which is measured on a column called *Mittias* or *Nilometer*, erected in the middle of a basin communicating with the Nile; in a mosque on the isle of Rhodda, at a small distance from Cairo, then the canals are permitted to be unlocked or opened, and the usual tax for the waters is paid to the Sultan. Under the Romans the taxes were proportioned to the height of the inundation, *Strab.* xvii. 817. and at present, unless the Nile rise to a certain height, Egypt pays no tribute to the Grand Seignior. The breadth of the Nile near Cairo is 2946 feet. The branch upon which Rosetta stands, is only 650 feet broad; and that by Damietta, not more than 100, *Nubur's Travels*. Neither the ancients nor moderns agree about the precise height to which the waters of the Nile rise. *Pliny* makes the just height 16 cubits, or 24 feet: 12 cubits and below or 18 cubits and above, he says, produced a famine, v. 9. l. 10.—In the years 1783 and 1784, Egypt was afflicted with a dreadful famine, by the Nile not having risen to the favourable height; as it had been during the former season by a plague, so destructive that 1500 dead bodies were reckoned to be carried out of Cairo in a day.

During the inundation nothing is to be seen but cities and villages, which are all built on eminences, either natural or artificial. When the waters subside, and the ground is thoroughly dried, the labour of the husbandman is easy. He has nothing to do but turn up the soil, and temper it with a little sand to lessen its rankness; then he throws in the seed; and in a short time after, the whole country is covered with the richest verdure. The same field pro-

duces

The country from Egypt to the Atlantic, now called *the coast of Barbary*, for the space of near 2000 miles, borders all the way on a barren desert, called *Zaara* or *Sahara*, which sometimes

duces two, three, and sometimes four different crops. Vegetation is so strong, that some plants, in twenty-four hours, send out shoots near four inches long. But all foreign plants degenerate in this soil very rapidly; hence those who cultivate them are obliged to renew the seed every year.—It should seem, that the climate of Egypt is as unfavourable to the perpetuation of any foreign species of animals, as to the propagation of exotic plants. It is a remarkable fact, that though there have been Mamlouks in Egypt now for 550 years, yet not one of them has left subsisting issue; there does not exist one single family of them in the second generation; all their children perish in the first or second descent. Almost the same thing happens to the Turks; and it is observed, that they can only secure the continuance of their families, by marrying women who are natives, which the Mamlouks have always disdained, constantly connecting themselves with female slaves from their own countries, from Circassia, Georgia, Mingrelia, &c.

Certain winds blow in Egypt at certain seasons. In the spring, the north and north-east winds carry a prodigious quantity of clouds from the Mediterranean into Abyssinia. They are seen in Egypt ascending towards the south, and sometimes seem to threaten rain. But it never rains in the Delta in summer; and but rarely, and in small quantities, during the whole course of the year. It rains still less in Upper Egypt, as is the case in Sindy, *See p. 649*. Dews, however, fall when the north or west winds blow, and, like the rains, are more or less copious, as places are more or less distant from the sea, but differ from the rains in being more abundant in summer than in winter. A wind sometimes blows from the south-south-west, so intolerably hot, that it frequently proves fatal to such as are exposed to it. These are called *Winds of fifty days*, because they prevail most frequently in the fifty days preceding and following the equinox; or *Hot winds of the desert*, because they blow over the deserts of Lybia, *See p. 649*.—The Egyptians, either from the nature of their climate, or the qualities of their food, are very liable to a defect or total want of sight. The smallpox too, either from an improper regimen, or the neglect of inoculation, makes dreadful ravages among them.

The people of Egypt are kept in the grossest ignorance, which prevents all kinds of improvement. The language universally spoken is the Arabic. There is the same insecurity of property as in Syria; and consequently agriculture and the arts are equally neglected.

The monuments of antiquity in Egypt are numerous and splendid, chiefly in the neighbourhood of Alexandria and Cairo. Alexandria now scarcely contains 6000 inhabitants. It is a small town, built on the spot which was formerly the old harbour, left uncovered by the retreating of the sea. The mole which joined the continent to the isle of Pharos is enlarged, and is now become a part of the main land. The lake *Maras* or *Mareotis*, which bathed the walls of the ancient city on the south, does not now exist, its place being occupied by the sands of Lybia. Alexandria is now supplied with water by a canal from the Nile, called the *Canal of Fossé*, or *Kallidj*, the *Canal of twelve leagues*, which is only filled at the time of the inundation; and from the cisterns or reservoirs built under the ancient city, which are then filled, the Alexandrians are supplied with water till the return of the inundation next year.

The most remarkable antiquities near Alexandria are two obelisks commonly called *Cleopatra's Needles*, of Thebaic stone, and covered with hieroglyphics; the one of them overturned, broken, and lying under the sand, the other on its pedestal, each of them of a single stone, about 66 feet high, by seven feet

times approaches within a few miles of the Mediterranean. In *Marmarica* stood the temple of Jupiter-Ammon, in the middle of a sandy desert.

CYRENAICA

square at the base. But what most engages the attention of travellers, is the pillar of red granite, commonly called *Pompey's pillar*, although, as it is thought, it should rather be called the *Pillar of Severus*. The capital is Corinthian with palm leaves, and not indented; about nine feet high: the shaft and the upper member of the base are of one piece of ninety feet long, and nine in diameter: the base is a square of about fifteen feet on each side. This block of marble 60 feet in circumference, rests on two layers of stone, bound together with lead. The whole column is 114 feet high. The wonderful tower of Pharos, 400 feet high, was destroyed by the Turks, who built in its room a square castle, without taste or ornament. At a mile and a half south of the town, in the place of the ancient suburb *Neirupolis*, or the *City of the dead*, is the descent to the catacombs, where the dead bodies were deposited.

The road from Alexandria to Rosetta is through a barren desert, producing nothing but *Kali* or *Glassi-wari*, the herb that yields *Barilla*, see p. 103. The situation of Rosetta is delightful, surrounded with fine gardens and plantations of trees, lemon and orange-trees, date-trees, palm-trees, sycamores, &c. It was built in the eighth century, at the mouth of the Nile, but is now six miles from the sea. In sailing up the Nile, from Rosetta to Grand Cairo, the prospect offers little variety; nothing is to be seen but palm trees, single, or in clumps, which become more rare as you advance; wretched villages, composed of mud-walled huts, built on artificial mounds; a boundless plain, which, at different seasons, is an ocean of fresh water, a verdant field, or a dusty desert; and on every side, an extensive and foggy horizon, where the eye is wearied or disgusted: at length, toward the junction of the two branches of the river, the mountains of Grand Cairo are discovered in the east, and to the south-west, three detached masses appear, which, from their triangular form, are known to be the Pyramids.

Cairo stands on the eastern bank of the Nile, at the distance of near a mile from the river; but there is a canal from it, that comes up to the city. Cairo is of great extent, about nine miles in circumference; but as in most Turkish cities, the houses are ill built; the streets, narrow, winding, and unpaved. Contrary to the general custom of the east, the houses have two or three stories, over which is a terrace of stone or tiles; in general, they are of earth and bricks, badly burnt; the rest are of lost stone, procured from the neighbouring mount Mokattam. All these houses have the air of prisons, for they have no light from the street; as it is extremely dangerous to have many windows in such a country. They even take the precaution to make the entering door very low. The light enters from the inner courts, whence the sycamores reflect a verdure pleasing to the eye. An opening to the north, or at the top of the ceiling, admits a refreshing breeze. Some make the population of Cairo amount to 700,000, but others, not to the half of that number. All calculations however of the number of inhabitants in Turkey are arbitrary, as no registers are kept of births, deaths, or marriages. The Mahometans have even superstitious prejudices against numbering their people. A stranger, on his arrival at Cairo, is struck with the ragged and wretched appearance of the inhabitants. The Mamlouks, it is true, are splendidly dressed, and always appear on horseback; but this display of luxury only renders the contrast of indigence the more shocking. In Egypt, none but the Mamlouks are permitted to ride on horseback. Common people and foreigners always walk, or are carried by mules or asses. Foreigners of distinction, however, sometimes procure a licence to ride on horseback.

CYRENAICA extended from *Catabathmos* (a remarkable declivity, which Sallust and several of the ancients make the eastern boundary of Africa) to the *Syrtis Major*, or the *Ana Philæni*, the altars of the two brothers. A district of this country was called *Pentapölis*, from its five cities; *Cyrene*, eleven miles from the sea, founded by a colony of Greeks from the island *Thera*, the birth-place of *Carneades*, the Academician, *Strab.* xvii. p. 838.; *Apollonia*, the sea port of *Cyrene*; *Ptolemais*, anciently *Barce*, the people *Barcae*; *Arifene*; and *Berenice*, anciently *Hesperis*, near which was the famous garden of the *Hesperides*.

Leptis, *Oen*, and *Sabrāta*, were the chief cities in the REGIO SYRTICA.

This country was bounded on the east by the river *Cinyra* or *Cinyphus*, which runs into the *Syrtis Major*, where dwelt the *Lotophagi*, so called from their living on the *lotus*, a food so luscious as, according to Homer, to make strangers forget their country; and on the west by the river *Triton*, which runs into the *Syrtis Minor*, and in its course forms several lakes; among the rest *Tritonis*, whence Minerva was called *Tritonia*, because she was supposed to have been born there.

The three principal pyramids are seen from Cairo. They stand upon a ledge of rock, forty or fifty feet above the level of the plains, twelve miles from Cairo and about four miles from the west bank of the Nile. Ancient authors differ greatly concerning their height. Herodotus makes the height of the largest pyramid, eight *plethra*, or 800 feet, *ib.* 124. Strabo makes it a *stadium*, or 625 feet, xvii. 811. Diodorus, more than six *plethra*, or 600 feet, i. 63, and Pliny, 783 feet, xxvi. 12. f. 17. There is the same difference in the accounts of the modulus. It is remarkable, that so curious a fact should not be ascertained. Three hundred and sixty thousand men are said to have been employed for twenty years in building the largest pyramid, *Plin.* *ib.* Herodotus says, that 100,000 men were always engaged in the work, and changed every three months, *ib.* The sum expended to purchase onions, leeks, &c. for the workmen, amounted to 1600 talents; whence we may conjecture the whole expence, *Herod.* & *Plin.* *ibid.* Pliny justly calls these works, *Regum pecunia utiſſa ac ſuſta oſtentatio*; and adds, that by a most deserved fate, the very names of those who reared such vain monuments are sunk in oblivion, *ibid.*

Near one of the pyramids, is the enormous SPHINX, now almost sunk in the sand; so that the top of its back only is visible; its head rises about 27 feet above the sand. Its chin measures ten feet six inches in height; and the whole length of the countenance nearly eighteen feet, *Nitid.* Pliny makes the circumference of its head, 102 feet, the length of its feet, 143 feet; and the height from the belly to the crown of the head, 62 feet, all of one stone, *Pl.* 17. There were anciently a great number of pyramids and sphynxes in different parts of Egypt, besides those near Memphis, *Strab.* xvii. 807. some of which are still to be seen.

There are remains of the ruins of Thebes, and also of several other ancient cities of Egypt, but the descriptions of them in general are uninteresting.

The

The capital of AFRICA PROPRIA was CARTHAGO *, Carthage, built by a colony of Tyrians under the famous DIDO; the citadel, which stood in the middle of the city, was called *Byrsa*. Carthage was destroyed by Scipio, rebuilt by Augustus, and finally destroyed by the Saracens in the seventh century.

About

* DIDO, called also *Eliza*, upon her arrival in Africa, is said to have purchased from the inhabitants of that country as much ground as she could surround with a bull's hide, *Liv. lxxiv. 61. Virg. Æn. l. 387. Appian, De Bell. Punic. l. 1.* (Justin says, as much as an ox's hide could cover, *xviii. 5.*) and to have cut the hide into very small shreds, by which means she included a much larger space than the inhabitants imagined; whence the place first built on, i. e. the citadel, got the name of BYRSA, (from *supra, corium vel pellis*, a hide.) *lb.* Carthage is said to have been built 65 years before Rome, *Vell. l. 6.* Appian says, 50 years before the taking of Troy by the Greeks, *De Punic. l. 1.* About this, as about other ancient facts, authors vary.

Justin relates, that Dido, being sought in marriage by JARBAS, a neighbouring prince, with a denunciation of war if she refused, was urged by her subjects to comply. Having therefore erected a funeral pile in the extremity of the city, as if about to perform certain sacred rites before her marriage, to appease the mimes of *Sichæus* or *Acerbas*, her former husband; she ascended the pile with a sword in her hand; and looking to the people, who were standing around, she said, that she would go to her husband, as they had required; and instantly flew herself with the sword. She was worshipped as a goddess as long as Carthage stood, *Justin. xviii. 6. Sero. in Virg. Æn. l. 344.*

Carthage stood on a kind of peninsula, which is 360 *stadia* or 45 miles in circumference. The neck of the peninsula extending 60 *stadia*, was fortified by a wall. (*Strab. xvii. 832.* Polybius makes its extent only 25 *stadia*, *l. 73.* So Appian. *56.*) Here were the stalls of the elephants. Below the citadel lay the harbours; and a small island, called COTHON, encompassed with an *æripas* or canal, having docks on each side of it all round.

Carthage, when its power was at the highest, possessed the whole coast of Africa, from *Cyrenaica* and the deserts of *Lybia* to the straits of Gibraltar, a great part of Spain and Sicily, also *Sardinia*, and some other small islands. We may judge of the opulence of Carthage from its efforts against the Romans; and in particular from its state, when that people determined to destroy it, at the instigation of CATO the *Censor*, who used always to conclude his speeches in the Senate thus, *ET NUNC AMPLIUS CENAXO, CARTHAGO EST DELENDA.* *Scipio Nasica*, on the contrary, thought more wisely, that Carthage should be spared, that from the terror of it, the Romans might be kept from sinking into luxury and vice, *Appian, De Punic. 38.* Carthage, notwithstanding all its losses, then contained 700,000 inhabitants, and possessed 300 cities in Africa. The Romans having formed the base resolution of destroying this city, without having received at that time any just cause of offence, acted with the deepest art. They first demanded, as a mark of submission, 300 of the children of the chief men as hostages. These being delivered, they next demanded, that the Carthaginians should give up all their arms and warlike machines. This also was complied with. The suits of armour given up amounted to 200,000, and the *catapultæ*, &c. to 3,000. The Romans then demanded that the Carthaginians should leave their present city, and build a new one in any part of their territories they pleased, provided it was not within 80 *stadia* or ten miles of the sea. When the Carthaginians, after making all these sacrifices, perceived that the destruction of their city was resolved on, and that they must either leave their habitations; according to the cruel command

of

About 15 miles east of Carthage stood *Tunes*, or *-ēta*, Tunis, at the mouth of the river *Cutada*, near which Regulus was defeated and taken prisoner by the Carthaginians, under Xanthippus

of their unjust aggressors, or prepare for a desperate resistance; having with joint consent determined rather to perish than tamely submit to such indignity, they shut their gates against the Romans, and took the most vigorous measures for their defence. They fabricated every day 140 shields, 300 swords 500 lances, and 1000 darts to be thrown from warlike machines, for making the ropes of which the women cut out their own hair. *Strab. ii. Appian. 55.* Although they had for fifty years been limited by treaty to build no more than 12 ships, and the mouth of *Cothan* was blocked up; yet in two months they constructed 120 sail, and having dug a new communication with the sea from *Cothan*, they suddenly sent out this fleet, to the astonishment of the Romans.

The siege began in the consulship of *L. Marcus Censorinus* and *M. Manlius*, a. U. 604, and lasted three years. The courage and exertions of the Carthaginians almost exceed belief. They chose *Hannibal* for their general, who tarnished the glory of his military exploits by his cruelty. The Romans sustained many severe defeats, and their army would have been utterly destroyed, had it not been preserved by the prudence of *SCIPIO*, grandson, by adoption, to *Scipio*, the conqueror of *Hannibal*, who then served in a subordinate rank.

Scipio having gone to Rome to stand candidate for the *Edileship*, was, from an admiration of his virtue, created consul by the people, although below the legal age, and appointed to command the army in Africa. After many violent conflicts, and much effusion of blood, *Scipio* at last took and destroyed Carthage, after it had stood 700 years. *Aldruhal* with 40,000 men surrendered themselves, on condition of having their lives spared. But the wife of *Aldruhal*, who had fled with the deserters to the temple of *Æsculapius*, which stood on the top of the citadel, scorning to survive the ruin of her country, having uttered the bitterest imprecations against her husband, who was standing with *Scipio*, within hearing, threw herself with two children from the top of the house into the middle of the flames, in imitation, says *Florus*, of that queen who built Carthage, ii. 15.

Scipio seeing the destruction of so great a city, is said to have shed tears. Reflecting on the fate of Troy, of the Assyrians, Medes and Persians, and on the recent overthrow of the Macedonians, he repeated two verses of *Homer*, in which the fall of *Ilium* and *Priam* is predicted, *Il. iv. 164.* Being asked by *Polybius* his preceptor, who happened to be then present, what he meant by them, he said, that considering the vicissitude of human affairs, he was afraid lest the same misfortune should befall his own country, *Appian. ib. 84.* as it actually did, *see p. 219.* Perhaps he perceived that the ruin of Carthage would accelerate that of Rome. He little thought, that, in about 100 years after, divine vengeance would make the grandsons of the victors, and among the rest one of his own descendants, fall by the hands of their own countrymen, as victims to appease the manes of the slaughtered Africans, *Horat. ad. ii. 1. 35.* and that the great-grandson of the chief author of the destruction of Carthage, the most virtuous of the Romans, (*Caro*), should be obliged to kill himself, to prevent his falling into the hands of the oppressor of the liberties of his country, (*Cæsar*), *see p. 242.*

The Government of Carthage, during the lifetime of *Dido*, is supposed to have been monarchical; but afterwards it was partly aristocratical, and partly democratical. Aristotle prefers the constitution of Carthage to that of *Lacedæmon* and *Crete*, *De Rep. ii. 11.* Two chief magistrates were annually created from among the nobility, called *SUFFETES*, possessing nearly the same power as the Consuls at Rome, *Nep. in Hannibal. 7. Liv. xix. 7. xxviii. 37.* called also

REGES,

pus the Lacedæmonian; on the same bay of the Mediterranean with Carthage; at the bottom of which, on the east, was *Mercurii Promontorium*, or *Hermæum*, Cape Bona; near it *Clupea*, or *Aspis*.

East

REGES, Kings, *Nep. ib. Herodot. vii. 167. Diodor. xiii. 43. xiv. 54. xv. 15. xi. 33. Justin. xii. 7.* Consuls, *ib. xxxi. 2.* and Dictators, *Liv. xlii. 13. Justin. xix. 1.* whence Polybius makes the Carthaginian government to partake of monarchy, as well as of aristocracy and democracy, *vi. 49.*—The Senate was composed of men respectable for their age, their birth, and fortune, but especially for their merit. They deliberated about all matters of public concern. With respect to their number and manner of election, we have no certain account. What things the senate determined, and what things were laid before the assembly of the people, authors have left us very much in the dark. Polybius ascribes the downfall of Carthage, to the people having arrogated the chief power to themselves; whereas at Rome, during that period, he observes, the chief direction of affairs was almost entirely left to the senate, *ib.*

At Carthage the power of judicature was vested in 104 men, called by a round number *Cincentviri*, and chosen from among the nobility, whose power was very great, and their office for life, *Liv. xxxiii. 48.* Five of these were selected, who had greater power than the rest, *Aristot. ii.*—An hundred judges were chosen from the number of Senators, to examine the conduct of generals upon their return from war, *Justin. xix. 2.* There was also a magistrate at Carthage, who took cognizance of the morals of the citizens, as the Censors at Rome, whom Cornelius Nepos therefore calls *Præfatus morum*, in vita Hamilcaris. 3. We likewise read of a *Prætor* and *Quæstor*, who took care of the public revenues, *Nep. Hannibal. 7. Liv. xxxiii. 48.*—Aristotle, who prefers the government of Carthage to that of Lacedæmon and Crete, mentions what he thinks two great defects in it; namely, that the same person might hold several different employments together; and that in chusing persons to offices of public trust regard was had to rank and fortune, and not merely to merit, *ii. 11.*

The generals of the Carthaginian armies enjoyed absolute power, and continued in command during the pleasure of the Senate and people. The Carthaginian armies were mostly composed of mercenaries, which was frequently the cause of discord, and, at the end of the first Punic war, brought Carthage to the brink of ruin; the mercenaries, when disbanded, being dissatisfied with their pay, and therefore having turned their arms against their employers, under MATHO, *Polyb. i. 65. ad fin.* This war lasted three years and a half, with dreadful cruelty and bloodshed on both sides. It was at last successfully terminated, by the valour and conduct of HAMILCAR BARCA, the father of Hannibal. Matho, the leader of the revolvers, was taken, and put to death with the greatest torture, together with many of his companions, *ib. & Diodor. excerpt. xxv.* While the Carthaginians were involved in this war, the Roman took occasion to seize on Sardinia, *Polyb. i. 88.* which afterwards proved one chief cause of the second Punic war, *ib. lili. 10. Liv. xxi. 1.*

If any general had been guilty of misconduct, and sometimes if he had even been unsuccessful, he was put to death, *Liv. xxii. fin.* usually by crucifixion, which was a frequent mode of punishment at Carthage, *Polyb. i. 79. Liv. epit. 17. Zonar. viii. 11. Aurel. Victor. 28. Justin. xviii. 7. xii. 7. Val. Max. vii. 3. ext. 7.*

The deity chiefly worshipped by the Carthaginians, was *Saturnus*, (*Κρονος* vol *Xponos*, *Diodor. xs. 14.*) supposed to be the same with what is called in scripture, *Moloch*; to whom they offered human victims, *Justin. xiii. 6. Augustin. De Civ. D. vii. 19. Lactant. i. 21. Plutarch. De Superst. 21. Str. iv. 779.*

After

East from this stood *Hadrumetum*; and *Thapsus*, near which Caesar defeated Scipio and Juba.

The east of Africa Propria was called *Byzacium*.

West

After the dreadful defeat which they received from Agathocles, they sacrificed at once 200 boys of the noblest birth, chosen by lot, *Diodor. xx. 14.* and 300 citizens, at the same time, voluntarily gave up themselves to the same fate, *ib.* Justin relates, that when Darius sent ambassadors to ask assistance from the Carthaginians against the Greeks, he required that they should desist from the custom of offering human victims, of eating dogs flesh, and of burning the bodies of their dead; with which request, he says, they readily complied, *xix. 1.* But Curtius observes, that this practice, derived from the Tyrians, their founders, continued to the destruction of Carthage, *iv. 3. 23.* Herodotus mentions a striking mark of the superstition of the Carthaginians, that Amilcar, who commanded the army against Gelon, remained in the camp during the battle, sacrificing to the gods; and when he heard that his troops were defeated, was supposed to have thrown himself into the flames; as he was never afterwards seen. His image was worshipped at Carthage, *vii. 167.*

The Carthaginians worshipped several other deities besides Saturn; as *Urania* vel *Celestis*, or the Moon, *Tertullian. apolog. 23.* *Jupiter*, under the appellation of *Belus* or *Baal*; *Neptune*, *Mars*, *Hercules*, *Apollo*, *Esculapius*, &c. *Poljb. vii. 1.* and in particular, *Juno*, *Virg. En. i. 25. iv. 5.* We find the Carthaginian generals always punctual in paying their devotion to the gods: Thus Hamilcar, when about to pass into Africa, *Liv. xxi. 1.*; Hannibal, after the taking of Saguntum, before he set out for Italy, *ib. 41.*; after the battle of Cannæ, *ib. xliii. 11.* &c.

The Carthaginians owed their power to commerce, to the cultivation of which they were led by the situation of their city and the natural genius of its inhabitants, as being sprung from Tyre, the first commercial city in the world. Carthage long possessed the empire of the sea; and might have continued to enjoy it much longer, had it not been for their lust of conquest. From the mines of Spain, *Diodorus* says, the Carthaginians derived those treasures with which they supported so many and grievous wars, *v. 38.* In the mines near *New Carthage*, upwards of 40,000 men were employed; and furnished every day 25,000 *drachma*, i. e. about L. 859, 7 s. 6 d. *Strab. iii. 147.* But the resources of Rome, although less abundant, were more certain; and therefore ultimately prevailed. The native troops of the Romans were superior to the mercenaries of the Carthaginians.

Learning was but little cultivated at Carthage, although it produced some writers of note; as *MAGO*, who wrote twenty-eight books on husbandry, *Cic. Orat. i. 58.* which, after the taking of Carthage, were, by order of the senate, translated into Latin, *Varr. R. R. i. 1. Plin. xviii. 3.* — *CLITOMACHUS*, the scholar and successor of *C Carneades* the philosopher, *Cic. Acad. iv. 6. & 31. Orat. i. 11.* who wrote a consolatory address to his countrymen upon the destruction of his native city, *Cic. Tus. iii. 21.* &c. — *TERENCE* was born at Carthage, but educated at Rome, having been brought thither as a slave by *Terentius Lucanus*, a senator, who gave him his liberty; and hence he derived his name, *Suet. in vit. Terent.* Terence was so intimate with Scipio Africanus the younger, and *Lælius*, that he was thought to have been assisted by them in writing his plays, *Cic. Amic. 24.*; nor did he himself contradict the report, *Adelpb. prol.* — To these may be added, the great *HANNIBAL*, who, though from his earliest years almost always engaged in war, yet found leisure to attend to literature, *Nepos, in vita ejus.* A certain Carthaginian having communicated treasonable intelligence to *Dionysius* of Syracuse, a decree was made, that no Carthaginian thereafter should learn to write or speak the Greek language, *Justin. xx. 5.*

The Carthaginians were a nation of merchants, indolent, ingenious, and enterprising,

West from Carthage stood UTICA, near *prom. Apollinis*, and *prom. Pulchrum*, thought by some to be the same where Scipio Africanus landed with his army.

Between Carthage and Utica ran the river *Bagrada*, near which the army of Regulus destroyed an enormous serpent, with their warlike engines, after it had killed a great number of them. The skin is said to have been sent to Rome, 120 feet long, *Plin.*

The west of Africa Propria was called *Zeugitana*.

NUMIDIA was divided differently at different times. The two chief states in it were the *Masilyi*, on the east, and the *Massalyi*, or *-ii*, on the west. Masinissa was king of the former, and Syphax of the latter. They were both called *Nomades* or *Numida*, and after the defeat of Syphax became subject to Masinissa.

Chief towns: On the sea-coast, *Tabraca*, at the mouth of the river *Tusca*; *Hippo Regius*, near the river *Rubicatus*, the Episcopal seat of St Augustine; west of which *Ruficade*.—Inland towns: *Cirta*, the capital, near the river *Ampsaga*; east of which *Vaga*; south of it *Sicca*; and ZAMA, famous for the defeat of Hannibal by Scipio. The situation of *Thirmida*, where Hiempsal was slain by Jugurtha, is uncertain. Among the deserts stood *Thala* and *Capsa*.

MAURITANIA was separated from Numidia by the river *Mulucha*; the people were called *Mauri*, Moors.

The chief towns were *Casarea*, which gave the name of *Casariensis* to the eastern part, the kingdom of Bocchus; and *Tingis*, or *-i*, Tangier, south of the *Fretum Herculeum*, whence the western part, the kingdom of Bogud, was called *Tingitana*.

South of Mauritania lived the *Gatuli*, *Garamantes*, *Libyes*, and *Ethiopes*, whose limits are not exactly ascertained. Strabo

enterprising, but false, deceitful, and cruel. Cunning (*calliditas*) was their distinguishing characteristic, *Cic. de Arusp. resp.* 19. in *Rull.* ii. 94. PUNICA FIDES, among the Romans, became proverbial, and was equivalent to *dolus vel perfidia*, artifice or treachery, *Sallust. Jug.* 108.; *Liv.* xiii. 6. Thus Plautus uses *Pannus* for false, deceitful, *Pannul. prol.* 113. So Livy, in recounting the vices of Hannibal, says, he had *perfidia plusquam Punica*, xxi. 4.; *Versutia Punica*, and *calliditas Græca*, are opposed to the openness and sincerity of the Romans, *Romana artes*, *Id.* xlii. 47. But the Romans did not always practise these virtues, as Livy himself acknowledges in this very passage. Nothing could exceed their artifice as well as their injustice towards the Carthaginians. The characters of both nations, and of their most illustrious citizens, will be best traced from their actions. We derive our information concerning the Carthaginians chiefly from Roman writers, whose national antipathy led them to represent the character and conduct of their enemies in the most unfavourable light, to depreciate their virtues, and aggravate their vices.

supposes

supposes all the animals produced in the torrid or frigid zones to be of a diminutive size ; hence the origin of the fables of the pigmies, xvii. p. 821.

West of *Gatulia* were the *Insula Fortunata*, one of which was named *Canaria*, as it is said, from the number of its large dogs ; whence these islands are now called *the Canaries* ; and another *Nivaria*, supposed to be *Teneriffe*, from its being always covered with snow.

North of these were the *Insula Purpuraria*, now the *Madeiras*, discovered by Juba, who there set up a manufacture of purple.

The *Insule Hesperides*, and *Gorgonum*, mentioned in the *Periplus* of Hanno the Carthaginian, who is said to have sailed round Africa, are supposed to have been the *Cape Verd Islands*. But the account given of them, and of other southern places, in that book, is too fabulous to be credited. The same thing may be said of the famous *Atlantis* of Plato, which he represents as larger than Asia and Africa, and which therefore some take to be America. But several authors allow the authenticity of the *periplus* of Hanno : (See *Dodwell's* dissertations prefixed to the Oxford edition of the *Geographia veteris Scriptores Græci*, vol. 1.) Pliny mentions Hanno's having sailed round Africa, and written an account of it, ii. 67. v. 1. So *Pomponius Mela*, iii. 9. and *Solinus*, c. 56. Some vessels, manned with Phœnicians, by order of Necos, king of Egypt, having taken their departure from the Arabian gulf or Red sea, made the circuit of Africa, and returned, after a voyage of two years, to Egypt, by the straits of Cadir, now Cadiz, *Herodot.* iv. 42. The same voyage is said to have been performed by others, *Strab.* ii. 98.

Modern Divisions of AFRICA.

EGYPT ; BARBARY, comprehending Barca, Tripoli, Tunis, Algiers, Fez, and Morocco ; BILEDULGERID, part of ancient *Mauritania* ; ZAARA, or Sahara ; NEGROLAND, along the Niger ; UPPER GUINEA, the Slave Coast, the Gold and Ivory Coast ; LOWER GUINEA, comprehending Loango, Congo, Angola, Benguela, and Matanan ; CAFFRARIA, or the country of the Hottentots, around the Cape of Good Hope ; MONOMOTAPA ; SOFALA ; MONOMUGI, ZANGUEBAR ; AJAN ; Coast of ABEX ; NUBIA ; ABYSSINIA ; and ETHIOPIA. But Africa is divided differently by different writers.

The principal islands of Africa are :

BABELMANDEL, at the entrance of the Red sea. In the Indian Ocean, ZOGOTORA, or Socatra. — East from Zanguebar, MOSAMBIQUE, (or Melinda), belonging to the Portuguese, and the Comora isles. — MADAGASCAR, a large island, about 1000 miles long, and 300 broad. — MAURITIUS and BOURBON, belonging to the French. In the Atlantic, ST HELENA, a small island, 21 miles in circumference, belonging to the English, about 1200 miles west of Benguela. — ASCENSION Isle; and St Matthew; both uninhabited; ST THOMAS, Prince's island, &c. in the gulf of Guinea, belonging to the Portuguese. — CAPE VERD islands; — Portuguese. — CANARIES, Canary, Tenerife, Ferro; — Spanish. — MADEIRAS; — Portuguese. — AZORES, or Western isles, nearly at an equal distance from Europe, Africa, and America; — Portuguese.

A M E R I C A*.

AMERICA extends from the 80th deg. N. to the 57th deg. S. lat.; and, where its breadth is known, from the 35th to the 136th deg. W. lon.; about 9000 miles in length, and 3600 in its greatest breadth. It has the Atlantic on the east, which separates it from Europe and Africa; and the Pacific or great South Sea on the west, which separates it from Asia.

It is divided into two great continents, North and South America; which are joined by the kingdom of Mexico, forming a kind of isthmus, 1500 miles long, at Darien so narrow as to be only 60 miles over.

The

* MANNERS and CUSTOMS of the NATIVE AMERICANS.

The characteristic features of the *Natives Americans*, or *Indians* of America, as they are called, are, a very small forehead, covered with hair from the extremities to the middle of the eye-brows. They have little black eyes, a thin nose, small, and bending towards the upper lip. The countenance broad; the features coarse, the ears large and far from the face; their hair very black, lank, and coarse. Their limbs well turned; the feet small; the body tall, straight, of a copper colour, and well proportioned; strong and active, but not fitted for much labour. Their faces smooth, and free from beard, owing to a custom among them, of pulling it out by the roots. Their countenances, at first view, appear mild and innocent; but upon a narrow inspection, they discover something wild, distrustful, and sullen. Their features are regular, though often distorted by absurd endeavours to improve the beauty of their natural form, or to render their aspect more dreadful to their enemies. In the islands, where the four-footed animals were both few and small, and the earth yielded her productions almost spontaneously, the constitution of the natives, neither braced by the active exercises of the chase, nor invigorated by the labours of cultivation, was extremely feeble and languid. On the continent, where the so-

rchs

The principal seas, bays, and straits, in America are, *Bassett's Bay*, *Hudson's Bay*, *Hudson's Straits*; *Straits of Belleisle*, which separate Newfoundland from New Britain; *Gulf of St Lawrence*; *Fundy Bay*, which separates Nova Scotia from New England, remarkable for its tides, which rise to the height of fifty or sixty feet, and flow so rapidly as to overtake animals feeding on the shore; *Massachusetts Bay*; *Delaware Bay*; *Chesapeake Bay*; *Gulf of Florida*, or *Bahama Strait*; *Gulf of Mexico*; *Bay of Campeachy*; *Bay of Honduras*; *Gulf of Darien*; the *Caribbean Sea*; the Bays formed at the mouth of the *Orinoco*, of the *Amazons*, and of *La Plata*; the *Straits of Magellan*, above 300 miles in length, but of unequal breadth, sometimes not two miles; running between the Atlantic and Pacific Oceans, and separating Terra del Fuego from the continent of South America; east from which are the *Straits of la Maire*, so called from a Dutchman, who first discovered them,

between

rests abound with game of various kinds, and the chief occupation of many tribes was to pursue it, their frame acquired greater firmness. Still, however, the Americans were more remarkable for agility than strength. They were not only averse to toil, but incapable of it; and when roused by force from their native indolence, and compelled to work, they sunk under tasks which the people of the other continent would have performed with ease. They were likewise observed to have much less appetite; so that the Spaniards appeared to them to be insatiably voracious; and they affirmed that one Spaniard consumed more food in a day than was sufficient for ten Americans.

There is a singular uniformity of appearance among all the inhabitants of the New World; so that, as Ulloa observes, if we have seen one American, we may be said to have seen them all; their colour and make are so nearly the same. The only exception is the *Esquimaux* Indians on the coast of Labrador, who are of a middle size and robust, with heads of a disproportioned bulk, and feet as remarkably small. Their complexion, though swarthy, by being continually exposed to the rigour of a cold climate, inclines to the European white, rather than to the copper colour of America; and the men have beards, which are sometimes bushy and long. Some people have been found on the Isthmus of Darien of a dead milk-white colour, not resembling that of the fair people among Europeans, but without any tincture of a bluish or sanguine complexion. But these cannot be considered as constituting a distinct species, any more than the white children sometimes produced by the negroes of Africa, called *Albinos*. The parents of the *Whites* of Darien, called by the Dutch *Kackerlaten*, are of the same colour with other natives of the country. Both of these, therefore, are to be held as a degenerate breed. Neither of them propagate their race; their children are of the colour and temperament peculiar to the natives of their respective countries.—In the southern extremity of America, there is said to be people of a gigantic size, called *PATAGONIANS*, above eight feet high, and of proportional strength; but their existence is doubtful.

Although the savages of America are exempt from many of the distempers which affect polished nations, yet they are liable to various disorders, brought on by immoderate hardship and fatigue, by the inclemency of the seasons, scarcity of food, excessive repletion after long fasting, and by other causes. One dreadful malady is said to have been introduced into Europe from America, called *Lues Venerea*, the *Neapolitan* or *French* disease, because it is said to have first appeared with most destructive violence in the French army before Naples.

between Fuego and States Island; the Bay of *Panama*, opposite to Darien; and the Gulf or Sea of *California*.

The rivers in America are the largest, and the mountains the highest, in the world.

The principal rivers are; in North America, *St Laurence*, and the *Mississippi*, which rise at no great distance from one another; in South America, the *Marignon*, or *the river of the AMAZONS*, the largest in the world; the *LA PLATA*; and the *Oronoque*, *Orinoco*, or *Oronoco*.

The river *St LAURENCE*, in its course, forms several lakes of greater extent than are to be met with any where else; Lake *Superior*, about 1500 miles in circumference; Lake *Michigan* or *Illinois*, Lake *Huron*, Lake *Erie* or *Osawego*, and Lake *Ontario*. Between lake Erie and Ontario is the stupendous cataract, called *the Falls of Niagara*, where the river, about half a mile broad, tumbles over a precipice about 150 feet in perpendicular

a. 1493. It made dismal ravages through various parts of Europe, and for a considerable time baffled all the efforts of medical skill, till the application of mercury was thought of for its cure.

The mental powers of the American Indians appeared still more feeble than the frame of their bodies. They had no ideas but what related to present objects. They had not a word to express any thing but what is material and corporeal. *Time*, *space*, *substance*, and a thousand other abstract terms, were altogether unknown to them. Some tribes cannot reckon farther than three, and have no denomination to distinguish any number above it. Several can proceed as far as ten, others to twenty. Some, as the *Iroquois* in North America, who are more civilised, have extended their arithmetic to a thousand; but the *Cherokee* nation, on the same continent, no farther than a hundred; and the smaller tribes in their neighbourhood can rise no higher than ten. They have little foresight of futurity, and their thoughts seem wholly occupied about the present moment. When, on the approach of evening, the Carribbee feels himself disposed to go to rest, no consideration will tempt him to sell his hammock. But in the morning, when he is sallying out to the business or pastime of the day, he will part with it for the slightest toy that catches his fancy. The North Americans and natives of Chili, who inhabit the temperate regions in the two great districts of America, are people of cultivated and enlarged understandings, when viewed in comparison with some of those seated in the islands, or on the banks of the Maragnon and Orinoco. Their occupations are more various, their system of policy as well as of war more complex, their arts more numerous. But even among them the intellectual powers are extremely limited in their operations; and, unless when exerted in the chase, or in war, are held in no estimation. When not engaged in these, they waste their life in a listless indolence. To be free from occupation, seems to be all the enjoyment towards which they aspire. They will continue whole days stretched out in their hammocks, or seated on the earth, in perfect idleness, without changing their posture, or raising their eyes from the ground, or uttering a single word, *See p. 632.*

Among the savages of America, as of other countries, the condition of women is humiliating and wretched. The husband usually purchases his wife, either by performing certain service to her parents, or by offering them presents. He considers her as a female servant whom he has acquired, and therefore subjects her to every office of labour and fatigue.—It is observable, that

women

pendicular height. Below Lake Superior is another fall, called *St Mary's Falls*.

The *MISSISSIPPI* is joined by the *Illinois*, the *Missouri*, the *Ohio*, and several other large rivers. After a course of 4500 miles, including its turnings, it falls into the Gulf of Mexico.

There are many other considerable rivers in North America; *Hudson's river*, which rises near Lake *Champlain* in Canada, and falls into the Atlantic at New York; the *Delaware*, joined by the *Schuylkill* at Philadelphia; the *Susquehanna*, *Potomack*, *James river*, &c.

The river of the *Amazons* and *La Plata* annually overflow their banks, and fertilize the adjacent country, in the same manner as the Nile does Egypt.

The principal mountains are, the *ANDES* or *Cordilleras*, thought to be the highest in the world, which run from north to south, along the coast of the Pacific Ocean, the whole length
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women have always been found in a state of degradation wherever the custom of purchasing wives has prevailed. It is only in polished society that women receive from men that degree of respect which is due to them, and which proves equally beneficial to both sexes.—Among the savage tribes of America, while the men loiter out the day in sloth, or spend it in amusement, the women are condemned to incessant toil; as among the ancient Germans, *see p. 561. and 565.* In some districts, this dominion is so grievous and so sensibly felt, that some women, in a wild emotion of maternal fondness, have destroyed their female children in their infancy, to deliver them from that intolerable bondage to which they knew they were doomed. From this harsh treatment, women are far from being prolific. The difficulty of procuring subsistence in the savage state causes infants to be often exposed. When twins are born, one of them commonly is abandoned, because the mother is not equal to the task of educating both. When a mother dies while she is nursing a child, all hope of preserving its life fails, and it is buried together with her in the same grave. But the Americans are not deficient in parental tenderness to such of their offspring as they chuse to rear. The dependence of children on their parents, however, is of short duration. It ceases almost entirely, as soon as they reach maturity; and after that they shew no greater regard to their parents than to any other persons.

The natives of America, when first discovered, lived mostly by fishing and hunting. In some rivers, as in the Maragnon or Amazons and Orinoco, fish are so plentiful, that they may be caught with the hand. The sagacity of the American hunters in finding their prey, and their address in killing it, are surprising. They have discovered a kind of poison, in which if they dip their arrows, the slightest wound is mortal, without infecting the flesh of the animal. The plants which they raise by culture are chiefly,—1. the *maize*, called in Europe the Turkey or Indian wheat:—2. the *manioc*, which grows to the size of a large shrub, or small tree, and produces roots somewhat resembling parsnips: after carefully squeezing out the juice, which is poisonous, these roots are grated down to a fine powder, and formed into thin cakes called *Cassada* bread, insipid to the taste, but no contemptible food:—3. the *plantain*, a tree which grows so quickly as to yield fruit in less than a year; which fruit when roasted supplies the place of bread, and is both palatable and nourishing:—4. the *potatoes*: and — 5. *pimento*, a small tree, yielding a strong aromatic spice,
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of South America, 4300 miles; and the *Apalachian* or *Alleghany* mountains, in North America, extending from Canada almost to the Gulf of Mexico, which rise gradually from the east, and are steep towards the west. There are very high mountains towards the north, always covered with snow, whence the wind blows three quarters of the year, and occasions a degree of cold in those regions, not experienced in any other part of the world in the same latitude.

The discovery of America is one of the most important events in history. CHRISTOPHER COLUMBUS, a native of Genoa, settled at Lisbon, struck with the success of the Portuguese navigators, and reflecting on the figure of the earth, with the help of an inaccurate map, had formed a strong persuasion, that the Atlantic Ocean comprehended unknown countries; or that a passage to the East Indies and China might be found by the west. Like a good citizen, he first proposed
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of which the Americans mingle a large quantity with every kind of food they take. They had none of the ordinary grains of Europe; and their agriculture was rendered very imperfect, as well as their other operations extremely circumscribed, by their having no tame animals, as the *ox* and the *horse*; and by their being unacquainted with the use of metals.

The total ignorance of the Americans with respect to the advantages derived from domestic animals, is one of the most remarkable distinctions between the inhabitants of the Ancient and New Worlds. The Tartar follows his prey on the horse which he has reared, or tends his numerous herds, which furnish him both with food and cloathing. The Arab has rendered the camel docile, and avails himself of its persevering strength; the Laplander has formed the rein-deer to be subservient to his will; and even the people of Kamschatka have trained their dogs to labour. But among the Americans nothing of this kind took place. Most of the animals, indeed, which have been rendered domestic in our continent do not exist in the New World; but those peculiar to it, are neither so fierce, nor so formidable, as to have exempted them from servitude. There are some animals of the same species in both continents. But the rein-deer, which has been tamed and broken to the yoke in the one hemisphere, runs wild in the other. This is also the case with the *bison* of America, which is manifestly of the same species with the horned cattle of the other hemisphere.

The savage Americans, when first discovered, had picked up some trifling quantity of gold in the torrents that descend from their mountains, and formed it into ornaments; but of the process of making iron, the most useful of all metals, and which is never found in its perfect state, (see p. 112.) they were altogether ignorant. Their devices to supply this want of the serviceable metals were extremely rude and awkward. The most simple operation was to them an undertaking of immense difficulty and labour. To fell a tree with no other instruments than hatchets of stone, was employment for a month. To form a canoe into shape, and to hollow it from a tree, consumed years; and it frequently began to rot, before they had finished it; which tardiness however was as much occasioned by their natural indolence, as by their want of skill. Their operations in husbandry were equally slow and defective. In a country covered with woods of the hardest timber, the clearing of a small field destined for culture required the united efforts of a tribe, and was a work of much time and great toil. This was the business of
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the attempt to his countrymen, as a means of depriving the Venetians, their rivals, of the rich commerce which they carried on with the Indies by the way of Egypt and the Red Sea. But the Genoese rejected his proposal, as the dream of a visionary. He next applied to John II. King of Portugal, a prince of an enterprising genius, and no incompetent judge of naval affairs, who listened to him with attention, and referred the consideration of his plan to some eminent cosmographers, whom he was accustomed to consult in matters of that kind. They, from mean and interested views, having artfully tried, by captious questions, to draw from Columbus a full explanation of his system, advised the King to dispatch a vessel secretly,

in the men, and their indolence was satisfied with performing it in a very slovenly manner. The labour of cultivation was left to the women, who, after digging or rather stirring the ground with wooden mattocks, and stakes hardened in the fire, sowed or planted it; but were more indebted for the increase to the fertility of the soil, than to their own rude industry. — Some tribes were totally unacquainted with every species of cultivation; as the *Topayers* of Brazil, the *Guateros* of Terra Firma, the *Caiguas*, the *Moscos*, and several other tribes of Paraguay.

The Americans were divided into a number of small independent communities; each possessing an immense tract of country. Among some tribes there was no idea of private property. The men hunted, and the women laboured together; and they enjoyed the produce in common. Among others, the increase of their cultivated lands is deposited in a public granary, and distributed among them, at stated times, according to their wants. The notions of property, however, are found to be different in different tribes. Where no idea of property is established, there can be no distinction among men, but what arises from personal qualities. Hence the savage Americans entertain a high sense of equality and independence. All are equally free, and scorn to submit to servitude. Many of the Americans, when they found that they were treated as slaves by the Spaniards, died of grief; many destroyed themselves in despair. There was no visible form of government among them; and the names of *magistrate* and *subject* were unknown. The right of revenge is left in private hands. The aged may advise, but do not decide, and their counsels are seldom listened to; for as it is deemed pusillanimous to suffer an offender to escape with impunity, resentment is implacable and everlasting. The passion of revenge rages with such violence in the breast of savages, that eagerness to gratify it may be considered as the distinguishing characteristic of men in an uncivilised state. The American Indians have been known, for the purpose of revenge, to travel a thousand miles through the wildest countries amidst incredible hardships. If they are so fortunate at last as to surprise and destroy their enemy, they esteem it the highest pitch of felicity.

Revenge is the chief source of those wars, which almost perpetually prevail among the American tribes, and which are prosecuted with the same implacable rancour as quarrels among individuals. They fight not to conquer, but to destroy. Before war is undertaken by any community, a formal consultation is held. The elders assemble, and deliver their opinions in solemn speeches. If the determination be for war, they prepare for it with much ceremony. A leader offers to conduct the expedition, and is accepted. But no man is constrained to follow him; the resolution of the community to commence hostilities imposes no obligation on any member to take part in the war. Each individual is

in order to attempt the proposed discovery, by exactly following the course which Columbus seemed to have pointed out. John, on this occasion, forgetting the sentiments becoming a monarch, meanly adopted their perfidious counsel. The ship accordingly was dispatched, but soon returned without effecting any thing. Columbus, having discovered this dishonourable transaction, with that indignation which is natural to an ingenious mind, left Portugal and went to Spain, a. 1484. Here he addressed himself to Ferdinand and Isabella, who at that time governed the united kingdoms of Castile and Arragon. But they submitted the matter to unskilful judges, who treated Columbus with contempt. He therefore sent his brother Bartholomew,

still master of his own conduct, and his engagement in the service is perfectly voluntary. They never take the field in numerous bodies, but in scattered parties. They place no glory in attacking their enemies with open force. To conquer by stratagem is the highest merit of a commander. The most distinguished success is a disgrace to a leader, if purchased with any considerable loss of his followers. To fall in battle, instead of being reckoned an honourable death, is a misfortune which subjects the memory of a warrior to the imputation of rashness or imprudence. This caution proceeds not from want of courage, but from the small number of men in each tribe, and of consequence the value of every individual. It is a constant practice among the Indians of America, to scalp the enemies they have slain, that is, to tear the skins off their skulls and faces, which they carry home as trophies of their victory. They are particularly solicitous to seize prisoners. These they usually put to death with exquisite tortures. Among some tribes they broil and eat them. Some of the captives are reserved to replace the members which the community has lost; and are adopted into the families of those whose friends have been slain. They assume the name and rank of the deceased, and are treated thereafterward with all the tenderness due to a father, a brother, a husband, or a friend. But if, either from caprice, or an unrelenting desire of revenge, the women of any family refuse to accept the prisoner who is offered to them, his doom is fixed. No power can then save him from torture and death. The fortitude with which the captives bear these tortures exceeds belief. Amidst sufferings apparently too great for human nature to sustain, they chant their death-song with a firm voice, they boast of their own exploits, they insult their tormentors for their want of skill in avenging their friends and relations, they warn them of the vengeance which awaits them, on account of their death, and excite their ferocity by the most provoking reproaches and threats. They appear to be not only insensible of pain, but to court it.—As the constancy of every American warrior may be put to such severe proof, the great object of education and discipline in the New World, is to form the mind to sustain it. As the youth of other nations exercise themselves in feats of activity and force, those of America vie with one another in exhibitions of their patience under sufferings. A boy and girl will bind their arms together, and place a burning coal between them, in order to try who first discovers such impatience as to shake it off. No youth is admitted into the class of warriors, nor is a warrior promoted to the dignity of captain or chief, till he has given sufficient proofs of his capacity to suffer the most excruciating pain without shrinking. This faculty, however, for which the Americans have been so justly celebrated, is not an universal attainment. The constancy of many of the captives is overcome by the agencies of torture.

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tholomew to lay his scheme before Henry VII. of England; but Bartholomew on his voyage fell into the hands of pirates, who, having stripped him of every thing, detained him a prisoner for several years. At length he made his escape, and arrived in London, but in such extreme indigence, that he was obliged to employ himself for a considerable time, in drawing and selling maps, in order to pick up as much money as would purchase a decent dress, in which he might venture to appear at court. He then laid the proposals of his brother before the king, who, notwithstanding his excessive caution and parsimony, received them with more approbation than any monarch, to whom they had hitherto been presented.

Meanwhile

Their weakness and lamentations complete the triumph of their enemies, and reflect disgrace upon their country.

The captives who are preserved renounce their native country, and attach themselves to the people by whom they are adopted so entirely, as often to join them in their expeditions against their own countrymen. As the contending states aim at nothing less than the extermination of each other, no exchange of prisoners can take place between them. When any one becomes a prisoner, his country and friends consider him as dead; (so anciently among the Romans, *tum decessisse videtur cum captus est*, Digest. xlix. 15. 18.). He has incurred indelible disgrace, by suffering himself to be surprised, or to be taken by an enemy; and were he to return home after such a stain on his honour, his nearest relations would not receive, or even acknowledge that they knew him. Among some tribes he would even be put to death. Thus the unfortunate captive, an outcast from his own country, feels the less reluctance in making a transition, which to us appears so unnatural.—The alienation and enmity prevalent among the Indian tribes, from their perpetual hostilities, prevented them from uniting in any common scheme of defence against their European invaders; and while each tribe fought separately, all were subdued.

Although among most of the Indian tribes the greatest freedom prevailed, and personal qualities only were respected, yet in some places the power of certain families was established. Thus, in Florida, the authority of the *Sachems*, *caciques*, or chiefs, was not only permanent, but hereditary. They were distinguished by peculiar ornaments, they enjoyed prerogatives of various kinds, and were treated by their subjects with that reverence which people accustomed to subjection pay to a master. The same was the case in Hispaniola, Cuba, and the larger islands, where the *caciques*, in order to preserve or augment the veneration of the people, had the address to call in the aid of superstition to uphold their authority. They delivered their mandates as the oracles of Heaven, and pretended to possess the power of regulating the seasons, and of dispensing rain or sunshine according as their subjects stood in need of them. Among the *Natchez* on the banks of the Mississippi, some families were reputed noble, and enjoyed hereditary dignity. The body of the people was considered as vile, and formed only for subjection. The former were called *Respectable*, the latter the *Strangers*. The great chief, in whom the supreme authority was vested, is reputed to be a being of a superior nature, the brother of the sun, the sole object of their worship. They approach him with religious veneration, and honour him as the representative of their deity. His will is a law, to which all submit with implicit obedience. The lives of his subjects are so absolutely at his disposal, that if any one has incurred his displeasure, he comes with profound humility, and offers him his head. Nor does this dominion end with his life; his principal

Meanwhile Columbus, after bearing much railery and abuse, for eight years, at the court of Spain, had at last, by means of PEREZ a monk, and two other churchmen, QUINTANILLA and SANTANGEL, prevailed on Queen ISABELLA, from a motive of religion, to favour his interprise. As her finances were then in a very low state, after the reduction of Granada, she even offered to pledge her jewels in order to raise money to defray the expences of the expedition. But Santangel, overjoyed at her consent, engaged to advance the sum that was requisite. Three vessels were equipped, of no great size, having on board only ninety men, mostly sailors, besides a few adventurers. The whole expence did not exceed four thousand

principal officers, his favourite wives, together with many domestics of inferior rank, are sacrificed at his tomb, that he may be attended in the next world by the same persons who served him in this; and such is the reverence in which he is held, that those victims welcome death with exultation, deeming it a recompence of their fidelity, and a mark of distinction, to be selected to accompany their deceased master.

In the warmer and more mild climates of America, most of the natives, when first discovered, were altogether naked. Some had a slight covering, such as decency required. But though naked, they were not unadorned. They dressed their hair in many different forms. They fastened bits of gold, or shells, or shining stones, in their ears, their noses, and cheeks. They stained their skins with a great variety of figures; and they spent much time, and submitted to much pain, in ornamenting their persons in this fantastic manner. They anointed their bodies with the grease of animals, with viscous gums, and with oils of different kinds. By this means they checked that profuse perspiration which, in the torrid zone, wastes the vigour of the frame, and abridges the period of human life. This also furnished a defence against the extreme moisture of the rainy season. At certain seasons they tempered paint of different colours with those unctuous substances, and bedaubed themselves plentifully with that composition, which served as a protection both against the penetrating heat of the sun, and the innumerable tribes of insects which infest those regions.—The Indians in the northern parts of America are fond of adorning themselves with strings of beads and shells about their necks. In summer they go almost naked, but in winter cover themselves with the skins of beasts taken in hunting.—A custom prevails almost universally, of changing the form of the heads of infants. “But in all their attempts either to adorn or to new-model their persons, it seems to have been less the object of the Americans to please or to appear beautiful, than to give an air of dignity and terror to their aspect. Their attention to dress had more reference to war than to gallantry. The difference in rank and estimation between the two sexes was so great as extinguished, in some measure, their solicitude to appear mutually amiable. The man deemed it beneath him to adorn his person for the sake of one on whom he was accustomed to look down as a slave. It was when the warrior had a view to enter the council of his nation, or take the field against his enemies, that he assumed his choicest ornaments, and decked his person with the nicest care. The decorations of the women were few and simple; whatever was precious or splendid was reserved for the men. In several tribes the women were obliged to spend a considerable part of their time every day in adorning and painting their husbands, and could bestow little attention upon ornamenting themselves. Among

land pounds Sterling. The largest vessel was commanded by Columbus himself, and the two smallest by two brothers, of the name of PINZON.

Columbus set sail from PALOS, a small sea-port town of Andalusia, 3d August 1492, and after surmounting many difficulties, on the thirty-third day he discovered one of the *Bahama* islands; and after that *Cuba*, and *Hispaniola* or St Domingo. At the end of about nine months, he returned to Spain with a quantity of gold, and some of the natives, to the confusion of his enemies, and the astonishment of all. Ferdinand and Isabella loaded him with the highest honours, and appointed him Admiral of the West Indies. He set out on a second voyage,

a race of men so haughty as to despise, or so cold as to neglect them, the women naturally became careless and slovenly, and the love of finery and shew, which has been deemed their favourite passion, was confined chiefly to the other sex. To deck his person was the distinction of a warrior, as well as one of his most serious occupations." *Dr Robertson's History of America*, vol. ii. p. 124.

The habitations of the Americans were extremely mean and simple. Some tribes had no houses at all. Others, who have no fixed abode, and roam through the forests in quest of game, sojourn in temporary huts, which they erect with little labour, and abandon without any concern. Even those tribes which are more improved, and whose residence was become altogether fixed, had nothing but wretched huts, sometimes of an oblong, sometimes of a circular form, intended merely for shelter, with no view to elegance, and little attention to conveniency. The doors were so low, that it was necessary to bend or to creep on the hands and feet, in order to enter them. They were without windows, and had a large hole in the middle of the roof, to convey out the smoke. Some of their houses were so large as to contain accommodation for four-score or a hundred persons; where different families dwelt under the same roof, and often around a common fire, without separate apartments, or any kind of screen or partition between the spaces which they respectively occupied.

The common method among the Americans of dressing their viands, was by roasting them on the fire; and among several tribes this is the only species of cookery yet known. Some of the southern tribes had discovered the art of forming vessels of earthen ware, and baking them in the sun, so that they could endure the fire. In North America they hollowed a piece of hard wood into the form of a kettle, and filling it with water, brought it to boil by throwing red-hot stones into it. The people in the island of Otaheite, some time ago discovered in the South-Sea, who far excelled most of the Americans in their inventions, had no vessel that could bear the fire, and had no more idea that water could be made hot, than that it could be made solid.

The arms of the Americans were clubs made of some heavy wood, stakes hardened in the fire, lances having their heads armed with flint, or the bones of some animal; and, to annoy at a distance, the bow and arrow, in shooting which they are remarkably dexterous. The sling is used only by a few tribes in the southern continent.—But the ingenuity of the savages of America is chiefly displayed in the construction of their canoes. An Esquimaux shut up in his boat of whalebone, covered with the skins of seals, can brave that stormy ocean, on which the barrenness of his country compels him to depend for the chief part of his subsistence. The people of Canada venture upon their rivers and lakes, in boats made of the bark of trees, and so light that two men can carry them wherever shallows or ca-

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voyage, September 1493; and, after various delays, on a third, 1498, in which he discovered the continent of South America, at the mouth of the Oronooko. On his arrival at St Domingo, his prudence and temper were put to the severest trial, by the mutinous behaviour of the colony which he had settled there. His enemies at court misrepresented his conduct. Their artifice and malice prevailed. A governor was sent to succeed him, who was not ashamed to put him in irons, and sent him like a criminal to Spain. The injustice of this act was universally condemned. He was honourably acquitted; but would never part with his chains; and when he died, he ordered them to be buried with him. He undertook a fourth voyage, 1502, in which he discovered the

straits obstruct the navigation. In these frail vessels they undertake and accomplish long voyages. The inhabitants of the isles and southern continent form their canoes by hollowing the trunk of a large tree, with infinite labour, and though in appearance extremely awkward and unwieldy, they paddle and steer them with such dexterity, that Europeans well acquainted with all the improvements in the science of navigation have been astonished at the rapidity of their motion, and the quickness of their evolutions. Their *piraguas*, or war-boats, are so large as to carry forty or fifty men; their canoes employed in fishing and in short voyages are less capacious.

The religious notions of the native Americans are not sufficiently ascertained. Several tribes have been discovered which have no idea whatever of a Supreme Being, and of course no rites of religious worship. But most of them have some confused notions of a deity, whom, however, they commonly dread as the author of evil, and worship chiefly that he may avert calamities. False conceptions of the Deity have given rise to divination, the observation of omens, faith in dreams, attention to the chirping of birds and the cries of animals, &c. Among many nations the sun was the chief object of religious worship.—The belief of the immortality of the soul is almost universal among the Americans, who all hope for a future and more happy state, where they shall be for ever exempt from the calamities which embitter human life in its present condition. This they figure as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil. As they imagine that the dead begin their career anew in the world whither they are gone, that they may not enter upon it defenceless, and unprovided, they bury with them their bow, their arrows, and other weapons used in hunting or war; they deposit in their tombs, the skins or stuffs of which they make garments, Indian corn, manioc, venison, &c. In some places, upon the death of a cazique or chief, his principal favourites are interred together with him.

The savages of America, as in every other part of the globe, are passionately fond of dancing, which, indeed, mingles in every occurrence of public and private life; also of gaming, and of intoxicating liquors; so that what Tacitus says of the ancient Germans (*see p. 364.*) is strictly applicable to the Americans; and Dr Robertson, in his description of them, uses nearly the same expressions, *vol. ii. p. 150.* Most of the tribes in the southern parts of America had discovered a method of extracting an intoxicating liquor from maize or the manioc root, by means of fermentation. The people of the isles of North America, and of California, who were ignorant of this art, used, in place of spirituous liquors, the smoke of tobacco, drawn up by a certain instrument into the nos-

trils,

the Isthmus of Darien. Being forced on Jamaica by a storm, and in want of provisions, he procured supplies from the savages, by the terror of an eclipse of the moon, which he knew was to happen at that time. When Columbus returned to Spain, his protectress Isabella was dead. Ferdinand gave him fair words, but nothing else. This truly great man died in 1506, weighed down by grief and infirmities. After his death, the Indians were no longer treated with gentleness, but were almost entirely exterminated from St. Domingo and Cuba by the most horrid barbarity.

The fame of Columbus roused the emulation of many adventurers. The coast of South America was discovered 1499,

by the fumes of which ascending to the brain, they felt all the transports and frenzy of intoxication.—In most of the American tribes, women are not permitted to partake of their festivals. Their province is to prepare the liquor, to serve it about to the guests, and to take care of their husbands and friends when their reason is overpowered.—Since the Indians in North America have been supplied by the Europeans with spirituous liquors, the women indulge in drinking them as immoderately as the men.

Among the savage tribes of America, almost universally, the horrid custom prevails, of putting to death the aged and incurable; which is not regarded as a deed of cruelty, but as an act of mercy. The same hardships and difficulty of procuring subsistence, which deters savages, in some cases, from rearing their offspring, prompt them to destroy their aged parents and friends. An American broken with years and infirmities, conscious that he can no longer depend on those around him, places himself contentedly in his grave, and it is by the hands of his children or nearest relations, that the thong is pulled, or the blow inflicted, which releases him for ever from the sorrows of life.

Thus the character of an American savage exhibits human nature in a very unfavourable light, blended, however, with several virtues, selfish, unfeeling, sullen, ungrateful, revengeful, cunning, cruel; but independent, fearless of danger, patient under suffering, and strongly attached to his tribe.

Different opinions are entertained about the manner in which America was first peopled. Some have supposed, that it was originally united to the ancient continent, and disjoined from it by the shock of an earthquake, or the irruption of a deluge. Others have imagined, that some vessel, being forced from its course by the violence of a westerly wind, might be driven by accident towards the American coast, and have given a beginning to population in that desolate continent. But these are mere suppositions, and not supported by evidence. The ignorance of the Americans, when first discovered, concerning the necessary arts of life, and their total want of the domestic animals, prove that they were not descended from any people in the ancient continent which had made considerable progress in civilization. As it has been established beyond a doubt, by the discoveries of Captain Cook in his last voyage, that, in about 66° north latitude, the continents of Asia and America are separated by a strait only eighteen miles wide, and the inhabitants on each continent are similar, and frequently pass and repass in canoes from one continent to the other; it seems probable, that the progenitors of all the American nations, from Cape Horn to the southern limits of Labrador, from the similarity of their aspect, colour, &c. migrated from the north-east parts of Asia. But since the Esquimaux Indians are manifestly a separate species of men, distinct from all the nations of the American continent, in language, in disposition,

and

by AMERIC VESPUCCI, a Florentine, who, having published an account of his voyage, had the good fortune, very unjustly, to give his name to near one half of the globe. A-

and in habits of life, and in all these respects bear a near resemblance to the Greenlanders; and since it has been found that the north-west coast of Greenland is separated from America only by a very narrow strait, if separated at all, it is believed, that the Esquimaux Indians emigrated from the north-west parts of Europe.

The different species of animals peculiar to America are much fewer in proportion than those of the other hemisphere. In the islands, there were only four kinds of quadrupeds known, the largest of which did not exceed the size of a rabbit. On the continent, the variety was greater, but still the number of distinct species was extremely small. Of two hundred different kinds of animals spread over the face of the earth, only about one third existed in America at the time of its discovery, and these inferior in size, in strength, and ferocity to the animals of the other continent, *Bouffon*. (But this is controverted by American writers. *Morfe's Geogr. p. 54.*) The same qualities in the climate of America, which stunted the growth and enfeebled the spirit of its native animals, have proved pernicious to such animals as have migrated into it voluntarily from the other continent, or have been transported thither by the Europeans. The bears, the wolves, the deer of America, are not equal in size to those of the old world. Most of the domestic animals, with which the Europeans stored the provinces in which they settled, have degenerated with respect either to bulk or quality, in a country whose temperature and soil seem to be less favourable to the strength and perfection of the animal creation. — But insects and reptiles abound in many parts of America to an astonishing degree, particularly in the torrid zone, where they multiply faster perhaps, and grow to a more monstrous bulk, than in the other quarters of the globe. The air is often darkened with clouds of insects, and the ground covered with shocking and noxious reptiles. The country round Porto Bello swarms with toads in such multitudes as hide the surface of the earth. At Guyaquil, snakes and vipers are hardly less numerous. Carthage is infested with numerous flocks of bats, which annoy not only the cattle but the inhabitants. In the islands, legions of ants have, at different times, consumed every vegetable production, and left the earth entirely bare, as if it had been burnt with fire. The damp forests and rank soil of the countries on the banks of the Orinoco and Maragnon teem with almost every offensive and poisonous creature which the power of a sultry sun can quicken into life. Serpents and snakes abound greatly on the banks of the Mississippi; also the ALLIGATOR, a species of the crocodile, an amphibious and oviparous animal, extremely voracious, which is found in several rivers of America. Some alligators are of so monstrous a size as to exceed five yards in length. They are great destroyers of the fish, and are said sometimes to use address to inveigle their prey. Eight or ten, as it were by compact, draw up at the mouth of a river or creek, where they lie with their mouths open, while others go a considerable way up the river, and drive the fish downward.

The number of birds common to the old and new world is much greater than that of quadrupeds. The American birds of the torrid zone, like those of the same climate in Asia and Africa, are decked in plumage, which dazzles the eye with the vivid beauty of its colours; but nature, fatigued with clothing them in this gay dress, has denied most of them that melody of sound and variety of notes which catches and delights the ear. The birds of the temperate climates there, in the same manner as in our continent, are less splendid in their appearance; but, in compensation for that defect, have all the power and sweetness of music in their voice. The birds of America generally exceed those of Europe in the beauty of their plumage, but are said to be much inferior to them in the melody of their notes.

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bout the same time the coast of North America was discovered by SEBASTIAN CABOT, a native of Bristol.

The inhabitants of America, when first discovered by the Europeans, were all in the most savage state, except those of Mexico and Peru, who had made some small progress in the arts of civilization, but in many respects were also quite uncultivated. They knew nothing of letters, were wholly unacquainted with the use of iron, and had no horses, sheep, or oxen, nor any of the domestic animals of Europe.

NORTH AMERICA is divided into three parts, British America, Independent America, or the United States, and Spanish America.

BRITISH NORTH AMERICA includes,

1. NEW BRITAIN, between 50 and 70 deg. N. lat. and 60 and 100 deg. W. lon. 1600 miles long, and 1200 broad. The north of it is called *Labrador*, and the south *Esquimaux*.

The country to the north of Hudson's Straits is called *North Main*; and on the west side of Hudson's bay, *New Wales*, divided into north and south, where most of the English settlements are; *Port Neilson*, *Church-hill*, *New Severn*, and *Albany*; at the bottom of the bay, *Fort Charles*, *Fort Rupert*, and some others.

The knowledge of these northern parts was owing to the attempts made to discover a north-west passage to China. The different adventurers have given their names to the places which they discovered; as, *Hudson's Bay*, *Davis Straits*, &c.

The animals in this country are all covered with a close, soft, warm, fur; and in winter, which here lasts nine months, are said to assume a white colour; which is the case also with animals carried thither from Europe.

2. CANADA, or the province of Quebec, 800 miles long and 200 broad; between 45 and 52 deg. N. lat. and 61 and 81 deg. W. lon. The chief towns are, QUEBEC, 320 miles from the sea; and MONTREAL, 170 miles above Quebec. About half-way between them is *Trois Rivières*, or the Three Rivers.

In this country is produced the BEAVER, a very surprising animal, of the amphibious kind, about four feet in length, and weighing 60 or 70 pounds, which builds its own habitation,

and provides food to serve itself during the winter, always in proportion to the severity of it *.

3. NOVA SCOTIA, 350 miles long, and 250 broad; between 43 and 49 deg. N. lat. and 60 and 67 deg. W. lon. The chief town is HALIFAX, on Chebucto Bay; ANNAPO-LIS, on Fundy Bay. This province was granted by James I. to his secretary Sir William Alexander, who gave it its present name. It was afterwards, for a long time, subject to the French, who called it *Acadia*.

INDEPENDENT NORTH AMERICA (or *The United States*,) comprehends,

1. NEW ENGLAND, 550 miles long, and 200 broad; between 41 and 49 deg. N. lat. and 67 and 74 W. lon.; divided into four provinces, *MASSACHUSETT'S BAY*: Chief towns, BOSTON, Salem, Newbury Port, Marblehead, Cape Anne, Plymouth, Dartmouth, Cambridge: — NEW HAMPSHIRE; Portsmouth: — RHODE ISLAND, &c. Newport: — and CONNECTICUT: New London, Hartford. The chief cape is Cape Cod; the chief river is Connecticut. There is a tract of country on the west of this river, and north of Massachusetts, called VERMONT, which is a separate government in the United States. Its chief town is BENNINGTON.

* The ingenuity of the beavers in building their cabins, and in providing themselves subsistence, is truly wonderful. When they are about to choose a habitation, they assemble in companies, sometimes of two or three hundred, and after mature deliberation, fix on a place where plenty of provisions, and all necessities, are to be found. Their houses are always situate in the water, and when they can find neither lake nor pond convenient, they supply the defect by stopping the current of some brook or small river. For this purpose they select a number of trees, carefully taking those above the place where they intend to build, that they may swim down with the current, and placing themselves by threes or fours round each tree, soon fell them. By a continuation of the same labour, they cut the trees into proper lengths, and rolling them into the water, navigate them to the place where they are to be used. After this they construct a dam, with as much solidity and regularity as the most experienced workmen could do. The formation of their cabins is no less remarkable. These cabins are built either on piles in the middle of the pond they have formed, on the bank of a river, or at the extremity of some point of land projecting into a lake. The figure of them is round or oval. Two-thirds of each of them rises above the water, and this part is large enough to contain eight or ten inhabitants. They are contiguous to each other, so as to allow an easy communication. Each beaver has his place assigned him, the floor of which he curiously strews with leaves, rendering it clean and comfortable. The winter never surprises these animals before their business is completed; for their houses are generally finished by the last of September, and their stock of provisions laid in, which consists of small pieces of wood, disposed in such manner as to preserve its moisture. *Morse's American Geography.*

New England was chiefly peopled by the Nonconformists, who fled from the oppressive government of Charles I.

2. NEW YORK, 350 miles long, and 300 broad; between 40 and 46 deg. N. lat. and 72 and 76 deg. W. lon. It was for some time in the possession of the Dutch, who called it *New Holland*. It was ceded to England at the peace of Breda, 1667, and got its present name from the then Duke of York. This province includes the island of *New York*, 12 miles long and 3 broad; *Long Island*, about 140 miles long and 12 broad; and *Staten Island**.

The principal towns are, NEW YORK, 40° 40' N. lat. and 74 deg. W. lon.; and about 150 miles above it, on Hudson's river, ALBANY; north from which is SARATOGA†.

At the northern extremity of Lake George, which communicates with Lake Champlain, stood the Fort *Ticonderoga*.

The chief cape is *Sandy Hook*, near New York, at the entrance of *Rariton* river.

3. NEW JERSEY, 160 miles long, and 60 broad; between Hudson's river and the Delaware. It was given by Charles II.

* The *Sound*, which separates Long Island from the main-land, is from three to twenty-five miles broad. Near the west end of it, about eight miles eastward of New-York city, is the celebrated strait, called *Hell-gate*, remarkable for its whirlpools, which make a tremendous roaring at certain times of the tide; occasioned by the narrowness and crookedness of the pass, and a bed of rocks which extend quite across it. A skilful pilot however may with safety conduct a ship of any burden through this strait with the tide, or at still water with a fair wind.—York bay, which is nine miles long and four broad, spreads to the southward before the city of New-York. It is formed by the confluence of the East and Hudson's rivers, and embosoms several small islands, of which *Governor's island* is the principal. It communicates with the ocean through the *Narrows*, between Staten and Long-islands, which are scarcely two miles wide. The passage up to New-York from Sandy-Hook is safe, and not above 20 miles in length. The common navigation is between the east and west banks, in about 22 feet water. There is a light-house at Sandy Hook on Jersey shore.—HUDSON's river is one of the finest and largest rivers in the United States. It rises in the mountainous country between the lakes Ontario and Champlain. Its length is about 250 miles. The bed of this river, which is deep and smooth to an astonishing distance, through a hilly, rocky country, and even through ridges of some of the highest mountains in the United States, appears to have been produced by some mighty convulsion in nature. The tide flows a few miles above Albany, which is 160 miles from New-York. It is navigable for sloops of 80 tons to Albany, and to HUDSON (which is a town of late origin, 130 miles from New-York) for vessels of any size. About 60 miles above New York the water becomes fresh.—In the interior part of the country there is a lake called *SALT LAKE*, because strongly impregnated with saline particles, from which the Indians make their salt. It empties into *Seneca* river, which runs into Lake Ontario.

† Near this General Burgoyne and his army surrendered to the Americans under General Gates, on the 17th of October 1777, which gave occasion to the treaty with France.

to his brother James Duke of York, who sold it to Lord Berkeley and Sir George Carteret; the latter of whom having lands in the island of Jersey in Europe, gave this province that name. Chief towns, *Burlington, Perth-Amboy, Trenton, and Princeton*, where there is a college, which was erected 1746.

4. PENNSYLVANIA, 300 miles long, and 240 broad; between 33 and 44 deg. N. lat. and 74 and 81 deg. W. lon. It has its name from *William Penn*, a Quaker, who first settled a colony in it in the reign of Charles II. and instituted the wisest laws for its regulation, a. 1682. He founded the city PHILADELPHIA on the Delaware, 100 miles from the sea, which is now the finest city in America. It has the Schuylkill on the south, which is also a navigable river. Canals run along all the streets, which communicate with both rivers. Other places of note are, *Germantown, Chester, Oxford, Radnor, &c.*

5. MARYLAND, about 140 miles long, and 130 broad; between 75 and 80 deg. W. lon. and 35 and 40 deg. N. lat.

It is divided into two parts by the Chesapeake Bay, which runs up the country 300 miles, about eighteen miles broad for a considerable way, and seven where narrowest. At the bottom of it are Cape Charles on the north, and Cape Henry on the south, near the mouth of James River.

This country was reckoned part of Virginia till 1632, when it was granted by Charles I. to Lord Baltimore, a Roman Catholic, of the kingdom of Ireland. It was named *Maryland*, in honour of Henrietta Mary, Charles's Queen. Its chief town is *Annapolis*.

6. VIRGINIA, 750 miles long, and 240 broad; between 36 and 40 deg. N. lat. and 75 and 90 deg. W. lon. separated from Maryland by the river Patowmac or Patomack. This country was first settled by Sir Walter Raleigh, who called it *Virginia*, in honour of Queen Elisabeth; which name was formerly applied to the whole coast of North America. Its principal article of commerce is tobacco. The places of note are, *WILLIAMSBURG, JAMES TOWN, and YORK TOWN*, where Lord Cornwallis and his army surrendered to the united forces of France and America, commanded by General Washington, 19th. October 1781. On the south bank of the PATOMACK river, ALEXANDRIA; nine miles below which is MOUNT VERNON, the seat of General Washington, on the same river; where it is two miles wide, and about 280 miles from the sea.

There is a fertile tract of country west from Virginia, lately settled, called KENTUCKY, from a river which runs into the

the Ohio; extending 250 miles in length, and 200 in breadth, from $36^{\circ} 30'$ to $39^{\circ} 30'$ N. lat. The chief towns are *Lexington* and *Leesforn*.

7. NORTH CAROLINA, SOUTH CAROLINA, and GEORGIA, 700 miles long, and 380 broad; between 30 and 37 deg. N. lat. and 76 and 91 deg. W. lon. There is no town of consequence in North Carolina. CHARLESTOWN is the capital of South Carolina; and SAVANNAH of Georgia. The staple commodities are, rice, indigo, and the produce of the pine, pitch, tar, and turpentine.

There is a very large tract of country, called the WESTERN TERRITORY, extending from the river OHIO, north-west, along the Mississippi, all the way to the LAKE OF THE WOODS, where the Americans have been for some years establishing settlements, which, from the richness of the soil, and the many natural advantages it contains, promises in time to become a great state. Here are found, in various places, coal-mines, salt-springs, inexhaustible quarries of free stone, lime, clay, &c.; some rich mines of lead, and one of silver.

SPANISH NORTH AMERICA comprehends,

1. EAST and WEST FLORIDA, 500 miles long, and 440 broad; between 25 and 32 deg. N. lat. and 81 and 91 deg. W. lon. The capital of the former is *St Augustine*, and of the latter, *Pensacola*.

2. LOUISIANA, an immense country, along the banks of the Mississippi, the limits of which are undetermined. The only place of note is the small town *New Orleans*, near the mouth of the Mississippi.

3. NEW MEXICO, and CALIFORNIA, 2000 miles long, and 1600 broad; between 23 and 43 deg. N. lat. and 94 and 126 deg. W. lon. The capital of the former is *SANTA FE*, and of the latter *ST JUAN*. The country north of this is quite unknown.

4. OLD MEXICO * or NEW SPAIN, 2000 miles long, and 600 in its greatest breadth; between 8 and 30 deg. N. lat. and

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* MANNERS and CUSTOMS of the NATIVES of MEXICO and PERU.

The people of Mexico and Peru, particularly the latter, had made considerable progress in civilization, compared to the rude tribes of America, but were still vastly inferior to the polished nations of the ancient continent. They were both totally unacquainted with the useful metals, and had tamed few of the inferior animals. The Mexicans only reared ducks, turkeys, a species of small dogs, and rabbits, but had made no attempt to subdue the more robust animals

83 and 110 deg. W. lon. Its capital MEXICO, situate in the centre of a lake, carries on a trade with Europe, by LA VERA CRUZ, and with the East Indies and South America, by ACAPULCO. The principal commodities are, the cocoa or cacao nut, cochineal, gold and silver, and precious stones.

The animals. The Peruvians had tamed the *Llama*, an animal peculiar to their country, of a form which bears some resemblance to a deer, and some to a camel; of a size somewhat larger than a sheep. Its wool furnished them with clothing, and its flesh served them for food. It was even employed as a beast of burden, and carried a moderate load with much patience and docility.

The government of Mexico was an elective monarchy. Montezuma was said to be the ninth who had swayed the sceptre. The rights of private property were ascertained, and a diversity of ranks established similar to what prevailed in the feudal states of the old world. The choice of the monarch seems originally to have been vested in the whole body of the nobility, but was afterwards committed to six electors, who generally chose some relation of the former sovereign. The authority of the monarch, although limited, was extensive. His palace was magnificent, and his court splendid. His subjects approached him with the most submissive reverence: they durst not lift their eyes from the ground before him, nor look him in the face. The people were obliged to shew a similar respect to the nobles, although in a less degree. Justice is said to have been administered with equity. Taxes were imposed according to established rules, on land, on the acquisitions of industry, and upon commodities of every kind exposed to sale in the public markets. As the use of money was unknown, all the taxes were paid in kind. Thus the natural productions of all the different provinces in the empire, and manufactures of every kind, were collected in the public storehouses; whence the Emperor supplied his numerous attendants in time of peace, and his armies in time of war. Those who had no property were bound to the performance of various services. In place of money, the Mexicans made use of cacao-nuts as a standard of value in buying or selling commodities of small price; because chocolate, which is made of these nuts, was the favourite drink of persons of all ranks.

The Mexicans had made considerable progress in the improvements of police, and also in the arts. They had public couriers stationed at proper intervals, to convey intelligence from one part of the empire to the other, an institution which was not at that period introduced into any kingdom of Europe. They represented men, animals, and other objects, by such a disposition of various coloured feathers, as is said to have produced all the effects of light and shade, and to have imitated nature with truth and delicacy. Their ornaments of gold and silver are described as having been no less curious. But no specimens exist which answer to these descriptions. The most wonderful invention of the Mexicans was the preserving the memory of past events, and conveying intelligence of transactions from a distance, by painting objects and figures on white cloth. In this manner the ambassadors of Montezuma notified to him the arrival of Cortes and the Spaniards. The nearest approach, however, which they had made to the discovery of letters, was their representing numbers by artificial marks. The figure of a circle denoted unit, and in small numbers the computation was made by repeating it. Larger numbers were expressed by a peculiar mark, and they had such as marked all integral numbers from twenty to eight thousand. The Mexicans divided their year into eighteen months, each consisting of twenty days, amounting in all to 360, and added five *supernumerary* or *extra* days, as they termed them, at the end of the year, to make it answer to the course of the sun. On these five days

The empire of Mexico was subdued by the famous **FERNANDO CORTEZ**, who was sent on this expedition by *Velasquez*, governor of Cuba, 1519. Cortez landed with only 600 men, 18 horses, and a few field-pieces.

The appearance of the Spaniards spread universal consternation. Their ships, their horses, their iron-armour, and above all, their artillery, made the natives imagine them something more than human. Cortez having got admission into the capital,

days no work was done, nor any sacred rite performed; they were devoted wholly to festivity and pastime.—The Mexicans are said to have had a great number of cities. There was among them a separation of professions, and particular trades were carried on by different persons; as, that of the mason, the weaver, the goldsmith, the painter, &c. Each was regularly instructed in his calling, and to it alone his industry was confined. According to the distinction of ranks established in Mexico, the great body of the people was in a most humiliating state. A considerable number called *Mayequis*, nearly resembled in condition those peasants in Europe, who, under various denominations, were considered, during the prevalence of the feudal system, as instruments of labour attached to the soil. Others were reduced to the lowest form of subjection, that of domestic servitude, and felt the utmost rigour of that wretched state. Even those considered as freemen, were treated by their haughty lords as beings of an inferior species.—The nobles, possessed of ample territories, were divided into various classes, to each of which particular titles of honour belonged. Some of these titles, like their lands, descended from father to son in perpetual succession. Others were annexed to particular offices, or conferred during life by the monarch, as marks of personal distinction.

From these particulars, one should imagine the Mexicans to have made considerable progress in refinement; but in other respects they differed little from the rudest tribes of their neighbours. Like them, they were incessantly engaged in war, and seem to have been prompted to hostility by the same motives. They fought to gratify their vengeance, by shedding the blood of their enemies. In battle, they were chiefly intent on taking prisoners, and it was by the number of these that they estimated the glory of victory. No captive was ever ransomed or spared. All were sacrificed without mercy, and their flesh devoured with the same barbarous joy, as among the fiercest savages. On some occasions it rose to even wilder excesses. Their principal warriors covered themselves with the skins of the unhappy victims, and danced about the streets, boasting of their own valour, and exulting over their enemies. This ferocity of character prevailed among all the nations of New Spain.—Their funeral rites were equally bloody. On the death of any distinguished personage, especially of the Emperor, a certain number of his attendants were selected to attend him to the other world, and those unfortunate victims were put to death without mercy, and buried in the same tomb.—Their gloomy religious notions served to increase their cruelty. Their divinities were clothed with terror, and delighted in vengeance. They were exhibited to the people under detestable forms, which created horror. The figures of serpents, of tigers, and other destructive animals, decorated their temples. Fear was the only principle that inspired their votaries. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means employed to appease the wrath of their gods, and the Mexicans never approached their altars, without sprinkling them with blood drawn from their own bodies. But, of all offerings, human sacrifices were deemed the most acceptable.

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pital, which is said to have then contained 60,000 families, had the boldness and address to make its Emperor MONTEZUMA, the most powerful monarch in the new world, a prisoner, in the midst of his own guards. This unhappy Prince, being afterwards obliged to shew himself, in order to quell an insurrection of his subjects against the Spaniards, was wounded on the

The empire of PERU was said to have existed longer than that of Mexico. The Peruvians kept an account of time, together with a register of the number of inhabitants in each province; and of the several productions collected there for public use, by means of knots on cords of different colours, called QUIPOS. By the various colours, different objects were denoted, and by each knot, a distinct number. This mode was greatly inferior to the paintings and symbols, or the *picture-writing*, as it may be called, of the Mexicans. Hardly any of these quipos or knotted cords now remain. They were almost all destroyed by the Spanish conquest, and the civil wars subsequent to it. Some remnants of the Mexican paintings still exist, although not so many as might have been expected. The Peruvians ascribed all their improvements to MANCO CAPAC, called the INCA, and his consort, MAMA OCOLLO, who pretended to be the children of the Sun, and delivered their instructions in his name, and by his authority. The Inca assumed not only the character of a legislator, but of a messenger from heaven; hence, his precepts were received, not merely as the injunctions of a superior, but as the mandates of the Deity. His race was held to be sacred, and in order to preserve its purity, without being polluted by any mixture of less noble blood, the sons of Manco Capac married their own sisters, and no person was ever admitted to the throne, who could not claim it by such a pure descent. To those *Chacac* or *Chacac* Sun, for that was the appellation bestowed upon all the offspring of the first Inca, the people looked up with the reverence due to beings of a superior order. They were deemed to be under the immediate protection of the deity, from whom they issued, and by him every order of the reigning Inca was supposed to be dictated. This persuasion rendered the power of the Inca very absolute, and every crime committed against him was punished capitally. The system of superstition on which the Incas founded their pretensions to such high authority, was of a genius very different from that established amongst the Mexicans. Manco Capac turned the veneration of his followers entirely towards natural objects. The Sun, as the great source of light, of joy, and fertility, attracted their principal homage. The moon and stars, as co-operating with him, received secondary honours. They offered to the Sun a part of their productions, which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals which were indebted to his influence for nourishment. They presented to him, choice specimens of their works of ingenuity, which his light had guided the hand of man in forming. But the Incas never stained his altar with human blood, nor could they conceive, that their beneficent father, the Sun, would be delighted with such horrid victims. Thus, the national character of the Peruvians became more gentle than that of any people in America. This was particularly conspicuous in their wars; they sought, not like savages, to destroy and exterminate; nor, like the Mexicans, to glaze blood-thirsty deities with human sacrifices; they conquered in order to reclaim and civilize the vanquished, and to diffuse the knowledge of their own institutions and arts. Prisoners seem not to have been exposed to the insults and tortures, which were their lot in every other part of the New World. The Incas took the people whom they conquered, under their protection, and admitted them

the head by a stone from an unknown hand, of which he died in a few days. GUATIMOZIN, his nephew and son-in-law, was chosen to succeed; who, after a brave resistance, being entirely routed and made prisoner by Cortez, was at first treated by him

to a participation of all the advantages enjoyed by their original subjects. The idols of every conquered province were carried in triumph to the great temple at Cuzco, and placed there as trophies of the superior power of the divinity, who was the protector of the empire. The people were treated with lenity, and instructed in the religious tenets of their new masters, that the conqueror might have the glory of having added to the number of the votaries of his father, the Sun.

The lands were divided into three shares. One was consecrated to the Sun, and the product of it applied to the building of temples and other religious purposes; the second belonged to the Inca, and was allotted to the services of the state; the third and largest share was reserved for the maintenance of the people, among whom it was parcelled out, and divided anew every year, in proportion to the rank, the number, and exigencies of each family. All those lands were cultivated by the joint industry of the community. The people, summoned by a proper officer, repaired in a body to the fields, and performed their common task, while songs and musical instruments cheered them to their labour.—There was great inequality of condition among the Peruvians, who were divided into three orders, nobles, free-men, and slaves.

The arts were carried to a much greater degree of improvement in Peru than in Mexico. Agriculture was more extensive, and carried on with greater skill. Of course there was greater plenty of provisions. The Peruvians enriched the soil by manuring it with the dung of sea-fowl, and conveyed a regular supply of moisture to the fields by artificial canals. The use of the plough, indeed, was unknown. They turned up the earth with a kind of mattock of hard wood; and both sexes joined in performing the work. Even the children of the Sun set an example of industry, by cultivating a field near Cuzco with their own hands; and they dignified this function by calling it their triumph over the earth.

The houses, and particularly the temples of the Peruvians, were greatly superior in their structure to any thing of the kind in America. Many monuments of them still remain, while hardly a vestige of the edifices of the other American states is to be seen. But the noblest and most useful works of the Incas, were two public roads from Cuzco to Quito, extending in an uninterrupted stretch, above five hundred leagues, the one through the interior and mountainous country, the other through the plains on the sea-coast. At proper distances, *Tambos* or store-houses were erected for the accommodation of the Inca and his attendants, in their progress through his dominions. Over brooks and torrents, which roll from the Andes into the Western ocean, they contrived to make bridges by means of strong cables, which they formed by twisting together some of the pliable withes or osiers, with which their country abounds. Six of these cables they stretched across the stream parallel to one another, and made them fast on each side, then they bound them firmly together by interweaving smaller ropes so close as to form a compact piece of net-work, which, being covered with branches of trees and earth, they passed along it with tolerable security. Proper persons were appointed at each bridge, to keep it in repair, and to assist passengers. In the level country, where the rivers became deep, and broad and still, they were passed in *Balzas* or floats, on which the Peruvians raised a mast and spread a sail, a thing never attempted by any other of the American tribes, who were totally ignorant both of public ways and bridges.—The Peruvians were also more ingenious than their neighbours, in procuring

him with humanity; but upon an application of the Spanish soldiers, he was basely subjected to the torture, together with his chief favourite, in order to force from them a discovery of the royal treasures, which it was supposed they had concealed.

Guatimozin

the precious metals. They obtained gold in the same manner with the Mexicans, by searching for it in the channels of rivers, or washing the earth in which particles of it were contained. But in order to procure silver, they hollowed deep caverns on the banks of rivers and sides of mountains, and emptied such veins as did not dip suddenly below their reach. They had discovered the art of smelting and refining silver, and many of the utensils which they used in common life were made of silver. Several of these are said to have been remarkable for the neatness of their workmanship, but most of them were melted down by the ignorant and rapacious conquerors of that country.—Many other specimens of the ingenuity of the Peruvians have been dug out of their *Guacas*, or mounds of earth with which they covered the bodies of their dead; such as mirrors of various dimensions, made of hard shining stones highly polished; vessels of earthen ware of different forms; hatchets, and other instruments, some destined for war and others for labour. Some were of flint, some of copper, hardened to such a degree, by an unknown process, as to supply the place of iron on several occasions. These, however, were but few, and little used.

Although the Peruvians excelled the Mexicans, and all the other American tribes, in the arts of peace, yet they were greatly inferior to them in warlike courage. The greater part of the rude nations of America opposed their invaders with undaunted ferocity, though with little conduct or success. The Mexicans maintained the struggle in defence of their liberties with such persevering fortitude, that it was with difficulty the Spaniards triumphed over them. Peru was subdued at once, and almost without resistance; and the most favourable opportunities of regaining their freedom, and of crushing their oppressors, were lost through the timidity of the people. The Indians of Peru are now more tame and depressed than any people in America.—There are also some other circumstances in which the Peruvians were inferior to the Mexicans. They had no cities, except Cuzco. Every where else, the people lived mostly in detached habitations, dispersed over the country, or, at the utmost, settled together in small villages. In consequence of this, the different trades and professions were not so completely separated in Peru as in Mexico, and there was much less commercial intercourse among the inhabitants.

The Peruvians, notwithstanding their character for gentleness in general, had the cruel custom, upon the death of their Incas, and of other eminent persons, of putting to death a considerable number of their attendants, and interring them around their *guacas*, that they might appear in the next world with their former dignity, and be served with the same respect. On the death of *Huano Capac*, the most powerful of their monarchs, above a thousand victims were doomed to accompany him to the tomb.—In one particular the Peruvians appear to have been more barbarous than the most rude tribes. Though acquainted with the use of fire in preparing maize and other vegetables for food, they devoured both flesh and fish perfectly raw, and astonished the Spaniards with a practice repugnant to the ideas of all civilized people.

Mexico and Peru, and all the other Spanish dominions in America, are ruled by viceroys or governors sent from Spain, who possess supreme authority, and live in great splendour. Their courts are formed upon the model of that at Madrid, with horse and foot guards, a household regularly established, numerous attendants, and ensigns of command, displaying such magnificence, as hardly retains the appearance of delegated authority. There used to be only

Guatimozin bore whatever the refined cruelty of his tormentors could inflict, with the invincible fortitude of an American warrior. His fellow sufferer, overcome by the violence of the anguish, turned a dejected eye towards his master, which seemed

two supreme governors, the viceroy of New Spain, who resided at Mexico and of Peru, who resided at Lima. The former governed all the Spanish provinces in North America, and the latter those in South America. But each of these governments having been found too extensive for the superintendence of one man, a third vicerealty has been established in the present century, at Santa Fé de Bogota, the capital of New Granada, the jurisdiction of which extends over the whole kingdom of Terra Firma and the province of Quito. A fourth vicerealty was created, a. 1776, to which are subjected the provinces of Rio de la Plata, Buenos Ayres, Paraguay, Patagon, &c. The viceroys appoint various officers under them. Justice is administered by certain courts or tribunals, called AUDIENCES, whose sentences are final in ordinary litigations; but in cases of great importance, their decisions are subject to review, and may be carried by appeal before the royal council of the Indies in Spain, in which is vested the supreme government of all the Spanish dominions in America. As the king is supposed to be always present in this council, its meetings are held in the place where he resides. — As the Spanish viceroys are invested with so great authority, their power is commonly limited to a few years.

By the cruelty of the Spaniards, and still more by their unwise policy, the number of the ancient inhabitants in their American provinces was miserably reduced; and this depopulation was still farther increased by famine, and by the introduction of the smallpox, a malady unknown in America, and extremely fatal to the natives. In the islands, and along the continent from the Gulf of Trinidad or Orinoco, to the confines of Mexico, several tribes were, by cruelty and oppression, altogether extinguished. Prudent regulations have since been made for the protection of the natives; but it will require a long time to restore to those countries their former state of population. The number of Spaniards settled in America was, for a considerable time, but small. About sixty years after the discovery of the New World, there were not above fifteen thousand in all the provinces. The property of the colonies being engrossed by a few individuals, chiefly by the descendants of the conquerors, who each of them possessed large tracts of country; and the imposition of church riches, which universally took place, together with other taxes, were very unfavourable to population. — The principal object of the Spanish monarchs was, to secure the productions of the colonies to the parent state, by an absolute prohibition of any intercourse with foreign nations. Even the commercial intercourse of one colony with another, was either absolutely prohibited, or limited by many jealous restrictions. All that America yields flows into the Ports of Spain; all that it consumes must issue from them. No foreigner can enter its colonies without express permission; no vessel of any foreign nation is received into their harbours; and the pains of death, with confiscation of moveables, are denounced against every inhabitant who presumes to trade with them. This commercial dependence of distant colonies on the mother country, which the Spaniards first introduced, is without example in the history of ancient nations, among whom colonies were either migrations, which served to disburden a state of its supernumerary inhabitants, or military detachments, stationed as garrisons in a conquered province. Spain, by a jealous government, and by the hand of power, has now for near three centuries maintained its dominion over a tract of territory more extensive than ever was possessed by any state at so great a distance from the mother country.

The inhabitants of the Spanish provinces of America may be divided into

seemed to implore permission to reveal all that he knew. But the high-spirited monarch, darting on him a look of authority, mingled with scorn, checked his weakness, by asking, "Am I now reposing on a bed of flowers?" Overawed by the reproach,

five classes.—1. The *Spaniards* from Europe, called *Chapetones*, who possess all the offices of trust and power, and consequently hold the first rank, which increases their natural haughtiness of character.—2. The descendants of Europeans settled in America, called *Crooles*, who are said to be enervated by luxury, and debased by superstition.—3. The offspring either of an European and a Negro, or of an European and an Indian, the former called *Mulattoes*, the latter *Mestizos*; of whom those of the first generation are considered and treated as Indians and Negroes; but in the third descent, the characteristic hue of the former disappears; and in the fifth, the deeper tint of the latter is so entirely effaced, that they can no longer be distinguished from Europeans, and become entitled to all their privileges. It is chiefly by this mixed race, whose frame is remarkably robust and hardy, that the mechanic arts are carried on, and other active functions in society are discharged, which the two higher classes of citizens, from pride or from indolence, disdain to exercise.—4. *Negroes* from Africa, chiefly employed in domestic service, who form a principal part in the train of luxury, and are cherished and caressed by their superiors, to whose vanity and pleasures they are equally subservient. Their dress and appearance are hardly less splendid than that of their masters, whose manners they imitate, and whose passions they imbibe. Elevated by this distinction, they have assumed such a tone of superiority over the Indians, and treat them with such insolence and scorn, that the antipathy between the two races has become implacable. The laws have industriously fomented this aversion, and, by most rigorous injunctions, have endeavoured to prevent every intercourse that might form a bond of union between them. Thus, by an artful policy, the Spaniards derive strength from that circumstance in population, which is the weakness of other European colonies, and have secured as allies and defenders, those very persons, who elsewhere are objects of jealousy and terror.—5. The Indians form the last and most depressed order of men in the country, which belonged to their ancestors. By the regulations of Charles V. 1542, the Indians were considered as slaves, to whose service the Spaniards had obtained a full right by conquest. They were reckoned to be of an inferior species, both with respect to the powers of mind and body, and therefore were treated with a degree of indignity as well as cruelty, the detail of which is shocking to humanity. These regulations have since been abrogated; and the Indians admitted into the rank of freemen. At the same time, a capitation tax was imposed on every male from the age of eighteen to fifty, and certain services exacted, particularly that of working in the mines. The Indians who live in the principal towns are entirely subject to the Spanish laws and magistrates; but in their own villages, they are governed by *Caziques*, some of whom are the descendants of their ancient chiefs, others are named by the Spanish viceroys. Although the tax be moderate and the Indians can only be called out to work alternately in divisions, termed *Mitos*, not exceeding the seventh part of the inhabitants in any district, yet grievous oppressions are often exercised. This however is not general. In many places the Indians are now treated with gentleness, and enjoy not only ease, but affluence. Little progress has been made in converting them to Christianity. The same superstition and number of monastic institutions prevail in the Spanish settlements of America, as in the mother-country, and are productive of still more pernicious effects. Many of the Spanish cities in America are now become populous and flourishing. *Mexico* is supposed to contain above 150,000 inhabitants; *Panama de la Mar*, 60,000; *Lima*, 54,000; *Cartagena*, 25,000; *Potosi*, 25,000;

proach, he persevered in his dutiful silence, and expired. Cortes, ashamed of a scene so horrid, rescued the royal victim from the hands of his torturers; but some time after, on pretence of a conspiracy, ordered him to be hanged, together with two of his principal caziques or noblemen.

SOUTH

25,000; *Guadalajara*, 30,000; *Pepayan*, 20,000; *Cuyasid*, from 16 to 20,000; *Cirena*, between 25 and 30,000; &c.

The quantity of gold and silver found in the mountains of the New World astonished the inhabitants of Europe, who had formerly been very scantily supplied with the precious metals from the mines of the ancient hemisphere. The sum regularly entered in the ports of Spain is equal in value to four millions Sterling annually, reckoning at a medium from the year 1492, in which America was discovered; which, in 300 years, amounts to twelve hundred millions. Spanish writers affirm, that as much more ought to be added to the sum, in consideration of the treasure extraded from the mines without paying duty to the king. But this influx of money, instead of being advantageous, proved very hurtful to Spain. The rage of emigrating to the New World drained it of inhabitants; and the vast accumulation of adventitious wealth, discouraged agriculture, manufactures, and commerce, the only sources of real opulence. The long wars of Philip II. and the impolitic bigotry of his successor, which expelled near one million of his most industrious subjects, (the Moors), in 1611, served to aggravate these evils. Early in the seventeenth century, Spain felt such a diminution in the number of her people; that, from inability to recruit her armies, she was obliged to contract her operations. Her flourishing manufactures were fallen into decay. Her fleets, which had been the terror of all Europe, were ruined. Her extensive foreign commerce was lost. The trade between different parts of her own dominions was interrupted; and the ships which attempted to carry it on were taken and plundered by enemies, which she once despised, (the Dutch). Even agriculture, the primary object of industry in every prosperous state, was neglected, and one of the most fertile countries in Europe, hardly raised what was sufficient for the support of its own inhabitants." *Dr. Robertson's History of America*, vol. iii. p. 362. &c. Thus Spain, thinned of people and void of industry, was no longer able to supply her colonies with the articles which they wanted; so that, notwithstanding her severe prohibitions against a contraband trade, which still remain unrevoked, she was obliged to wink at her merchants introducing into her colonies the manufactures of England, the Low Countries, of Italy and France, as their own property. In a short time not a twentieth part of the commodities exported to America was of Spanish growth or fabric. All the rest was the property of foreign merchants, though entered in the name of Spaniards. The treasures of the New World may be said henceforward not to belong to Spain. Before it reached Europe it was anticipated as the price of goods purchased from foreigners. That wealth which, by an internal circulation, should have spread through each vein of industry, and have conveyed life and activity to every branch of manufacture, flowed out of the kingdom with such a rapid course, as neither enriched nor animated it. On the other hand, the artisans of other nations, encouraged by this quick sale of their commodities, were improved so much in skill and industry, as to be able to afford them at a rate so low, that the manufactures of Spain, which could not vie with theirs either in quality or cheapness of work, were still farther depressed. This destructive commerce drained off the riches of the nation faster and more completely than even the extravagant schemes of ambition carried on by its monarchs. Spain was so much astonished and distressed at beholding her American treasures vanish almost as soon as they were imported, that Philip III. unable to supply what was requisite in circulation, issued an edict, by which he endeavoured to raise

SOUTH AMERICA is divided into the following parts, of which the first four belong to Spain.

1. **TERRA FIRMA**, 1400 miles long, and 700 broad; between the equator and 12 deg. N. lat. and 60 and 82 deg. W. lon.

raise copper money to a value in currency nearly equal to that of silver; and the lord of the Peruvian and Mexican mines was reduced to a wretched expedient, which is the last resource of petty impoverished states." *Ibid.*

These difficulties were increased by the regulations established about the mode of carrying on the intercourse between the mother-country and the colonies. In order to secure the monopoly at which she aimed, Spain did not vest the trade with her colonies in an exclusive company, according to the plan of the Dutch with their colonies, both in the East and West Indies; whose example was followed by the English, the French, and the Danes, with respect to the East-India commerce; and by the two former, in some branches of their trade to the New World:—a plan which has been thought by the best judges very unfavourable to the progress of industry and population in a new colony, *Smith's Inquiry*, iii. 171.

Spain, it is probable, was preserved from falling into this error in policy, by the high ideas which she early formed concerning the riches of the New World. Gold and silver were commodities of too high value to vest a monopoly of them in private hands. The crown wished to retain the direction of a commerce so inviting; and in order to secure that, ordained the cargo of every ship fitted out for America, to be inspected by the officers of the *Cofa de Contratacion* in Seville, before it could receive a licence to make the voyage; and that on its return, a report of the commodities which it brought, should be made to the same board before it could be permitted to land them. In consequence of this regulation, all the trade of Spain with the New World centred in the port of Seville, and was gradually brought into a form, in which it has been conducted with little variation, from the middle of the sixteenth century almost to our own times. For the greater security of the valuable cargoes sent to America, as well as for the more easy prevention of fraud, the commerce of Spain with its colonies is carried on by fleets, which sail under strong convoys. These fleets, consisting of two squadrons, one distinguished by the name of *Galcons*, the other by that of the *Flota*, are equipped annually. Formerly they took their departure from Seville; but as the port of Cadiz has been found more commodious, they have sailed from it since the year 1720.

The *Galcons* destined to supply Terra Firma, and the Kingdoms of Peru and Chili, with almost every article of luxury, or necessary consumption, that an opulent people can demand, touch first at Carthagena; and then at Porto-bello. To the former the merchants of Santa Martha, Caracca, the New Kingdom of Granada, and several other provinces resort. The latter is the great mart for the rich colonies of Peru and Chili. At the season when the *Galcons* are expected, the produce of all the mines in these two kingdoms, together with their other valuable commodities, is transported by sea to Panama. From thence, as soon as the appearance of the fleet from Europe is announced, they are conveyed across the isthmus, partly on mules, and partly down the river Chagre to Porto-bello. This pretty village, whose climate, from the pernicious union of excessive heat, continual moisture, and the putrid exhalations arising from a rank soil, is more fatal to life than any perhaps in the known world, is immediately filled with people. From being the residence of a few negroes and mulattoes, and of a miserable garrison relieved every three months, its streets are crowded with opulent merchants from every corner of Peru, and the adjacent provinces. A fair is opened, the wealth of America is exchanged for the manufactures of Europe, and during its prescribed term of forty days, the richest traffic

lon. It got this name, because it was the first part of the continent discovered by Columbus. It was afterwards subdued and settled by the Spaniards under BALBOA, 1513. Its chief towns are, PORTO BELLO and CARTHAGENA, on the Atlantic;

traffic on the face of the earth is begun and finished with that simplicity of transaction and unbounded confidence, which accompany extensive commerce. The Flota holds its course to Vera Cruz. The treasures and commodities of New Spain and the depending provinces, which were deposited at Puebla de los Angeles, in expectation of its arrival, are carried thither, and the commercial operations of Vera Cruz, conducted in the same manner with those of Portobello, are inferior to them only in importance and value. Both fleets, as soon as they have completed their cargoes from America, rendezvous at the Havanna, and return in company to Europe.

The trade of Spain with her colonies, while thus fettered and restricted, came necessarily to be conducted with the same spirit, and upon the same principles, as that of an exclusive company. Being confined to a single port, it was of course thrown into a few hands, and almost the whole of it was gradually engrossed by a small number of wealthy houses, formerly in Seville, and now in Cadiz. These, by combinations, which they can easily form, may altogether prevent that competition which preserves commodities at their natural price; and by acting in concert, to which they are prompted by their mutual interest, they may raise or lower the value of them at pleasure. In consequence of this, the price of European goods in America is always high, and often exorbitant. A hundred, two hundred, and even three hundred per cent. are profits not uncommon in the commerce of Spain with her colonies. From the same ingrossing spirit it frequently happens, that traders of the second order, whose warehouses do not contain a complete assortment of commodities for the American market, cannot purchase from the more opulent merchants such goods as they want at a lower price than that for which they are sold in the colonies. With the same vigilant jealousy that an exclusive company guards against the intrusion of the free trader, those overgrown monopolists endeavour to check the progress of every one whose encroachments they dread. *Robertson's History of America*, lii. 368. This restraint of the American commerce to one port, not only affects its domestic state, but limits its foreign operations. Instead of furnishing the colonies with European goods in such quantity as might render both the price and the profit moderate, the merchants of Seville and Cadiz seem to have supplied them with a sparing hand, that the eagerness of competition among customers obliged to purchase in a scanty market, might enable their factors to dispose of their cargoes with exorbitant gain. About the middle of the last century, when the exclusive trade to America from Seville was in its most flourishing state, the burden of the two united squadrons of the Galleons and Flota did not exceed 27,500 tons. The supply which such a fleet could carry, must have been very inadequate to the demands of those populous and extensive colonies, which depended upon it for all the luxuries, and many of the necessities of life.

Various schemes were proposed for remedying the pernicious consequences of this plan, but without effect. The evil went on increasing till after the beginning of this century, when the house of Bourbon succeeded to the crown. Philip V. used the most vigorous measures to check the encroachments of foreigners on the trade of Spain; but his intentions were frustrated by an article in the treaty of Utrecht, by which the contract for supplying the Spanish colonies with negroes, called the ASSIENTO, which had formerly been enjoyed by France, was transferred to Britain, with the more extraordinary privilege of sending annually to the fair of Porto bello, a ship of 500 tons, laden with European commodities; in consequence of which British factories were esta-

blished

Atlantic; and PANAMA on the Pacific; where are held annual fairs for American, Indian, and European commodities*.

2. PERU,

blished at Carthagena, Panama, Vera Cruz, Buenos Ayres, and other Spanish settlements, under the direction of the *Asiento*, or *British South Sea Company*, as it was called. This privilege was greatly abused. Instead of a ship of 300 tons, as stipulated in the treaty, they usually employed one which exceeded 900 tons in burden. She was attended by two or three smaller vessels, which, mooring in some neighbouring creek, supplied her clandestinely with fresh bales of goods, to replace such as were sold. The inspectors of the fair, and officers of the revenue, gained by exorbitant presents, connived at the fraud. Thus, partly by the operations of the company, and partly by the activity of private interlopers, almost the whole trade of Spanish America was engrossed by foreigners. The immense commerce of the Galleons, formerly the pride of Spain, and the envy of other nations, sunk to nothing, and the squadron itself reduced from 15,000 tons to 2,000 tons, served hardly any purpose, but to fetch home the royal revenue arising from the fifth on silver. — To check these encroachments, ships of force, called *Guarda Costas*, were stationed upon the coasts of those provinces to which interlopers most frequently resorted. The acts of violence committed by them on the ships of the British merchants excited murmurs and complaints, which precipitated Great Britain into a war with Spain, a. 1739; in consequence of which Spain obtained a final release from the *Asiento*, and was left at liberty to regulate the commerce of her colonies, without being restrained by any engagements with a foreign power.

Taught by experience, the Spanish government perceived the inconvenience of carrying on their trade to the New World solely by the Galleons and Flota, and therefore permitted vessels, called *Register Ships*, to be fitted out, during the intervals between the stated seasons when the Galleons and Flota sail, by merchants in Seville or Cadiz, upon obtaining a licence from the council of the Indies, for which they pay a very high premium. The register ships are sent to those ports where any extraordinary demand is foreseen or expected; by which means, such a regular supply of fresh commodities is conveyed to the American market, that the interloper is no longer allured by the same prospect of excessive gain, or the people in the colonies urged by the same necessity to engage in the hazardous adventures of contraband trade. — The advantages of this plan became so manifest, that at length, in the year 1748, the Galleons, after having been employed upwards of two centuries, were finally laid aside.

Various other improvements, with respect to the intercourse of Spain with her colonies, and also with respect to her own domestic commerce and police, have taken place. In the year 1763, Charles III. laid open the trade to the Windward Islands, Cuba, Hispaniola, Porto-Rico, Margarita, and Trinidad, to his subjects in every province of Spain. In 1774, a free trade was granted to the colonies between themselves, which before was prohibited. Still, however, rigid restrictions remain, which discourage the industry and cramp the commerce both of Spain and her colonies. — A commerce is carried on between South America and the Philippine Islands, without any communication with the mother country. One or two ships depart annually from *Manila* for *Ateneo* in the island of Luconia, at the distance of near 10,000 miles, which carry out silver to the value of 300,000 pesos, but have hardly any thing else of value on board; in return for which, they bring back spices, drugs, china, and japan wares, calicoes, chints, muslins, silks, and every precious article, with which the benignity of the climate, or the ingenuity of its people, has enabled the east to supply the rest of the world, *Ibid*.

* The climate here, especially in the northern parts, is extremely hot and sultry during the whole year. From the month of May to the end of Novem-

ber

2. PERU, 1800 miles long, and 500 broad; between the equator and 25 deg. S. lat. and 60 and 81 deg. W. lon. Its chief towns are, LIMA, 12—15 S. lat. and 77—30 W. lon.; *Callao*, *Quito*, *Cusco*, and POTOSI, where is the richest silver mine that ever was discovered. Most of the mines of gold are in the north of Peru, and those of silver in the south. A fifth of the produce belongs to the King of Spain.

This empire was reduced by three private adventurers, PIZARRO, ALMAGRO, and LUQUEZ, a priest. FRANCIS PIZARRO, the chief of them, set sail from Panama, 1531, with only 250 foot, 60 horse, and 12 small pieces of cannon. Having per-
fidiously got into his power ATABALIPA or *Atahualpa*, the Inca or Emperor, the twelfth in descent from *Mango Capac*, who was accounted a child of the sun, he instantly received for his ransom no less than 1,500,000 l. Sterling, an incredible sum for Europeans at that time. But even this did not satisfy the avaricious Spaniards, nor save the life of the Inca. The thirst of gold, which had at first brought them into this country, and prompted them to commit unheard-of cruelties on the natives, soon set them against one another. Pizarro and Almagro, be-

ber, the season called winter by the inhabitants, is almost a continual succession of thunder, rain, and tempests; the clouds precipitating the rains with such impetuosity, that the low lands exhibit the appearance of an ocean. Great part of the country is of consequence almost continually flooded; and this, together with the excessive heat, so impregnates the air with vapours, that in many provinces, particularly about Popayan and Porto-Bello, it is extremely unwholesome. The soil of this country is very different, the inland parts being exceedingly rich and fertile, and the coasts sandy and barren. It is impossible to view without admiration, the perpetual verdure of the woods, the luxuriance of the plains, and the towering height of the mountains. This country produces corn, sugar, tobacco, and fruits of all kinds; the most remarkable is that of the manzanillo tree. It bears a fruit resembling an apple, but which, under this specious appearance, contains the most subtle poison. The bean of Carthagena is the fruit of a species of willow, about the bigness of a bean, and is an excellent and never failing remedy for the bite of the most venomous serpents, which are very frequent all over this country. Among the natural merchandise of Terra Firma, the pearls found on the coast, particularly in the bay of Panama, are not the least considerable. An immense number of negroes are employed in fishing for these, and have arrived at a wonderful dexterity in this occupation. They are sometimes, however, devoured by sharks, while they dive to the bottom, or are crushed against the shelves of the rocks.

PANAMA is the capital of Terra Firma Proper, and is situate upon a capacious bay, to which it gives its name. It is the great receptacle of the vast quantities of gold and silver, with other rich merchandise, from all parts of Peru and Chilia; here they are lodged in store-houses, till the proper season arrives to transport them to Europe.

PORTO BELLO is situate close to the sea, on the declivity of a mountain which surrounds the whole harbour. The convenience and safety of this harbour is such, that Columbus, who first discovered it, gave it the name of Porto Bello, or the fine Harbour.

coming irreconcilable enemies, the former, being victorious, caused his rival to be beheaded; and was himself soon after murdered in revenge, by the friends of Almagro; who, setting his son at their head, exercised the most horrid cruelties on their enemies. But young Almagro, being defeated and taken prisoner by *De Castro*, the Spanish governor, was executed as a traitor. Some time after, Gonzalo Pizarro, a brother of Francis, also attempting to make himself sovereign of Peru, met with the same fate. He was vanquished by PETER DE LA GASCA, formerly an ecclesiastic, a man of great abilities and integrity, who finally settled the affairs of this country 1584*.

3. CHILI, extending 1200 miles along the coast of the

* Though Peru lies within the torrid zone, yet, having the Pacific ocean on the west, and the Andes on the east, the air is not so sultry as is usual in tropical countries. The sky is generally cloudy, so that the inhabitants are shielded from the direct rays of the sun; but what is extremely singular, it never rains in Peru. This defect, however, is sufficiently supplied by a soft and gentle dew, which falls every night on the ground, and so refreshes the plants and grass, as to produce in many places the greatest fertility. In the inland parts of Peru, and by the banks of the rivers, the soil is generally very fertile, but along the sea-coast it is a barren sand. The productions of this country are, Indian corn, wheat, balsam, sugar, wine, cotton—cattle, deer, poultry, parrots, wild fowls, lions, bears, monkeys, &c. Their sheep are large, and work as beasts of burden. Another extraordinary animal here is the vicanna, or Indian goat, in which is found the bezoar stone, celebrated for expelling poisons. The province of Quito abounds with cedar, cocoa, palm-trees, and the kinguenna, which affords the Peruvian or Jesuits bark; also the florax, guaiacum, and several other gums and drugs. Gold and silver mines are found in every province, but those of Potosi are the richest. The mountain of Potosi alone is said to have yielded to the Spaniards, the first forty years they were in possession of it, two thousand millions of pieces of eight.

Peru is governed by a viceroy, who is absolute; but it being impossible for him to superintend the whole extent of his government, he delegates a part of his authority to the several audiences and courts, established at different places throughout his dominions.

LIMA, the capital of Peru, and residence of the viceroy, is large, magnificent, and populous; and for the splendour of its inhabitants, the grandeur of its public festivals, the extent of its commerce, and the delightfulness of its climate, is superior to all cities in South America. These eminent advantages are, however, considerably overbalanced by the dreadful earthquakes which frequently happen here. In the year 1747 a most tremendous earthquake laid three fourths of this city level with the ground, and entirely demolished Callao, the port-town belonging to it. Never was any destruction more complete or terrible: but one, of 3,000 inhabitants, being left to record this dreadful calamity, and he by a providence the most singular and extraordinary imaginable.

Lima contains from 54,000 to 60,000 inhabitants, of whom the whites amount to a sixth part.

All travellers speak with amazement of the decoration of the churches with gold, silver, and precious stones, which load and ornament even the walls. Quito is next to Lima in populousness.

South

South Sea; between 25 and 45 deg. S. lat. from 300 to 500 miles broad. Its capital is St Jago*.

This country was first invaded by Almagro, 1535. By repeated attacks the Spaniards have subdued all the champaign country along the coast; but the *Puelches*, *Araucos*, and other inhabitants of the mountainous country, have bravely maintained their independence.

West of Chili 300 miles is the island of JUAN FERNANDES, not inhabited, where Commodore Anson refitted his shattered ships, 1741, and where ALEXANDER SELKIRK, a Scotsman, being left by his ship, 1705, lived above four years; which served as a foundation to *De Foe* for the celebrated novel of ROBINSON CRUSOE.

4. PARAGUAY or LA PLATA, 1500 miles long, and 1000 broad; between 12 and 37 deg. S. lat. and 50 and 75 deg. W. lon. The interior parts are little known. The chief city is BUENOS AYRES, so called from the excellence of its air, on the south side of the river la Plata, about 200 miles from its mouth. The chief cape is *St Antonio*, north of which is *Cape St Mary*†.

This

* The air of Chili, though in a hot climate, is remarkably temperate, occasioned by the refreshing breezes from the sea, and the cool winds from the top of the Andes, which are covered with eternal snows. This country is free from lightning, and although thunder is frequently heard, it is far up in the mountains. Spring begins here about the middle of August, and continues till November. It is summer from November till February. Autumn continues till May; and winter till August. It rarely snows in the vallies, though the mountains are always covered. This country is entirely free from all kinds of ravenous beasts, poisonous animals, and vermin; not even so much as a fly is to be found here. The soil is extremely fertile, being watered with numberless little rivulets from the mountains. It produces, in the greatest abundance, apples, pears, plums, peaches, quinces, apricots, almonds, olives, grapes, coconuts, figs, and strawberries as large as pears,—wheat, oats, corn, garden flowers, and fruits of almost every kind. It abounds in gold, silver, and lead mines, and the rivers themselves roll on golden sands. But their staple commodity is cattle; they have them in such abundance, as frequently to cast the skin into the river, reserving the hides, tallow, and tongues, for exportation.

† This country, besides an infinite number of small rivers, is watered by three principal ones, which, united near the sea, form the famous Rio de la Plata, or Plate river, and which annually overflow their banks; and, on their recess, leave them enriched with a slime, that produces great plenty of whatever is committed to it. This river, where it unites with the ocean, is 150 miles broad. At 100 miles from its mouth, a ship in the middle of the channel cannot be seen from either shore; and at Buenos Ayres, 100 miles still further back, one cannot discern the opposite shore. There are no mountains of consequence here, excepting that remarkable chain which divides South America, called the Andes. The height of Chimborazo, the most elevated point in these mountains, is 20,280 feet, which is above 5000 feet higher than any other mountain in the known world.

This country was first settled by the Jesuits; and wonderful things are told of their success. But upon the expulsion of that order, some years ago, from Europe, their possessions in Paraguay were also seized on by the crown of Spain, a. 1767.

4. BRAZIL, belonging to Portugal, 2500 miles long, and 700 broad; between the equator and 35 deg. S. lat. and 35 and 60 deg. W. lon. The chief towns are, *St Salvador*, on the Bay of All Saints; and *Rio de Janeiro*. Its chief cape is *St Augustine*.

This country was first discovered by AMERICUS VESPUTIUS, 1498. It abounds in gold and silver, and diamonds; and various other rich commodities *

6. GUIANA or CARIBIANA, sometimes included in Terra Firma, extending from North Cape, at the mouth of the river of the Amazons, to the Orinoko.

This country is very little known, except a small space along the coast, where the French and Dutch have formed settlements. That of the French, on the south, is called CAYENNE; their chief town, CAEN: That of the Dutch, on the north, SURINAM †; their chief town is *Parimaribo*, on the river Surinam.

7. AMA-

This country consists of extensive plains, 300 leagues over, except on the east, where it is separated by high mountains from Brazil. La Plata is a most desirable climate, and one of the most fruitful countries in the world. The cotton and tobacco produced here, with the herb called Paragua, which is peculiar to this country, would alone be sufficient to form a flourishing commerce. There are here also several gold and silver mines.

BUENOS AYRES, the capital of La Plata, is the most considerable sea-port town in South America. It is situate on the south side of the river La Plata, 200 miles from the mouth of it. The river is upwards of 20 miles broad at this place. From this town a great part of the treasure of Chili and Peru is exported to Old Spain. The natives of Tacuman are said to have wooden houses built on wheels, which they draw from place to place as occasion requires.

* The air of this country is hot, but healthy, and the soil exceedingly fertile in maize, millet, rice, fruits, saffron, balsam of capivi, ginger, indigo, amber, rosin, train oil, cotton, the best of tobacco, fine sugar, brazil wood, &c. Here also are mines of gold, silver, and diamonds, and a great quantity of excellent crystal and jasper. This country also abounds in cattle, apes, parrots, and beautiful birds. The rivers and lakes are stored with fish, and there is a whale-fishery on the coast.

The coast of this large country is only known; the natives still possess the inland parts; whereof those towards the north are called Tapayers, and those in the south Tupinambeys. These natives seem to have little religion, and no temple or place for public worship; but yet are said to believe a future state, and have some notion of rewards and punishments after this life.

† SURINAM is one of the richest and most valuable colonies belonging to the United Provinces. The chief trade of Surinam consists in sugar, cotton, coffee

7. AMAZONIA, or the country of the Amazons, 1200 miles long, and 960 broad, still in the possession of the natives, who are governed by petty sovereigns, called *Caciques*.

FRANCISCO ORELLANA, one of the officers of Pizarro, who first sailed down the river Maragnon, from Peru to the Atlantic, 1540, observing companies of armed women on the banks, annexed the name of *Amazons* both to the country and river. It was however afterwards found, that these women were not soldiers, but were only, according to custom, carrying the arms of their husbands*.

8. PATAGONIA, or *Terra Magellanica*, including the island *Terra del Fuego*, so named from a volcano in it, extends 700 miles in length, and 300 in breadth, between 45 and 57 deg. S. lat. and 70 and 85 deg. W. lon.

This country also, from the barrenness of the soil, and the extreme rigour of the climate, still remains unoccupied by Europeans.

of an excellent kind, tobacco, flax, skins, and some valuable dying drugs. They trade with the United States, of whom they receive horſes, live cattle, and provisions, and give in exchange large quantities of molasses. The Torporific eel is found in the rivers of Guiana, which, when touched either by the hand, or by a rod of iron, gold, copper, or by a stick of some particular kinds of heavy wood, communicates a shock perfectly like that of electricity. There is an immense number and variety of snakes in this country, and which form one of its principal inconveniences.

* From the discoveries of Orellana, and others made since his time, it appears that the Amazon is one of the largest rivers in the world. It runs a course from west to east of about 3000 miles, and receives near 200 other rivers, many of which have a course of 5 or 600 leagues, and some of them not inferior to the Danube or the Nile. The breadth of this river at its mouth, where it discharges itself by several channels into the ocean, almost under the equator, is 150 miles; and 1500 miles from its mouth it is 30 or 40 fathoms deep. In the rainy season it overflows its banks, and waters and fertilizes the adjacent country.

The fair season here is about the time of the solstices, and the wet or rainy season at the time of the equinoxes. The trees, fields, and plants, are verdant all the year round. The soil is extremely rich, producing corn, grain, and fruits of all kinds, cedar trees, brazil wood, oak, ebony, logwood, iron wood, dying woods, cocoa, tobacco, sugar canes, cotton, callavi root, potatoes, yams, sarsaparilla, gums, raisins, balsams of various kinds, pine-apples, guavas, bonapap, &c. The forests are stored with wild honey, deer, wild fowls, and parrots. The rivers and lakes abound with fish of all sorts; but are much infested with crocodiles, alligators, and water serpents.

The Indian nations inhabiting this wide country are very numerous; the banks of almost every river are inhabited by a different people, who are governed by petty sovereigns, called *Caciques*, who are distinguished from their subjects by coronets of beautiful feathers. They are idolaters, and worship the images of their ancient heroes. In their expeditions they carry their gods along with them. *Morse's American Geography.*

ISLANDS

ISLANDS of AMERICA.

THE following belong to Great Britain.

I. CANADA ISLANDS. — **NEWFOUNDLAND**, at the bottom of the Gulph of St Laurence, 350 miles long, and 200 broad; between 46 and 52 deg. N. lat. and 53 and 59 deg. W. lon. This island is chiefly valuable for the fishery of cod carried on upon those shoals called the *Banks of Newfoundland*. — The chief places are, *Placentia*, *Bonavista*, and *St John*.

CAPE BRETON, about 60 miles south of Newfoundland, 110 miles long; and 50 broad. Its chief harbour is *Louisbourg*.

ST JOHN, and **ANTICOSTY**, in the gulf of *St Laurence*.

II. BERMUDAS, or SUMMER ISLANDS, at a great distance from any continent; few in number, of small extent, and very difficult of access; their capital is *St George*; N. lat. 32 deg. W. lon. 65 deg. They were first discovered by *Bermudas*, a Spaniard; and were called *Summer Islands*, from Sir George Sommers, who was shipwrecked on their coasts, a 1609. The healthfulness of the air, is celebrated by the poet *Waller*, who for some time resided there.

III. BAHAMA or LUCAYAN ISLANDS, said to be 500 in number, but few of them inhabited; between 21 and 27 deg. N. lat. and 73 and 81 deg W. lon. **ST SALVADOR**, one of these islands, was the first land discovered by Columbus in 1492, who gave it this name, because his men, from despair of finding land, had determined to throw him over board, and return home.

But the principal islands of America are those called the **WEST-INDIA ISLANDS**, which belong to different nations. Their staple commodity is sugar. They are divided into the *Great Antilles*, *Caribbee islands*, and *Little Antilles*.

I. The GREAT ANTILLES are four in number.

1. **CUBA**, Spanish, about 700 miles long, and 70 broad; between 19 and 23 deg. N. lat. and 74 and 87 deg. W. lon. 100 miles to the south of Cape Florida, and 75 north of Jamaica; divided by a ridge of hills, which run from east to west through the middle of the island; naturally very fertile, but not well cultivated.

The chief places are, the **HAVANNA**, facing Florida, where the galleons from Carthagena and Vera Cruz rendezvous in their return to Spain; and *St Yago*, opposite to Jamaica.

2. **HIS.**

2. HISPANIOLA, or ST DOMINGO, Spanish and French, 450 miles long, and 150 broad; separated from Cuba by a strait 50 miles broad, called the *Windward passage*. This is the most valuable of all the West-India islands.

The chief town of the Spaniards is ST DOMINGO, on the south-east side of the island, founded by Bartholomew Columbus, brother to the admiral, in 1504, who gave it that name in honour of his father Dominic.

The French towns are, *Cape St François*, *Leogane*, and *Port Louis*.

3. PORTO RICO, Spanish, 54 miles east of Hispaniola, 120 miles long, and 60 broad. The capital, PORTO RICO, or *St John*, stands in a small island on the north side of the main island, and is joined to it by a causey.

4. JAMAICA, British, about 140 miles long, and 60 broad; intersected by a ridge of steep rocks, which run from west to east, and have been tumbled upon one another by the frequent earthquakes, in a surprising manner.

The chief towns are KINGSTON and SPANISH-TOWN, both on the south side of the island. The former capital, *Port Royal*, was destroyed by an earthquake, 1692.

The Spaniards, in subduing these islands, destroyed an incredible number of the natives.

II. CARIBBEE ISLANDS, between 11 and 18 deg. N. lat. and 59 and 63 deg. W. lon. divided into the Leeward and Windward islands. Martinico, and those south of it, are called *Windward Islands*; those north of it are called *Leeward Islands*.

The chief of these islands, belonging to Britain, are, *St Christopher's* or *St Kitts*, named from Columbus; *Nevis* and *Montserrat*; *Antego* or *Antigua*, *Dominica*, *Barbadoes*, *St Vincent*, *Grenada*, and the *Grenadines*.

Those belonging to France are, *Guadalupe*, *Martinico*, lately taking by the English, *St Lucia*, and *Tobago*.

The two small islands *St Eustatia* and *Saba*, a little west of *St Kitts*, belong to the Dutch.

St Thomas, and *St Croix* or *Santa Cruz*, belong to the Danes.

East of Porto Rico are several craggy and uninhabited islands, belonging to Spain, called the *Virgin Islands*.

III. The LITTLE ANTILLES, called also the *Sotavento islands*, along the coast of Terra Firma—*Trinidad*, *Margarite*, &c. belong to Spain; *Cayenne* and *Tortuga*, to France; *Curassou*,

Jou, *Bonaire*, and *Aruba*, to the Dutch, who thence carry on a profitable trade with *Terra Firma*, or the Spanish Main; particularly with the town and country called *Caraccas*, in the province *Venezuela*, where the best cacao or chocolate nuts grow.

North-east from the straits of Magellan are the *Falkland* islands, belonging to Britain.

There are few islands of note on the western side of America.

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